The true collection

SUNAN AL-TIRMITHI

Imam of the Hadeeth

al-Tirmithi

سنن الترمذي

وهو

الجامع الصحيح

Translated by

Haytham Kreidly

English - Arabic Text

VOLUME IV

DKI

DAR AL-KOTOB AL-ILMIYAH

established by Mohamed Ali beydoun in 1971

Beirut-Lebanon

AhleSunnah Library [nmusba.wordpress.com]

The true collection
SUNAN AL-TIRMITHI

Imam of the Hadeeth
Abu 'Eisa Muhammad Ibn 'Eisa Ibn Sawra al-Tirmithi
Died in 297 A.H.

سنن الترمذي
وهو
الجامع الصحيح

Translated by
Haytham Kreidly

English - Arabic Text

VOLUME IV

Dar Al-Kotob Al-ilmiyah
DKI
Est. by Mohammad Ali Baydoun
1871 Beirut - Lebanon

دار الكتب العلمية
أسسها محمد علي بيضون سنة 1971
بيروت - لبنان

Copyright
All rights reserved
Tous droits réservés ©

جميع حقوق الطبعة الأصلية والنسخة محفوظة
لدار الكتب العلمية - بيروت - لبنان
ويحظر طبع أو تصوير أو ترجمة أو إعادة تنضيد الكتاب كاملاً أو
مجزأ أو تسجيله على أشرطة كاسيت أو إدخاله على الكمبيوتر
أو برمجته على اسطوانات ضوئية إلا بموافقة الناشر خطياً.

Exclusive rights by ©
Dar Al-Kotob Al-Ilmiyah Beirut - Lebanon

No part of this publication may be translated, reproduced, distributed in any form or by any means or stored in a data base or retrieval system, without the prior written permission of the publisher.

Tous droits exclusivement réservés à ©
Dar Al-Kotob Al-Ilmiyah Beirut - Liban

Toute représentation, édition, traduction ou reproduction même partielle, par tous procédés, en tous pays, faite sans autorisation préalable signée par l'éditeur est illicite et exposerait le contrevenant à des poursuites judiciaires.

1st edition
2008 A.D - 1429H

دار الكتب العلمية
أسسها محمد علي بيضون سنة 1971
بيروت - لبنان

Mehmet Ali Beydoun Publications Dar Al-Kotob Al-Ilmiyah

Al-Amoun Al-Qubbah
Dar Al-Kotob Al-Ilmiyah Bldg
Tel: +961 1 804 809/810/812
Fax: +961 1 804813
P.O.Box: 11-9424 Beirut-Lebanon
Ryad al Solh Beirut 1107 2290

عرمون القبة
مبنى دار الكتب العلمية
هاتف: [illegible]
فاكس: [illegible]
ص.ب: [illegible]
رياض الصلح بيروت [illegible]

http://www.al-ilmiyah.com
sales@al-ilmiyah.com
info@al-ilmiyah.com
heydoun@al-ilmiyah.com

Title: SUNAN AL-TIRMITHI
classification: *Prophetic Hadith*
Author : Imam of the Hadeeth al-Tirmithi
Translator : Haytham Kreidly
Publisher : Dar Al-Kotob Al-ilmiyah
Pages : 2080 (4 volumes)
Year : 2008
Printed in : Lebanon
Edition : 1st

الكتاب: سنن الترمذي
وهو الجامع الصحيح
إنكليزي - عربي
التصنيف : حديث نبوي
المؤلف : الإمام الترمذي
المترجم : هيثم كريدلي
الناشر : دار الكتب العلمية - بيروت
عدد الصفحات: 2080 (4 أجزاء)
سنة الطباعة : 2008
بلد الطباعة : لبنان
الطبعة : الأولى (لونان)

ISBN 2-7451-5525-3 (Hardcover)
ISBN 978-2-7451-5525-2 (Hardcover)
90000
9 782745 155252

كتاب فضائل القرآن

عن رسول الله ﷺ

1 ـ بابُ ما جَاءَ في فَضْلِ فَاتِحةِ الْكِتَابِ [م: 1، ت: 1]

2875 ـ حدثنا قُتَيْبَةُ أخبرنا عَبْدُ الْعَزِيزِ بنُ مُحمَّدٍ عن الْعَلاءِ بنِ عَبْدِ الرَّحْمٰنِ عن أَبِيهِ عن أَبي هُرَيْرَةَ: «أَنَّ رَسُولَ الله ﷺ خَرَجَ عَلَى أُبَيِّ بنِ كَعْبٍ، فَقَالَ رَسُولُ الله ﷺ: يَا أُبَيُّ ـ وَهُوَ يُصَلِّي ـ فَالتَفَتَ أُبَيٌّ فَلَمْ يُجِبْهُ، وَصَلَّى أُبَيٌّ فَخَفَّفَ. ثُمَّ انْصَرَفَ إِلَى رَسُولِ الله ﷺ، فَقَالَ: السَّلاَمُ عَلَيْكَ يَا رَسُولَ الله، فَقَالَ رَسُولُ الله ﷺ: وَعَلَيْكَ السَّلاَمُ مَا مَنَعَكَ يَا أُبَيُّ أَنْ تُجِيبَنِي إِذْ دَعَوْتُكَ؟ فَقَالَ يَا رَسُولَ الله: إِنِّي كُنْتُ فِي الصَّلاَةِ، قَالَ: أَفَلَمْ تَجِدْ فِيمَا أَوْحَى الله إِلَيَّ أَن ﴿اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾ قال: بَلَى وَلاَ أَعُودُ إِنْ شَاءَ الله. قَالَ: أَتُحِبُّ أَنْ أُعَلِّمَكَ سُورَةً لَمْ يَنْزِلْ فِي التَّوْرَاةِ وَلاَ فِي الإِنْجِيلِ وَلاَ فِي الزَّبُورِ وَلاَ فِي الْقُرْآنِ مِثْلُهَا؟ قال نَعَمْ يَا رَسُولَ الله، فَقَالَ رَسُولُ الله ﷺ «كَيْفَ تَقْرَأُ فِي الصَّلاَةِ؟» قَالَ: فَقَرَأَ أُمَّ الْقُرْآنِ، فَقَالَ رَسُولُ الله ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ مَا أُنْزِلَتْ فِي التَّوْرَاةِ، وَلاَ فِي الإِنْجِيلِ، وَلاَ فِي الزَّبُورِ، وَلاَ فِي الفُرْقَانِ مِثْلُهَا. وَإِنَّهَا سَبْعٌ مِنَ الْمَثَانِي، وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُعْطِيتُهُ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وفي البابِ عن أَنَسِ بنِ مَالِكٍ وفيه عن أبي سعيد بن المعلى.

The Book of the virtues of the Quran

As Narrated by the Messenger of Allah (S.A.W.)

(1) The Merits of the Opening Surah of the Quran

2875- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) walked in on Ubbai Ibn Kaab and the Messenger of Allah (S.A.W.) said, "Oh Ubbai." Ubbai was praying so he looked towards the Prophet (S.A.W.), but did not answer him. Ubbai continued to pray, but made it shorter and went to answer the Messenger of Allah (S.A.W.). He said, "Assalamu A'alika Ya Rasula Allah (peace be with you, oh Messenger of Allah)." The Messenger of Allah (S.A.W.) said, "Wa A'alika As-Salam, what kept you Ubbai from answering me?" Ubbai replied, "Oh Messenger of Allah (S.A.W.), I was praying." He (S.A.W.) said, "Do you not know what is in Allah's revelation? '*Oh you who believe! Answer Allah (by obeying Him) and (His) Messenger (S.A.W.) when he calls you to that which will give you life and know that Allah comes in between a person and his heart. And verily to Him you shall (all) be gathered.*'" (Surah Al-Anfal, verse 24) Ubbai said, "Yes, and I will never do it

again, Allah (S.W.T.) willing." He (S.A.W.) said, "Would you like for me to teach a Surah that (the likes of it) was not revealed in the Torah, the Bible, the Zabour, or in the Quran?" He said, "Yes, oh Messenger of Allah (S.A.W.)." The Messenger of Allah (S.A.W.) said, "What do you recite in your prayers?" Ubai recited the Surah of the Mother of the Quran (Al-Fateha). The Messenger of Allah (S.A.W.) said, "By the One Who owns my soul, there is no other Surah like it revealed in the Torah, the Bible, the Zabour, or in the Quran. It is indeed the seven of Al-Mathani (seven repeatedly recited verses) and the Great Quran that I was given."

Abu E'isa said that this hadeeth is hasan sahih.

---

2 ـ بابُ ما جَاءَ في سُورَةِ الْبَقَرَةِ وَآيَةِ الكُرْسِيِّ [م: 2، ت: 2]

2876 ـ حدثنا الْحَسَنُ بنُ عَلِيٍ الْخَلاَّلُ أَبُو أُسَامَةَ حدثنا عَبْدُ الْحَمِيدِ بنُ جَعْفَرٍ عن سَعِيدٍ المقْبُرِيِّ عن عَطَاءٍ مَوْلَى أَبِي أَحْمَدَ عن أَبِي هُرَيْرَةَ قَالَ: «بَعَثَ رَسُولُ الله ﷺ بَعثاً وَهُمْ ذَوو عَدَدٍ فَاسْتَقْرَأَهُمْ فَاسْتَقْرَأَ كُلَّ رَجُلٍ مِنْهُمْ ـ يَعْنِي مَا مَعَهُ مِنَ الْقُرْآنِ ـ فَأَتَى عَلَى رَجُلٍ مِنْ أَحْدَثِهِمْ سِناً، فَقَالَ: «مَا مَعَكَ يَا فُلاَنُ؟ فَقَالَ: مَعِي كَذَا وَكَذَا وَسُورَةُ البَقَرَةِ، فَقَالَ: أَمَعَكَ سُورَةُ البَقَرَةِ؟ قَالَ: نَعَمْ، قَالَ: اذْهَبْ فَأَنْتَ أَمِيرُهُمْ، فَقَالَ رَجُلٌ مِنْ أَشْرَافِهِمْ: وَاللهِ مَا مَنَعَنِي أَنْ أَتَعَلَّمَ البَقَرَةَ إِلاَّ خَشْيَةَ أَنْ لاَ أَقُومَ بِهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «تَعَلَّمُوا القُرْآنَ، وَاقْرَأُوهُ فَإِنَّ مَثَلَ القُرْآنِ لِمَنْ تَعَلَّمَهُ فَقَرَأَهُ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكاً يَفُوحُ رِيحُهُ فِي كُلِّ مَكَانٍ، وَمَثَلُ مَنْ تَعَلَّمَهُ فَيَرْقُدُ وَهُوَ فِي جَوْفِهِ كَمَثَلِ جِرَابٍ وُكِيءَ عَلَى مِسْكٍ».

قال أبو عيسى: هذا حديثٌ حسنٌ. وَقَدْ رَوى هَذَا الْحَدِيثَ الليثُ بنُ سعدٍ عن سَعِيدٍ المَقْبُرِيِّ عن عَطَاءٍ مَوْلَى أَبِي أَحْمَدَ عن النبيِّ ﷺ مُرْسَلاً نَحْوَهُ ولم يذكر فيه عن أبي هريرة حدثنا قتيبة عن الليث فذكره.

(2) The merit of the Surah of the Cow (Al-Baqara) and the verse of the Throne (Kursi)

2876- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) was sending a delegation of many people. He (S.A.W.) asked each one to recite what they had memorized of the Quran. Each recited what he knew, and then the youngest one of them approached and was asked, "What have you memorized of the Quran?" The man replied, "I have these Surahs and the Surah of the Cow." He (S.A.W.) asked, "You have Surah Al-Baqara memorized?" The man said yes. He (S.A.W.) said, "Go, you are their commander." One of their notables said, "By Allah, oh Messenger of Allah (S.A.W.), nothing stopped me from learning Surah Al-Baqara except the fact that I might not be able to act upon it." The Messenger of Allah (S.A.W.) said, "Learn the Quran and recite it

because the parable of the Quran to the one who learns it and recites it is like the parable of a sac filled with musk; its smell fills up the whole place. Also, the parable of the one who learns it and sleeps on it is like a sac sealed with musk in it."

Abu E'isa said that his hadeeth is hasan.

2877 ـ حدثنا قُتَيْبَةُ، حدثنا عَبْدُ الْعَزِيزِ بنُ مُحمَّد عن سُهَيْلِ بنِ أبي صَالحٍ عن أَبِيهِ عن أبي هُرَيْرَةَ أَنَّ رَسُولَ الله ﷺ قالَ: «لاَ تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، وَإِنَّ الْبَيْتَ الَّذِي تُقْرَأُ الْبَقَرَةُ فِيهِ لاَ يَدْخُلُهُ الشَّيْطَانُ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

2877- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Do not let your homes be like graves because Satan cannot enter the home where Surah Al-Baqara is recited."

Abu E'isa said that this hadeeth is hasan sahih.

2878 ـ حدثنا مَحْمُودُ بنُ غَيْلاَنَ، حدثنا حُسَيْنُ الْجُعْفِيُّ عن زَائِدَةَ عن حَكِيمِ بنِ جُبَيْرٍ عن أبي صَالحٍ عن أبي هُرَيْرَةَ قالَ قالَ رَسُولُ الله ﷺ: «لِكُلِّ شَيْءٍ سَنَامٌ وَإِنَّ سَنَامَ الْقُرْآنِ سُورَةُ الْبَقَرَةِ. وَفِيهَا آيَةٌ هِيَ سَيِّدَةُ آيِ الْقُرْآنِ هي آيَةُ الْكُرْسِيِّ».

قال أبو عيسى: هذا حديثٌ غريبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ حَكِيمِ بنِ جُبَيْرٍ. وقد تَكَلَّمَ فِيهِ شُعْبَةُ [في حكيم بن جبير] وَضَعَّفَهُ.

2878- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "To everything there is a highly honored peak, and the honored peak of the Quran is Surah Al-Baqara. In the Surah, there is a verse which is considered the mistress of the verses of the Quran; it is the verse known as Ayat Al-Kursi (the verse of the Throne)."

Abu E'isa said that this hadeeth is gharib.

2879 ـ حدثنا يَحْيىٰ بنُ المغِيرَةِ أَبُو سَلَمَةَ المَخْزُومِيُّ المَدِينِيُّ حدثنا ابن أبي فُدَيْك عن عَبْدِ الرَّحْمٰن بن أبي بكر المُلَيْكِيِّ عن زُرَارَةَ بنِ مُصْعَبٍ عن أبي سَلَمَةَ عن أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ الله ﷺ: «مَنْ قَرَأَ ﴿حم المُؤْمِن﴾ ـ إِلَى ـ ﴿إِلَيْهِ ٱلْمَصِيرُ﴾ وَآيَةَ الكُرْسِيِّ حِينَ يُصْبِحُ حُفِظَ بِهِمَا حَتَّى يُمْسِيَ، وَمَنْ قَرَأَهُمَا حِينَ يُمْسِي حُفِظَ بِهِمَا حَتَّى يُصْبِحَ».

قال أبو عيسى: هذا حديثٌ غريبٌ. وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْعِلْمِ فِي عَبْدِ الرَّحْمٰن بنِ أَبِي بَكْرِ بنِ أَبِي مُلَيْكَةَ المُلَيْكِي مِنْ قِبَلِ حِفْظِهِ. وزرارة بن مصعب هو ابن عبد الرحمن بن عوف وهو جد أبي مصعب المدني.

2879- Abu Huraira (S.A.W.) narrated that the Messenger of Allah (S.A.W.)

said, "Whoever reads to the verse, '*To Him is the final return*,' from Surah Ha-Mim the Believer (Surah Ghafir, verses 1-3) and reads the verse of the throne (Ayat Al-Kursi) in the morning will be protected because of them until the night. Also whoever recites them at night will be protected because of them until the morning."

Abu E'isa said that this hadeeth is gharib.

---

3 ـ باب [م: 3، ت: 3]

2880 ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ، أخبرنا أَبُو أَحْمَدَ، أخبرنا سُفْيَانُ، عن ابنِ أبي لَيْلَى عن أَخِيهِ عيسى عن عَبْدِ الرَّحْمٰنِ بنِ أبي لَيْلَى عن أبي أَيُّوبَ الأَنْصَارِيِّ: «أَنَّهُ كَانَتْ لَهُ سَهْوَةٌ فِيهَا تَمْرٌ، فَكَانَتْ تَجِيءُ الغُولُ، فَتَأْخُذُ مِنْهُ، فَشَكَى ذٰلِكَ إِلَى النبيِّ ﷺ، فَقَالَ: «اذْهَبْ إِذَا رَأَيْتَهَا» فَقُلْ: بِسْمِ اللهِ أَجِيبِي رَسُولَ اللهِ ﷺ، قالَ: فَأَخَذَهَا فَحَلَفَتْ أَنْ لاَ تَعُودَ فَأَرْسَلَهَا، فَجَاءَ إِلَى النبيِّ ﷺ فَقَالَ: «مَا فَعَلَ أَسِيرُكَ»؟ قَالَ: حَلَفَتْ أَنْ لاَ تَعُودَ قالَ: كَذَبَتْ وَهِيَ مُعَاوِدَةٌ لِلكَذِبِ، قَالَ: فَأَخَذَهَا مَرَّةً أُخْرَى، فَحَلَفَتْ أَنْ لاَ تَعُودَ، فَأَرْسَلَهَا فَجَاءَ إِلَى النبيِّ ﷺ، فَقَالَ: مَا فَعَلَ أَسِيرُكَ؟ قَالَ: فَحَلَفَتْ أَنْ لاَ تَعُودَ، فَقَالَ: «كَذَبَتْ، وَهِيَ مُعَاوِدَةٌ لِلْكَذِبِ». فَأَخَذَهَا فَقَالَ: مَا أَنَا بِتَارِكِكِ، حَتَّى أَذْهَبَ بِكِ إِلَى النبيِّ ﷺ، فَقَالَتْ إِنِّي ذَاكِرَةٌ لَكَ شَيْئاً آيَةَ الكُرْسِيِّ اقْرَأْهَا فِي بَيْتِكَ، فَلاَ يَقْرَبُكَ شَيْطَانٌ، وَلاَ غَيْرُهُ، فَجَاءَ إِلَى النبيِّ ﷺ فَقَالَ: «مَا فَعَلَ أَسِيرُكَ؟» قالَ: فَأَخْبَرَهُ بِمَا قَالَتْ. قالَ: صَدَقَتْ وَهِيَ كَذُوبٌ».

قال: هذا حديثٌ حسنٌ غريبٌ وفي الباب عن أُبي بن كعبٍ.

. . . ـ حدثنا بِذٰلِكَ قُتَيْبَةُ أخبرنا اللَّيْثُ بنُ سَعْدٍ عن سَعِيدٍ المَقْبُرِيِّ عن عَطَاءٍ مَوْلَى أَبِي أَحْمَدَ عن النبيِّ ﷺ مُرْسَلاً نَحْوَهُ بِمَعْنَاهُ، وَلَمْ يَذْكُرْ فِيهِ عن أَبِي هُرَيْرَةَ. وفي البَابِ عن أُبَيِّ بنِ كَعْبٍ.

(3) Another hadeeth

2880- Abu Ayoub Al-Ansari (R.A.A.) reported that he had a storage place where he kept dates. A female jinni used to come to it and take dates from it. Abu Ayoub complained to the Prophet (S.A.W.), so he (S.A.W.) told him, "Go back and when you see her say, 'Bismi Allah. Answer the Messenger of Allah (S.A.W.).'" Abu Ayoub caught her, and she swore that she would not do it again." Abu Ayoub let her go and went to the Prophet (S.A.W.) who asked him, "What did your prisoner do?" Abu Ayoub said, "She swore that she would not come back." He (S.A.W.) said, "She has lied, and she will lie again." The second time Abu Ayoub caught her again, and when she swore that she would not do it again, he let her go. He went to the Prophet (S.A.W.) and he (S.A.W.) said, "What did your prisoner do?" He (R.A.A.) said, "She swore that she will not come back." He (S.A.W.) said, "She has lied and she will lie again." The third

time he caught her, he said to her, "I am not letting you go until I take you to the Prophet (S.A.W.)." She said, "I will teach you one thing; recite the verse of the throne (Ayat Al-Kursi) in your house and no satan or any other evil thing will come close to you." Abu Ayoub went to the Prophet (S.A.W.) and he (S.A.W.) asked him, "What did your prisoner do?" Abu Ayoub (R.A.A.) told him (S.A.W.) what she said, and he (S.A.W.) said, "She has said the truth even though she is a liar."

This hadeeth is hasan gharib.

---

4 ـ بابُ مَا جَاءَ في آخِرِ سُورَةِ البَقَرَةِ [م: 4، ت: 4]

2881 ـ **حدثنا** أَحْمَدُ بنُ مَنِيعٍ حدثنا جَرِيرُ بنُ عَبْدِ الْحَمِيدِ عن مَنْصُورِ بنِ الْمُعْتَمِرِ عن إِبْرَاهِيمَ بنِ يَزِيدَ عن عَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ عن أَبِي مَسْعُودٍ الأَنْصَارِيِّ قالَ: قالَ رَسُولُ اللهِ ﷺ: «مَنْ قَرَأَ الآيَتَيْنِ مِنْ آخِرِ سُورَةِ البَقَرَةِ فِي لَيْلَةٍ كَفَتَاهُ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

(4) The last verses of the Surah Al-Baqara

2881- Abu Mas'oud Al-Ansari narrated that the Messenger of Allah (S.A.W.) said, "It is enough (protection from evil) for one to recite the last two verses of Surah Al-Baqara at night."

Abu E'isa said that this hadeeth is hasan sahih.

2882 ـ **حدثنا** محمدُ بن بَشارٍ حدثنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍ حدثنا حَمَّادُ بنُ سَلَمَةَ عن أَشْعَثَ بنِ عَبْدِ الرَّحْمٰنِ الْجَرْمِيِّ عن أَبِي قِلاَبَةَ عن أَبِي الأَشْعَثِ الْجَرْمِيِّ عن النُّعْمَانِ بنِ بَشِيرٍ عن النبيِّ ﷺ قالَ «إِنَّ اللهَ كَتَبَ كِتَاباً قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالأَرْضَ بِأَلْفَي عَامٍ أَنْزَلَ مِنْهُ آيَتَيْنِ خَتَمَ بِهِمَا سُورَةَ البَقَرَةِ، وَلاَ يُقْرَآنِ في دَارٍ ثَلاَثَ لَيَالٍ فَيَقْرَبُهَا شَيْطَانٌ».

قال أبو عيسى: هذا حديثٌ غريبٌ.

2882- An-Nu'man Ibn Bashir (R.A.A.) that the Prophet (S.A.W.) said, "Allah (S.W.T.) wrote a book two thousand years before He (S.W.T.) created the Heavens and the Earth. He (S.W.T.) descended two verses from it and ended Surah Al-Baqara with them. Anyone who recites them in his house for three nights will protect his house from being approached by Satan."

Abu E'isa said that this hadeeth is hasan gharib.

---

5 ـ بابُ مَا جَاءَ في سورة آلِ عِمْرَانَ [م: 5، ت: 5]

2883 ـ **حدثنا** مُحَمَّدُ بنُ إِسْمَاعِيلَ أخبرنا هِشَامُ بنُ إِسْمَاعِيلَ أَبُو عَبْدِ الْمَلِكِ الْعَطَّارُ أخبرنا مُحَمَّدُ بنُ شُعَيْبٍ أخبرنا إِبْرَاهِيمُ بنُ سُلَيْمَانَ عن الْوَلِيدِ بنِ عَبْدِ الرَّحْمٰنِ أَنَّهُ حَدَّثَهُمْ

عن جُبَيْرِ بنِ نُفَيْرٍ عن نوَّاسِ بنِ سِمْعَانَ عن النبيِّ ﷺ قالَ: «يَأْتِي القُرْآنُ، وَأَهْلُهُ الَّذِينَ يَعْمَلُونَ بِهِ فِي الدُّنْيَا تَقْدُمُهُ سُورَةُ البَقَرَةِ، وَآلِ عِمْرَانَ»، قالَ نَوَّاسٌ: وَضَرَبَ لَهُمَا رَسُولُ اللهِ ﷺ ثَلاثَةَ أَمْثَالٍ مَا نَسِيتُهُنَّ بَعْدُ. قالَ: «يَأْتِيَانِ كَأَنَّهُمَا غَيَابَتَانِ وَبَيْنَهُمَا شَرْقٌ، أَوْ كَأَنَّهُمَا غَمَامَتَانِ سَوْدَاوَانِ، أَوْ كَأَنَّهُمَا ظُلَّةٌ مِنْ طَيْرٍ صَوَافَّ تُجَادِلاَنِ عَنْ صَاحِبِهِمَا».

وفي البَابِ عن بُرَيْدَةَ وَأَبِي أُمَامَةَ.

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ من هذا الوجه، وَمَعْنَى هَذَا الْحَدِيثِ عِنْدَ أَهْلِ الْعِلْمِ أَنَّهُ يَجِيءُ ثَوَابُ قِرَاءَتِهِ. كَذَا فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ، وَمَا يُشْبِهُ هَذَا مِنَ الأَحَادِيثِ أَنَّهُ يَجِيءُ ثَوَابُ قِرَاءَةِ القُرْآنِ. وَفِي حَدِيثِ النَّوَّاسِ بنِ سِمْعَانَ عن النبيِّ ﷺ مَا يَدُلُّ عَلَى مَا فَسَّرُوا إِذْ قالَ النبيُّ ﷺ: «وَأَهْلُهُ الَّذِينَ يَعْمَلُونَ بِهِ فِي الدُّنْيَا». فَفِي هَذَا دَلاَلَةٌ أَنَّهُ يَجِيءُ ثَوَابُ الْعَمَلِ.

(5) Surah Aal- I'mran

2883- Nawwas Ibn Sema'an narrated that the Prophet (S.A.W.) said, "The Quran and its readers who act upon it in this life will come led by the Surah of Al-Baqara and Surah Aal-I'mran." Nawwas then said, "And the Prophet (S.A.W.) set two parables for them that I have not forgotten. He (S.A.W.) said, 'They will come as if they are two dark clouds or a flock of flying birds which argue the case for the one who recites them.'"

Abu E'isa said that this hadeeth is gharib.

2884 ـ وَأَخْبَرَنِي مُحَمَّدُ بنُ إِسْمَاعِيلَ أخبرنا الْحُمَيْدِيُّ، قالَ: قالَ سُفْيَانُ بنُ عُيَيْنَةَ فِي تَفْسِيرِ حَدِيثِ عَبْدِ اللهِ بنِ مَسْعُودٍ قال: مَا خَلَقَ اللهُ مِنْ سَمَاءٍ، وَلاَ أَرْضٍ أَعْظَمَ مِنْ آيَةِ الْكُرْسِيِّ. قالَ سُفْيَانُ: لأَنَّ آيَةَ الْكُرْسِيِّ هُوَ كَلاَمُ اللهِ وَكَلاَمُ اللهِ أَعْظَمُ مِنْ خَلْقِ اللهِ مِنَ السَّمَاءِ وَالأَرْضِ.

2884- Sufian Ibn U'yayna reported that Abdullah Ibn Mas'oud said, "Allah (S.W.T.) did not create a sky or an earth as great as the verse of the throne." Sufian said, "The reason for that is the verse of the throne is the Word of Allah and the Word of Allah (S.W.T.) is greater than His creations of Heaven and Earth."

---

6 ـ بابُ ما جَاءَ في فضل سُورَةِ الكَهْفِ [م: 6، ت: 6]

2885 ـ حدثنا مَحْمُودُ بنُ غَيْلاَنَ أخبرنا أَبُو دَاوُدَ أَنْبَأَنَا شُعْبَةُ عن أَبِي إِسْحَاقَ، قالَ سَمِعْتُ البَرَاءَ يَقُولُ: «بَيْنَمَا رَجُلٌ يَقْرَأُ سورة الكَهْفِ إِذْ رَأَى دَابَّتَهُ تَرْكُضُ فَنَظَرَ، فَإِذَا مِثْلُ الْغَمَامَةِ أَوْ السَّحَابَةِ فَأَتَى رَسُولُ اللهِ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ رَسُولُ اللهِ ﷺ: «تِلْكَ السَّكِينَةُ نَزَلَتْ مَعَ القُرْآنِ أَوْ نَزَلَتْ عَلَى القُرْآنِ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وفي البابِ عن أُسَيدِ بنِ حُضَيْرٍ.

(6) The merit of Surah Al-Kahf (the Cave)

2885- Al-Baraa' Ibn A'azeb reported that while a man was reading Surah Al-Kahf he saw his camel running, so he looked up and saw something like a cloud. He went to the Messenger of Allah (S.A.W.) and mentioned it to him. The Prophet (S.A.W.) said, "That is the tranquility that came down with the Quran." (He might have said, "Came down on the Quran.")

Abu E'isa said that this hadeeth is hasan sahih.

2886 ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ، أخبرنا مُحَمَّدُ بنُ جَعْفَرٍ، أخبرنا شُعْبَةُ، عن قَتَادَةَ، عن سَالِمِ بنِ أبي الْجَعْدِ، عن مَعْدَانَ بنِ أبي طَلْحَةَ، عن أبي الدَّرْدَاءِ، عن النبيِّ ﷺ قالَ: «مَنْ قَرَأَ ثَلاثَ آيَاتٍ مِنْ أَوَّلِ الكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَّالِ». قالَ مُحَمَّدُ بنُ بَشَّارٍ، أخبرنا مَعَاذُ بنُ هِشَامٍ أخبرني عن أبي قَتَادَةَ بِهَذَا الإِسْنَادِ نَحْوَهُ.

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

2886- Abu Ad-Dardaa' narrated that the Prophet (S.A.W.) said, "Whoever recites the first three verses of Surah Al-Kahf will be protected from the affliction of the Anti-Christ."

Abu E'isa said that this hadeeth is hasan sahih.

---

7 ـ بابُ مَا جَاءَ في فضل يٰس [م: 7، ت: 7]

2887 ـ حدثنا قُتَيْبَةُ وَسُفْيَانُ بنُ وَكِيعٍ، قالاَ: أخبرنا حُمَيْد بنُ عَبْدِ الرَّحْمٰنِ الرُّؤَاسِيُّ عن الْحَسَنِ بنِ صَالِحٍ عن هَارُونَ أبي محمدٍ عن مُقَاتِلِ بنِ حَيَّانَ عن قَتَادَةَ عن أَنَسٍ، قالَ: قالَ رَسُولُ الله ﷺ: «إِنَّ لِكُلِّ شَيْءٍ قَلْباً وَقَلْبُ القُرْآنِ يٰس، وَمَنْ قَرَأَ يٰس كَتَبَ الله لَهُ بِقِرَاءَتِهَا قِرَاءَةَ القُرْآنِ عَشْرَ مَرَّاتٍ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ. وَبِالبَصْرَةِ لاَ يَعْرِفُونَ مِنْ حَدِيثِ قَتَادَةَ إلاَّ مِنْ هَذَا الْوَجْهِ. وَهَارُونُ أَبُو مُحَمَّدٍ شَيْخٌ مَجْهُولٌ.

. . . ـ **حدثنا** أَبُو مُوسَى مُحَمَّدُ بنُ الْمُثَنَّى، أخبرنا أَحْمَدُ بنُ سُعِيدٍ الدَّارِمِيُّ، أخبرنا قُتَيْبَةُ عن حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ بِهَذَا.

وفي البَابِ عن أبي بَكْرٍ الصِّدِّيقِ. وَلاَ يَصِحُّ حَدِيثُ أبي بَكْرٍ مِنْ قِبَلِ إِسْنَادِهِ وَإِسْنَادُهُ ضَعِيفٌ. وفي البَابِ عن أبي هُرَيْرَةَ.

(7) The merit of Surah Yasseen

2887- Anas narrated that the Prophet (S.A.W.) said, "Everything has a heart and the heart of the Quran is Surah Yasseen. Whoever reads Yasseen, Allah

(S.W.T.) will reward him as if he read the Quran ten times."

8 ـ بابُ مَا جَاءَ في فضل حَم الدُّخَانِ [م: 8، ت: 8]

2888 ـ حدثنا سُفْيَانُ بنُ وَكِيعٍ، حدثنا يَزِيدُ بنُ حُبَابٍ عن عُمَرَ بنِ أبي خَثْعَم عن يَحْيَىٰ بنِ أبي كَثِيرٍ عن أبي سَلَمَةَ عن أبي هُرَيْرَةَ. قالَ: قالَ رَسُولُ الله: «مَنْ قَرَأَ حَم الدُّخَانَ فِي لَيْلَةٍ أَصْبَحَ يَسْتَغْفِرُ لَهُ سَبْعُونَ أَلْفَ مَلِكٍ». هذا حديثٌ غريبٌ لا نَعْرِفُهُ إلاَّ مِنْ هَذَا الْوَجْهِ. وَعُمَرُ بن أبي خَثْعَم يُضَعَّفُ. قالَ مُحمَّدٌ وهُوَ مُنْكَرُ الْحَدِيثِ.

(8) The merit of Surah Ha-Mim Ad-Dukhan (the smoke)

2888- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever recites Ha-Mim Ad-Dukhan at night will wake up with seventy thousand angels asking forgiveness for him."

Abu E'isa said that this hadeeth is gharib. One of the narrators is weak.

2889 ـ حدثنا نَصْرُ بنُ عَبْدِ الرَّحْمٰنِ الكُوفِيُّ، حدثنا زَيْدُ بنُ حُبَابٍ عن هِشَامٍ أبي المِقْدَامِ عن الْحَسَنِ عن أبي هُرَيْرَةَ، قالَ: قالَ رَسُولُ الله ﷺ: «مَنْ قَرَأَ حم الدُّخَانَ فِي لَيْلَةِ الْجُمُعَةِ غفِرَ لَهُ».

قال أبو عيسى: هَذَا حديثٌ غريبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ هَذَا الْوَجْهِ. وَهِشَامٌ أَبُو المِقْدَامِ يُضَعَّفُ، وَلَمْ يَسْمَعِ الْحَسَنُ مِنْ أَبِي هُرَيْرَةَ، هَكَذَا قالَ أَيُّوبُ وَيُونُسُ بنُ عُبَيْدٍ وَعَلِيُّ بنُ زَيْدٍ.

2889- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever recites Surah Ha-Mim Ad-Dukhan on Friday night will have his sins forgiven."

Abu E'isa said that this hadeeth is only known through this narration. One of the narrators, Hisham Abu Al-Mikdad, is a weak narrator.

9 ـ باب مَا جَاءَ في فضل سُورَةِ الْمُلْكِ [م: 9، ت: 9]

2890 ـ حدثنا مُحمَّدُ بنُ عَبْدِ المَلِكِ بنِ أبي الشَّوَارِبِ، أخبرنا يَحْيَىٰ بنُ عَمْرِو بنِ مالِكٍ النُّكْرِيُّ عن أبيهِ عن أبي الْجَوْزَاءِ عن ابنِ عَبَّاسٍ قالَ ضَرَبَ بَعْضُ أَصْحَابِ النبيِّ ﷺ خِبَاءَهُ عَلَى قَبْرٍ وَهُوَ لا يَحْسَبُ أَنَّهُ قَبْرٌ، فَإِذَا قَبْرُ إِنْسَانٍ يَقْرَأُ سُورَةَ المُلْكِ حَتَّى خَتَمَهَا، فَأَتَى النبيَّ ﷺ فَقَالَ: يَا رَسُولَ الله ضَرَبْتُ خِبَائِي وَأَنَا لاَ أَحْسَبُ أَنَّهُ قَبْرٌ فَإِذَا فِيهِ إِنْسَانٌ يَقْرَأُ سُورَةَ المُلْكِ حَتَّى خَتَمَهَا. فَقَالَ النبيُّ ﷺ: «هِيَ المَانِعَةُ هِيَ المُنْجِيَةُ تُنْجِيهِ مِنْ عَذَابِ الْقَبْرِ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ من هذا الوجهِ. وفي البابِ عن أبي هُرَيْرَةَ.

(9) The merit of Surah Al-Mulk (the dominion)

2890- Ibn Abbas (R.A.A.) reported that a man positioned his tent on a grave without knowing that it was a grave. He heard from the grave the voice of a person reciting the Surah (that begins with) *Tabaraka Al-Lathi Bi-Yadihi Al-Mulk* (Blessed be He in Whose Hand is the dominion; and He is Able to do all things) until he ended it. He went to the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), I positioned my tent on a grave that I did not know was there, and there was a sound of a person reciting Surah Al-Mulk until he finished it." The Messenger of Allah (S.A.W.) said, "It is the Protector; it saves him from the torment of the grave."

Abu E'isa said that this hadeeth is hasan gharib.

2891 ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ، أخبرنا مُحَمَّدُ بنُ جَعْفَرٍ، أخبرنا شُعْبَةُ عن قَتَادَةَ عن عَبَّاسٍ الْجُشَمِيِّ عن أبي هُرَيْرَةَ عن النبيِّ ﷺ قالَ: «إِنَّ سُورَةً مِنَ القُرْآنِ ثَلاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ وَهِيَ سورة تَبَارَكَ الَّذِي بِيَدِهِ المُلْكُ». هذا حديثٌ حسنٌ.

2891- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "There is a Surah in the Quran that consists of thirty verses. It intercedes on behalf of a man until he is forgiven. The Surah is *Tabaraka Al-Lathi Bi Yadihi Al-Mulk*."

Abu E'isa said that this hadeeth is hasan.

2892 ـ حدثنا هُرَيْمُ بنُ مِسْعَرٍ التِّرمذيُّ، أخبرنا الفُضَيْلُ بنُ عِيَاضٍ عن لَيْثٍ عن أبي الزُّبَيْرِ عن جَابِرٍ: «أَنَّ النبيَّ ﷺ كَانَ لا يَنَامُ حَتَّى يَقْرَأَ، الم تَنْزِيل، وَتَبَارَكَ الَّذِي بِيَدِهِ المُلْكُ».

قال أبو عيسى: هذا حديثٌ رَوَاهُ غَيْرُ وَاحِدٍ عن لَيْثِ بنِ أبي سُلَيْمٍ مِثْلَ هَذَا. وَرَوَاهُ مُغِيرَةُ بنُ مُسْلِمٍ عن أبي الزُّبَيْرِ عن جَابِرٍ عن النبيِّ ﷺ نَحْوَ هَذَا. وَرَوَى زُهَيْرٌ قالَ: قُلْتُ لأَبِي الزُّبَيْرِ سَمِعْتَ مِنْ جَابِرٍ يَذْكُرُ هَذَا الْحَدِيثَ؟ فَقَالَ أَبُو الزُّبَيْرِ: إِنَّمَا أَخْبَرَنِيهِ صَفْوَانُ أَوْ ابنُ صَفْوَانَ وَكَأَنَّ زُهَيْراً أَنْكَرَ أَنْ يَكُونَ هَذَا الْحَدِيثُ عن أبي الزُّبَيْرِ عن جَابِرٍ.

. . . ـ **حدثنا** هَنَّادٌ، أخبرنا أَبُو الأَحْوَصِ عن لَيْثٍ عن أبي الزُّبَيْرِ عن جَابِرٍ عن النبيِّ ﷺ نَحْوَهُ.

. . . ـ **قال: حدثنا** هُرَيْمُ بنُ مِسْعَرٍ، أخبرنا الفُضَيْلُ عن لَيْثٍ عن طَاوُسٍ قالَ: تَفْضُلاَنِ عَلَى كُلِّ سُورَةٍ فِي القُرْآنِ بِسَبْعِينَ حَسَنَةً.

2892- Jaber (R.A.A.) narrated that the Prophet (S.A.W.) did not sleep until he had recited the verses of *Alif-Lam-Mim Tanzil* (Surah Al-Sajda) and *Tabarak Al-Lathi Bi Yadihi* (Al-Mulk).

Abu E'isa said that this hadeeth was narrated by more than one.

---

10 ـ بابُ مَا جَاءَ فِي إِذَا زُلْزِلَتْ [م: 10، ت: 10]

2893 ـ حدثنا مُحَمَّدُ بنُ مُوسَى الْجُرشِيُّ البَصْرِيُّ، حدثنا الْحَسَنُ بنُ سَلْم بن صَالح العِجْلِيُّ، أخبرنا ثَابِتٌ البُنَانِيُّ عن أَنَسِ بنِ مَالِكٍ، قالَ: قالَ رَسُولُ الله ﷺ: «مَنْ قَرَأَ: إِذَا زُلْزِلَتْ عُدِلَتْ لَهُ بِنِصْفِ القُرْآنِ. وَمَنْ قَرَأَ: قُلْ يَا أَيُّهَا الْكَافِرُونَ. عُدِلَتْ لَهُ بِرُبُعِ القُرْآنِ، وَمَنْ قَرَأَ: قُلْ هُوَ الله أَحَدٌ. عُدِلَتْ لَهُ بِثُلُثِ القُرْآنِ».

قال أبو عيسى: هذا حديثٌ غريبٌ لا نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ هَذَا الشَّيْخِ الْحَسَنِ بن سَلْمٍ. وفي البَابِ عن ابن عَبَّاسٍ.

(10) The merit of Itha Zulzilat (the earthquake)

2893- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said, "Whoever recites '*Itha Zulzilat*' is considered as if he recited half of the Quran. He who recites '*Qul Ya Ayuha Al-Kafiroon* (Al-Kafiroon)' is considered as if he recited one quarter of the Quran. And whoever recites '*Qul Huwa Allahu Ahad* (Surah Al-Ikhlas)' is considered as if he recited one third of the Quran."

Abu E'isa said that this hadeeth is gharib.

2894 ـ حدثنا عُقْبَةُ بن مُكْرَم العَمِّيُّ البَصْرِيُّ، حدثني ابنُ أَبي فُدَيْكٍ، أخبرني سَلَمَةُ بنُ وَرْدَانَ عن أَنَسِ بنِ مَالِكٍ أَنَّ رَسُولَ الله ﷺ قالَ لِرَجُلٍ مِنْ أَصْحَابِهِ: «هَلْ تَزَوَّجْتَ يَا فُلاَنُ؟» قالَ لاَ والله يَا رَسُولَ الله وَلا عِنْدِي مَا أَتَزَوَّجُ به. قالَ: «أَلَيْسَ مَعَكَ قُلْ هُوَ الله أَحَدٌ» قالَ بَلَى. قالَ: «ثُلُثُ القُرْآنِ». قالَ «أَلَيْسَ مَعَكَ إِذَا جَاءَ نَصْرُ الله وَالفَتْحُ؟» قالَ بَلَى. قالَ: «رُبُعُ القُرْآنِ، قالَ أَلَيْسَ مَعَكَ قُلْ يَا أَيُّهَا الْكَافِرُونَ؟» قالَ بَلَى. قالَ رُبُعُ القُرْآنِ، قالَ «أَلَيْسَ مَعَكَ إِذَا زُلْزِلَتِ الأَرْضُ؟» قالَ بَلَى، قالَ «رُبُعُ القُرْآنِ. قالَ تَزَوَّجْ تَزَوَّجْ».

قال أبو عيسى: هذا حديثٌ حسنٌ.

2894- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said to a man from his companions, "Have you married?" The man said, "No, by Allah, oh Messenger of Allah (S.A.W.). I do not have anything with which to get married." The Messenger of Allah (S.A.W.) said, "Do you not know '*Qul Huwa Allahu Ahad* (Surah Al-Ikhlas)' (memorized)?" The man said that he did. He (S.A.W.) said, "(It is equal to) one third of the Quran. Do you not know '*Itha Jaa' Nasru Allahi Wal Fath* (Surah Al-Fath)' (memorized)?" The man said that he did. He (S.A.W.) said, "(It is equal to) one fourth of the Quran. Do you not have '*Qul Ya Ayuha Al-Kafiroon* (Surah Al-Kafiroon)' (memorized)?" The man said that he did. He (S.A.W.) said, "(It is equal to) one fourth of the Quran. Do you not have '*Itha Zulzilati Al-Aardu Zilzalaha* (Surah Al-Zalzala)' (memorized)?" The man said that he did. He (S.A.W.) said, "(It is

equal to) one fourth of the Quran. Get married, get married."

Abu E'isa said that this hadeeth is hasan.

2895 ـ حدثنا عَلِيُّ بنُ حُجْرٍ، أخبرنا يَزِيدُ بنُ هَارُونَ، أخبرنا يَمَانُ بنُ الْمُغِيرَةِ العَنَزِيُّ، حدثنا عَطَاءٌ عن ابنِ عَبَّاسٍ، قالَ: قالَ رَسُولُ الله ﷺ: «إِذَا زُلْزِلَتْ تَعْدِلُ نِصْفَ القُرْآنِ، وَقُلْ هُوَ الله أَحَدٌ تَعْدِلُ ثُلُثَ القُرْآنِ، وَقُلْ يَا أَيُّهَا الْكَافِرونَ تَعْدِلُ رُبُعَ القُرْآنِ».

قال أبو عيسى: هذا حديثٌ غريبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ يَمانِ بنِ الْمُغِيرَةِ.

2895- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "'*Itha Zulzilat*' is equivalent to half of the Quran. '*Qul Huwa Allahu Ahad*' is equivalent to one third of the Quran. '*Qul Ya Ayuha Al-Kafiroon*' is equivalent one quarter of the Quran."

Abu E'isa said that this hadeeth is gharib.

---

11 ـ بابُ مَا جَاءَ في سُورَةِ الإِخْلاَصِ [م: 11، ت: 11]

2896 ـ حدثنا قُتَيْبَةُ ومحمدُ بنُ بشارٍ قالاَ: حدثنا عَبْدُ الرَّحْمٰن بنُ مَهْدِي، حدثنا زَائِدَةُ عن مَنْصُورٍ عن هِلاَلِ بنِ يَسَافٍ عن رَبِيعِ بنِ خُثَيْمٍ عن عَمْرِو بنِ مَيْمُونٍ عن عَبْدِ الرَّحْمٰن بن أَبي لَيْلَى عن امْرَأَة وهي امرأة أَبي أَيُّوبَ وروى بعضهم عن امرأة أَبي أيوب عن أَبي أَيُّوبَ قال: قال رَسُولُ الله ﷺ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ في لَيْلَةٍ ثُلُثَ القُرْآنِ؟ مَنْ قَرَأَ: الله الوَاحِدُ الصَّمَدُ فَقَدْ قَرَأَ ثُلُثَ القُرْآنِ».

وَفي البَابِ عن أَبي الدَّرْدَاءِ وَأَبي سَعِيدٍ وَقَتَادَةَ بنِ النُّعْمَانِ وأَبي هُرَيْرَةَ وَأَنَسٍ وابنِ عُمَرَ وأَبي مَسْعُودٍ.

قال أبو عيسى: هذا حديثٌ حسنٌ وَلاَ نَعْرِفُ أَحَداً رَوَى هَذَا الْحَدِيثَ أَحْسَنَ من رِوَايَةِ زَائِدَةَ. وَتَابَعَهُ عَلَى رِوَايَتِهِ إِسْرَائِيلُ وَالْفُضَيْلُ بنُ عِيَاضٍ.

وقد رَوَى شُعْبَةُ وَغَيْرُ وَاحِدٍ من الثِّقَاتِ هَذَا الْحَدِيثَ عن مَنْصُورٍ وَاضْطَرَبُوا فِيهِ.

(11) Surah Al-Ikhlas

2896- Abu Ayoub (R.A.A.) narrated that the Messenger of Allah (S.A.W.) had said, "Is it hard for one of you to read one third of the Quran in one night? Whoever recites '*Allahu Al-Wahid As-Samad* (Surah Al-Ikhlas)' has recited one third of the Quran."

Abu E'isa said that this hadeeth is hasan.

2897 ـ حدثنا أَبُو كُرَيْبٍ أخبرنا إِسحَاقُ بنُ سُلَيْمَانَ عن مالِكِ بنِ أَنَسٍ عن عُبَيْدِ الله بنِ عَبْدِ الرَّحْمٰن عن ابنِ حُنَيْنٍ مَوْلَى لآلِ زَيْدِ بن الْخَطَّابِ أَوْ مَوْلَى زَيْدِ بن الخَطَّابِ عن أَبي هُرَيْرَةَ قالَ: «أَقْبَلْتُ مَعَ النبيِّ ﷺ فَسَمِعَ رَجُلاً يَقْرَأُ قُلْ هُوَ الله أَحَدٌ الله

الصمد. فَقَالَ رَسُولُ الله ﷺ: «وَجَبَتْ». قُلْتُ: مَا وَجَبَتْ؟ قال: «الْجَنَّةُ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ غريبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ مَالِكِ بن أَنَس. وأبو حُنَيْنٍ هُوَ عُبَيْدُ بنُ حُنَيْنٍ.

2897- Abu Huraira (R.A.A.) narrated that he was once walking with the Prophet (S.A.W.) when he (S.A.W.) heard a man reciting "*Qul Huwa Allahu Ahad* (Surah Al-Ikhlas)". The Messenger of Allah (S.A.W.) said, "It is a right for him." Abu Huraira asked what the right was for him and he (S.A.W.) replied, "Paradise."

Abu E'isa said that this hadeeth is hasan gharib.

2898 ـ حدثنا محمدُ بنُ مَرْزُوقٍ البَصْرِيُّ حدثنا حَاتِمُ بنُ مَيْمُونٍ أَبُو سَهْلٍ عن ثَابِتٍ الْبُنَانِيِّ عن أَنَسِ بنِ مَالِكٍ عن النبيِّ ﷺ قال: «مَنْ قَرَأَ كلَّ يَوْمٍ مائتَيْ مَرَّةٍ: قُلْ هُوَ الله أَحَدٌ. مُحِيَ عَنْهُ ذُنُوبُ خَمْسِينَ سَنَةً إلاَّ أَنْ يَكُونَ عَلَيْهِ دَيْنٌ» وبهذا الإِسْنَادِ عن النبيِّ ﷺ قال: «مَنْ أَرَادَ أَنْ يَنَامَ عَلَى فِرَاشِهِ فَنَامَ عَلَى يَمِينِهِ ثُمَّ قَرَأَ قُلْ هُوَ الله أَحَدٌ مائة مَرَّةٍ إذا كَانَ يَوْمُ القِيَامَةِ يَقُولُ لَهُ الرَّبُّ تَبَارَكَ وَتَعَالَى يَا عَبْدِي ادْخُلْ عَلَى يَمِينِكَ الْجَنَّةَ».

قال أبو عيسى: هَذَا حَدِيثٌ غريبٌ من حديثِ ثَابِتٍ عن أَنَسٍ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ أَيْضاً عَنْ ثَابِتٍ.

2898- Anas Ibn Malek (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever reads everyday '*Qul Huwa Allahu Ahad*' two hundred times will have all his sins wiped out except the debt on him."

With the same chain of narrators the Prophet (S.A.W.) said, "Whoever goes to his bed to go to sleep and lies down on his right side and then recites '*Qul Huwa Allahu Ahad*' one hundred times, on the Day of Resurrection Allah (S.W.T.) will say to him, 'Oh My servant, enter Paradise to your right.'"

Abu E'isa said that this hadeeth is gharib.

2899 ـ حدثنا الْعَبَّاسُ بنُ محمدٍ الدَّوْرِيُّ أخبرنا خَالِدُ بْنُ مَخْلَدٍ أخبرنا سُلَيْمَانُ بنُ بِلاَلٍ حدثني سُهَيْلُ بنُ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قالَ: قالَ رَسُولُ الله ﷺ: «قُلْ هُوَ الله أَحَدٌ تَعْدِلُ ثُلُثَ القُرْآنِ». هذا حديثٌ حسنٌ صحيحٌ.

2899- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "'*Qul Huwa Allahu Ahad*' is equivalent to one third of the Quran."

Abu E'isa said that this hadeeth is hasan sahih.

2900 ـ حدثنا محمدُ بنُ بَشَّارٍ أخبرنا يَحْيَى بنُ سَعِيدٍ أخبرنا يَزِيدُ بْنُ كَيْسَانَ حدثني أَبُو حَازِمٍ عن أَبِي هُرَيْرَةَ قالَ: قالَ رَسُولُ الله ﷺ: «أَحْشُدُوا فَإِنِّي سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ

الْقُرْآنِ، قالَ فَحَشَدَ مَنْ حَشَدَ ثُمَّ خَرَجَ رَسُولُ الله ﷺ فَقَرَأَ: قُلْ هُوَ الله أَحَدٌ. ثُمَّ دَخَلَ فَقَالَ بَعْضُنَا لِبَعْضٍ قَالَ رَسُولُ الله ﷺ فَإِنِّي سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ، إِنِّي لأَرَى هَذَا خَبَرٌ جَاءَهُ مِنَ السَّمَاءِ؛ ثُمَّ خَرَجَ نبيُّ الله ﷺ فقال: إِنِّي قُلْتُ سَأَقْرَأُ عَلَيْكُمْ ثُلُثَ الْقُرْآنِ أَلاَ وَإِنَّهَا تَعْدِلُ بِثُلُثِ الْقُرْآنِ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ غريبٌ من هذا الوجهِ وَأَبُو حَازِمٍ الأَشْجَعِيُّ اسْمُهُ سَلْمَانُ.

2900- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Gather up for I will recite one third of the Quran on you." People gathered up and the Prophet (S.A.W.) went out to them and recited '*Qul Huwa Allahu Ahad*,' and went back inside. They said to each other that the Messenger of Allah (S.A.W.) said that he would recite one third of the Quran. They thought that a revelation must have come down from Heaven, and he had been interrupted. He (S.A.W.) then went out again and said, "I have told you that I would recite one third of the Quran to you. It is equal to one third of the Quran."

Abu E'isa said that this hadeeth is hasan sahih gharib.

2901 - حدثنا محمدُ بنُ إِسْمَاعِيلُ أخبرنا إِسْمَاعِيلُ بنُ أَبِي أُوَيْسٍ حدثني عَبْدُ الْعَزِيزِ ابنُ محمدٍ عنْ عُبَيْدِ الله بنِ عُمَرَ عن ثَابِتٍ الْبُنَانِيِّ عن أَنَسِ بنِ مالِكٍ قال: «كَانَ رَجُلٌ مِنَ الأَنْصَارِ يَؤُمُّهُمْ في مَسْجِدِ قِبَاءَ فَكَانَ كلَّمَا افْتَتَحَ سُورَةً يَقْرَأُ لَهُمْ في الصَّلاَةِ يَقْرأُ بِهَا افْتَتَحَ بِـ: قُلْ هُوَ الله أَحَدٌ. حَتَّى يَفْرُغَ مِنْهَا ثُمَّ يَقْرَأُ سُورَةً أُخْرَى مَعَهَا وَكَانَ يَصْنَعُ ذَلِكَ في كُلِّ رَكْعَةٍ، فَكَلَّمَهُ أَصحَابُهُ فَقَالُوا إِنَّكَ تَقْرَأُ بِهَذِهِ السُّورَةِ ثُمَّ لاَ تَرَى أَنَّهَا تُجْزِئُكَ حَتَّى تَقْرَأَ بِسُورَةٍ أُخْرَى؛ فَإِمَّا أَنْ تَقْرَأَ بِهَا وَإِمَّا أَنْ تَدَعَهَا وَتَقْرَأَ بِسُورَةٍ أُخْرَى، قالَ: مَا أَنَا بِتَارِكِهَا إِنْ أَحْبَبْتُمْ أَنْ أَؤُمَّكُمْ بِهَا فَعَلْتُ وَإِنْ كَرِهْتُمْ تَرَكْتُكُمْ. وَكَانُوا يَرَوْنَهُ أَفْضَلَهُمْ وَكَرِهُوا أَنْ يَؤُمَّهُمْ غَيْرُهُ، فَلَمَّا أَتَاهُم النبيُّ ﷺ أَخْبَرُوهُ الْخَبَرَ فَقَالَ: «يَا فُلاَنُ مَا يَمْنَعُكَ بِمَا يَأْمُرُ بِهِ أَصْحَابُكَ، وَمَا يَحْمِلُكَ أَنْ تَقْرَأَ هَذِهِ السُّورَةَ في كُلِّ رَكْعَةٍ؟» فقال يَا رَسُولَ الله إِنِّي أُحِبُّهَا، فقال رَسُولُ الله ﷺ: إِنَّ حُبَّهَا أَدْخَلَكَ الْجَنَّةَ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ صحيحٌ مِن هَذَا الْوَجْهِ مِنْ حَدِيثِ عُبَيْدِ الله ابنِ عُمَرَ عَنْ ثَابِتٍ الْبُنَانِيِّ. وقد روى مُبَارَكُ بْنُ فَضَالَةَ عن ثَابِتٍ الْبُنَانِيِّ عن أَنَسٍ «أَنَّ رَجُلاً قالَ يَا رَسُولَ الله إِنِّي أُحِبُّ هَذِهِ السُّورَةَ قُلْ هُوَ الله أَحَدٌ، فقال: إِنَّ حُبَّكَ إِيَّاهَا يُدْخِلُكَ الْجَنَّةَ».

حدثنا بذلك أبو سليمانَ بنُ الأشعثِ، حدثنا أبو الوليدُ، حدثنا مباركُ بنُ فضالةَ بهذا.

2901- Anas Ibn Malek narrated that a man from the Ansar used to lead people in prayers in the Mosque of Qubaa'. In every Raka'a, he would recite '*Qul Huwa Allahu Ahad*' after the Fateha and then recite another Surah. He would do that in every Raka'a. He companions said to him, "You recite this Surah in every Raka'a, and then it is as if you do not think that it is enough and recite another Surah. So you should either recite it by itself or recite another Surah." He said, "I will not stop reciting it. If you would like me to continue leading you in prayers this way, I will, and if you hate for me to lead you in this manner, I will not lead you." They thought that he was the best reader among them and hated for anyone else to lead them. When the Prophet (S.A.W.) went to them they told him about their leader. He (S.A.W.) said to him, "What prevents you from doing what your companions ask you to do? Why do you recite this Surah in every Raka'a?" The man said, "Oh Messenger of Allah, I love it." The Messenger of Allah (S.A.W.) said, "Loving it has made you enter Paradise."

Abu E'isa said that this hadeeth is hasan gharib sahih.

It is also narrated by Anas that a man said, "Oh Messenger of Allah (S.A.W.), I love the Surah '*Qul Huwa Allahu Ahad.*'" He (S.A.W.) said, "Loving it will allow you to enter Paradise."

---

12 ـ بابُ مَا جَاءَ في المُعوِّذَتَينِ [م: 12، ت: 12]

2902 ـ حدثنا بُنْدَارٌ محمد بن بشار أخبرنا يَحْيىٰ بن سَعِيدٍ أخبرنا إسْمَاعِيلُ بنُ أبي خَالِدٍ أَخْبَرَنِي قَيْسُ بنُ أبي حَازِمٍ عن عُقْبَةَ بنِ عَامِرٍ الْجُهَنِيِّ عن النبيِّ ﷺ قالَ: «قَدْ أَنْزَلَ الله عَلَيَّ آيَاتٍ لَمْ يُرَ مِثْلُهُنَّ؛» ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾ إِلَى آخِرِ السُّورَةِ، و ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾ إِلَى آخِرِ السُّورَةِ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

(12) The Mua'wethat

2902- Uqba Ibn Amer Al-Juhani narrated that he Prophet (S.A.W.) said, "Allah (S.W.T.) has revealed to me verses that nothing similar was been revealed before them; '*Qul Ao'uthu Bi Rabbi An-Nas...*' and '*Qul Ao'uthu Bi Rabbi Al-Falaq...*'"

Abu E'isa said that this hadeeth is hasan sahih.

2903 ـ حدثنا قُتَيْبَةُ حدثنا ابنُ لَهِيعَةَ عن يَزِيدَ بنِ أبي حَبِيبٍ عن عَلِيِّ بنِ رَبَاحٍ عن عُقْبَةَ بنِ عَامِرٍ قالَ: «أَمَرَنِي رَسُولُ الله ﷺ أَنْ أَقْرَأَ بِالْمُعَوِّذَتَيْنِ فِي دُبُرِ كُلِّ صَلاَةٍ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ.

2903- Uqba Ibn Amer (R.A.A.) narrated that the Messenger of Allah

(S.A.W.) ordered him to recite the two Mua'wethat after every prayer.

Abu E'isa said that this hadeeth is hasan gharib.

13 ـ بابُ ما جَاءَ فِي فَضْلِ قَارِىءِ الْقُرْآنِ [م: 13، ت: 13]

2904 ـ حدثنا مَحمُودُ بنُ غَيْلاَنَ حدثنا أَبُو دَاوِدَ الطَّيَالِسِي حدثنا شُعْبَةُ وَهِشَامٌ عن قَتَادَةَ عن زُرَارَةَ بنِ أَوْفَى عن سَعْدِ بنِ هِشَامٍ عن عَائِشَةَ قَالَتْ: قَالَ رَسُولُ الله ﷺ: «الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَعَ السَّفَرَةِ الكِرَامِ الْبَرَرَةِ، وَالَّذِي يَقْرَأُهُ ـ قَالَ هِشَامٌ ـ وَهُوَ شَدِيدٌ عَلَيْهِ ـ قَالَ شُعْبَةُ ـ وَهُوَ عَلَيْهِ شَاقٌّ له أَجْرَانِ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

(13) The high merit of the reader of the Quran

2904- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The one who recites the Quran fluently is with honorable, upright, and pious angels. Also, the one who recites the Quran and falters in it, but tries hard will have double the reward."

Abu E'isa said that this hadeeth is hasan sahih.

2905 ـ حدثنا عَلِيُّ بنُ حُجْرٍ أخبرنا حَفْصُ بنُ سُلَيْمَانَ عن كَثِيرِ بنِ زَاذَانَ عن عَاصِمِ بنِ ضَمْرَةَ عن عَلِيِّ بنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ الله ﷺ: «مَنْ قَرَأَ الْقُرْآنَ واستظهره فَأَحَلَّ حَلاَلَهُ، وَحَرَّمَ حَرَامَهُ أَدْخَلَهُ الله بِهِ الْجَنَّةَ، وَشَفَّعَهُ فِي عَشَرَةٍ مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ وَجَبَتْ لَهُ النَّارُ».

قال أبو عيسى: هذا حديثٌ غريبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الْوَجْهِ، وَلَيْسَ إِسْنَادُهُ بصحيحٍ. وَحَفْصُ بنُ سُلَيْمَانَ أَبُو عُمَرَ بَزَّازٌ كُوفِيٌّ يُضَعَّفُ فِي الْحَدِيثِ.

2905- Ali Ibn Abi Taleb (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The one who recites the Quran, memorizes it, enjoins its Halal (lawful), and abstains from doing its unlawful, will enter by Allah (S.W.T.) into paradise and he will be allowed to intercede on the behalf of ten from his family; and all of them were set to go into the Hellfire."

Abu E'isa said that this hadeeth is gharib, its narration is not correct and Hafs Ibn Suleiman (one of the narrators) weakens the hadeeth.

14 ـ بابُ مَا جَاءَ فِي فَضْلِ الْقُرْآنِ [م: 14، ت: 14]

2906 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ حدثنا حُسَيْنُ بنُ عَلِيٍّ الْجُعْفِيُّ حدثنا حَمْزَةُ الزَّيَّاتُ عن أَبِي الْمُخْتَارِ الطَّائِيِّ عن ابنِ أَخِي الْحَارِثِ الأَعْوَرِ عن الحارِثِ الأَعْوَرِ قَالَ: مَرَرْتُ فِي الْمَسْجِدِ فَإِذَا النَّاسُ يَخوضُونَ فِي الأَحَادِيثِ فَدَخَلْتُ عَلَى عَلِي، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ

أَلاَ تَرَى أَن النَّاسَ قَدْ خَاضُوا فِي الأَحَادِيثِ؟ قَالَ: وقد فَعَلُوهَا؟ قُلْتُ: نَعَمْ، قَالَ: أَمَا إِنِي قد سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «أَلاَ إِنَّهَا سَتَكُونُ فِتْنَةٌ، فَقُلْتُ: مَا المَخْرَجُ مِنْهَا يَا رَسُولَ الله؟ قَالَ: كِتَابُ الله فِيهِ نَبَأُ مَا كان قَبْلَكُمْ، وَخَبَرُ مَا بَعْدَكُمْ وَحُكْمُ مَا بَيْنَكُمْ، وَهُوَ الفَصْلُ لَيْسَ بِالْهَزْلِ مَنْ تَرَكَهُ مِنْ جَبَّارٍ قَصَمَهُ الله، وَمَن ابْتَغَى الهُدَى فِي غَيْرِهِ أَضَلَّهُ الله، وَهُوَ حَبْلُ الله المَتِينُ، وَهُوَ الذِّكْرُ الْحَكِيمُ، وَهُوَ الصِّرَاطُ المُسْتَقِيمُ، هُوَ الَّذِي لاَ تَزِيغُ بِهِ الأَهْوَاءُ، وَلاَ تَلْتَبِسُ بِهِ الأَلْسِنَةُ، وَلاَ يَشْبَعُ مِنْهُ الْعُلَمَاءُ، وَلاَ يَخْلَقُ عَنْ كَثْرَةِ الرَّدِّ، وَلاَ تَنْقَضِي عَجَائِبُهُ، هُوَ الَّذِي لَمْ تَنْتَهِ الْجِنُّ إِذْ سَمِعَتْهُ حَتَّى قَالُوا ﴿إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ۝ يَهْدِي إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ﴾، مَنْ قَالَ بِهِ صَدَقَ، وَمَنْ عَمِلَ بِهِ أُجِرَ، وَمَنْ حَكَمَ بِهِ عَدَلَ، وَمَنْ دَعَا إِلَيْهِ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ» خُذْهَا إِلَيْكَ يَا أَعْوَرُ.

قال أبو عيسى: هذا حديثٌ غريبٌ لاَ نَعْرِفُهُ إلا مِنْ حَدِيثِ حَمْزَةَ الزَّيَّاتِ، وَإِسْنَادُهُ مَجْهُولٌ. وَفِي حَدِيثِ الْحَارِثِ مَقَالٌ.

(14) The merit of the Quran

2906- Al-Hareth Al-Aa'war narrated that he passed by the Mosque and found the people arguing about the hadeeth of the Messenger of Allah (S.A.W.). He went to Ali Ibn Abi Taleb (R.A.A.) and said, "Oh Commander of the Believers, do you not see that the people are arguing about the hadeeth?" Ali (R.A.A.) said, "Are they?" Al-Hareth said yes. He (R.A.A.) said that he heard the Messenger of Allah (S.A.W.) say, "There will be an affliction." Ali (R.A.A.) had asked him, "What is the way out of it, oh Messenger of Allah?" He (S.A.W.) said, "The Book of Allah. There is in it the history of the people before you, the news of the people after you, and the ruling among you. It is the true judgment, and it is no joking matter. Any transgressor who abandons it will be broken by Allah into two pieces. Anyone who seeks guidance in anything other than it will be misguided by Allah (S.W.T.). It is the strong rope of Allah (S.W.T.). It is the wise gospel and the straight path. It is the Book with which desires do not set one astray, tongues do not misread it, scholars cannot have enough of it, repeating its recitation many times does not make it any less pleasurable to read, and its miracles never end. It is the Book that when the Jinn heard its recitation they said, '*Verily, we have heard a wonderful Recitation (this Quran).*' (Surah Al-Mulk, verse 1).Whoever quotes it has said the truth, whoever works according to it is rewarded, whoever rules according to it has been just, and whoever guides to it will guide to a straight path." Ali (R.A.A.) added, "Memorize those words, oh Aa'war."

Abu E'isa said that this hadeeth is gharib and the narrator is unknown and people have spoken about the integrity of Al-Hareth.

15 ـ بابُ مَا جَاءَ فِي تَعْلِيمِ القُرْآنِ [م: 15، ت: 15]

2907 ـ حدثنا مَحمُودُ بنُ غَيْلاَنَ أخبرنا أَبُو دَاودَ أنبأنا شُعْبَةُ أَخْبَرَنِي عَلْقَمَةُ بنُ مَرْثَدٍ، قالَ: سَمِعْتُ سَعْدَ بنَ عُبَيْدَةَ يُحَدِّثُ عن أَبِي عَبْدِ الرَّحْمٰنِ عن عُثْمَانَ بنِ عَفَّانَ أَنَّ رَسُولَ الله ﷺ قالَ: «خَيْرُكُمْ مَنْ تَعَلَّمَ القُرْآنَ وَعَلَّمَهُ»، قالَ أَبُو عَبْدِ الرَّحْمٰنِ فَذَاكَ الَّذِي أَقْعَدَنِي مَقْعَدِي هَذَا، وَعَلَّمَ القُرْآنَ فِي زمن عُثْمَانَ حَتَّى بَلَغَ الْحَجَّاجَ بنَ يُوسُفَ.

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

(15) Teaching the Quran

2907- Othman Ibn Affan narrated that the Messenger of Allah (S.A.W.) said, "The best among you is the one who learns the Quran and teaches it to others."

Abu E'isa said that this hadeeth is hasan sahih.

2908 ـ حدَّثنا مَحمُودُ بنُ غَيْلاَنَ أخبرنا بِشْرُ السَّرِيُّ أخبرنا سُفْيَانُ عن عَلْقَمَةَ بنِ مَرْثَدٍ عن أَبِي عَبْدِ الرَّحْمٰنِ السلمي عن عُثْمَانَ بنِ عفَّان قالَ: قالَ رَسُولُ الله ﷺ: «خَيْرُكُمْ أَوْ أَفْضَلُكُمْ مَنْ تَعَلَّمَ القُرْآنَ وَعلَّمَهُ».

هذا حديثٌ حسنٌ صحيحٌ. هَكَذَا رَوَى عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ، وَغَيْرُ واحِدٍ عن سُفْيَانَ الثَّوْرِيِّ عن عَلْقَمَةَ بنِ مَرْثَدٍ عن أَبِي عَبْدِ الرَّحْمٰنِ عن عُثْمَانَ عن النبيِّ ﷺ، وَسُفْيَانُ لاَ يَذْكُرُ فِيهِ عن سَعْدِ بنِ عُبَيْدَةَ. وَقَدْ رَوَى يَحْيىٰ بنُ سَعِيدٍ القَطَّانُ هَذَا الْحَدِيثَ عن سُفْيَانَ، وَشُعْبَةُ عن عَلْقَمَةَ بنِ مَرْثَدٍ عن سَعْدِ بنِ عُبَيْدَةَ عن أَبِي عَبْدِ الرَّحْمٰنِ عن عُثْمَانَ عن النبيِّ ﷺ.

. . . ـ حدَّثنا بِذَلِكَ مُحمَّدُ بن بَشَّارٍ أخبرنا يَحْيىٰ بنُ سَعِيدٍ عن سُفْيانَ وَشُعْبَةَ، قالَ مُحمَّدُ بنُ بَشَّارٍ، وَهَكَذَا ذَكَرَهُ يَحْيىٰ بنُ سَعِيدٍ عن سُفْيَانَ وَشُعْبَةَ غَيْرَ مَرَّةٍ عن عَلْقَمَةَ بنِ مَرْثَدٍ عن سَعْدِ بنِ عُبَيْدَةَ عن أَبِي عَبْدِ الرَّحْمٰنِ عن عُثْمَانَ عن النبيِّ ﷺ.

قال أبو عيسى: قالَ مُحمَّدُ بنُ بَشَّار: وأَصْحَابُ سُفْيَانَ لاَ يَذْكُرُونَ فِيهِ عن سُفْيَانَ عن سَعْدِ بنِ عُبَيْدَةَ. قالَ مُحمَّدُ بنُ بَشَّارٍ وَهُوَ أَصَحُّ.

قال أبو عيسى: وَقَدْ زَادَ شُعْبَةُ فِي إِسْنَادِ هَذَا الْحَدِيثِ سَعْدَ بنَ عُبَيْدَةَ، وَكَأَنَّ حَدِيثَ سُفْيَانَ أَشْبَهُ.

قَالَ عَلِيُّ بنُ عَبْدِ الله، قالَ يَحْيىٰ بنُ سَعِيدٍ: مَا أَحَدٌ يَعْدِلُ عِنْدِي شُعْبَةَ، وَإِذَا خَالَفَهُ سُفْيَانُ أَخَذْتُ بِقَوْلِ سُفْيَانَ.

قال أبو عيسى: سَمِعْتُ أَبَا عَمَّارٍ يَذْكُرُ عن وَكِيعٍ، قالَ شُعْبَةُ: سُفْيَانُ أَحْفَظُ مِنِّي، وَمَا حَدَّثَنِي سُفْيَانُ عن أَحَدٍ بِشَيْءٍ فَسَأَلْتُهُ إِلاَّ وَجَدْتُهُ كَمَا حَدَّثَنِي.

وفي البَابِ عن عَلِيٍّ وَسَعْدٍ.

2908- Othman Ibn Affan narrated that the Messenger of Allah (S.A.W.) said, "Your best is the one who learns the Quran and teaches it."

Abu E'isa said that this hadeeth is hasan sahih.

2909 - حدَّثنا قُتَيْبَةُ أخبرنا عَبْدُ الْوَاحِدِ بنُ زِيَادٍ عن عَبْدِ الرَّحْمٰنِ بنِ إِسْحَاقَ عن النُّعْمَانِ بنِ سَعْدٍ عن عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قالَ رَسُولُ الله ﷺ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ».

وهذا حديثٌ لاَ نَعْرِفُهُ مِنْ حَدِيثِ عَلِيٍّ عن النبيِّ ﷺ إلاَّ مِنْ حَدِيثِ عَبْدِ الرَّحْمٰنِ بنِ إِسْحَاقَ.

2909- Ali Ibn Abi Taleb (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The best among you is the one who learns the Quran and teaches it."

Abu E'isa said that this hadeeth is only known through Abdurrahman Ibn Is-haq.

---

16 - بابُ مَا جَاءَ في مَنْ قَرَأَ حَرْفاً مِنَ الْقُرْآنِ مَا لَهُ مِنَ الأجرِ [م: 16، ت: 16]

2910 - حدَّثنا مُحمَّدُ بنُ بَشَّارٍ أخبرنا أَبُو بَكْرٍ الْحَنَفِيُّ أخبرنا الضَّحَّاكُ بنُ عُثْمَانَ عن أَيُّوبَ بنِ مُوسَى، قَالَ: سَمِعْتُ مُحمَّدَ بنَ كَعْبٍ الْقُرَظِيَّ يَقُولُ: سَمِعْتُ عَبْدَ الله بنَ مَسْعُودٍ يَقُولُ: قالَ رَسُولُ الله ﷺ: «مَنْ قَرَأَ حَرْفاً مِنْ كِتَابِ الله فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لاَ أَقُولُ الم حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ ولامٌ حَرْفٌ وَمِيمٌ حَرْفٌ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ مِنْ هَذَا الْوَجْهِ. سَمِعْتُ قُتَيْبَةَ بنَ سَعِيدٍ، يَقُولُ: بَلَغَنِي أَنَّ مُحمَّدَ بنَ كَعْبٍ الْقُرَظِيَّ وُلِدَ في حَيَاةِ النبيِّ ﷺ ومحمدُ بنُ كَعبٍ يُكنَى أبا حَمزةَ. وَيُرْوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عن ابنِ مَسْعُودٍ، ورَوَاهُ أَبُو الأَحْوَصِ عن عَبْدِ الله بنِ مَسْعُودٍ، وَرَفَعَهُ بَعْضُهُمْ، وَقَفَهُ بَعْضُهُمْ عن ابنِ مَسْعُودٍ.

(16) The rewards of reciting one letter from the Quran

2910- Abdullah Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "Whoever recites one letter from the Book of Allah (S.W.T.) it will be recorded as one reward, and each reward is multiplied ten times. I do not say that Alef Lam Mim (names of Arabic letters that are found at the beginning of some surahs) is one letter, but that Alef is one letter, Lam one letter, and Mim one letter."

Abu E'isa said that this hadeeth is hasan sahih gharib.

2915 ـ حدَّثنا نَصْرُ بنُ عَلِيٍّ الْجَهْضَمِيُّ أخبرنا عَبْدُ الصَّمَدِ بنُ عَبْدِ الوَارِثِ أخبرنا شُعْبَةُ عن عَاصِمٍ عن صَالِحٍ عن أبي هُرَيْرَةَ عن النبيِّ ﷺ قالَ: «يَجِيءُ صَاحِبُ القُرْآنِ يَوْمَ الْقِيَامَةِ فَيَقُولُ: يَا رَبِّ حَلِّهِ فَيُلْبَسَ تَاجُ الكَرَامَةِ، ثُمَّ يَقُولُ: يَا رَبِّ زِدْهُ، فَيُلْبَسَ حُلَّةَ الكَرَامَةِ، ثُمَّ يَقُولُ: يَا رَبِّ ارْضَ عَنْهُ، فيرضى عنه فَيُقَالُ له اقْرَأْ وارقَ وَيُزَادُ بِكُلِّ آيَةٍ حَسَنَةً».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

. . . ـ حدَّثنا مُحَمَّدُ بنُ بَشَّارٍ أخبرنا مُحَمَّدُ بنُ جَعْفَرٍ أخبرنا شُعْبَةُ عن عَاصِمِ بنِ بَهْدَلَةَ عن أبي صَالِحٍ عن أبي هُرَيْرَةَ نَحْوَهُ، وَلَمْ يَرْفَعْهُ وَهَذَا أَصَحُّ عِنْدَنَا مِنْ حَدِيثِ عَبْدِ الصَّمَدِ عن شُعْبَةَ.

2915- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The Quran will come on the Day of Resurrection and say, 'Oh Lord, dress him with an ornament,' and he will be crowned with the crown of dignity. Then the Quran will say, 'Oh Lord, give him more,' and he will be dressed with the cloak of dignity. Then the Quran will say, 'Oh Lord, be pleased with him,' and it will be said to the man, 'Read, be raised, and for every verse you recite you will be given a reward.'"

Abu E'isa said that this hadeeth is hasan sahih.

---

17 ـ بابٌ [م: 17، ت: 17]

2911 ـ حدَّثنا أَحْمَدُ بنُ مَنِيعٍ أخبرنا أَبُو النَّضْرِ أخبرنا بَكْرُ بنُ خُنَيْسٍ عن لَيْثِ بنِ أبي سُلَيْمٍ عن زَيْدِ بنِ أَرْطَاةَ عن أبي أُمَامَةَ قالَ: قالَ النبيُّ ﷺ: «مَا أَذِنَ اللهُ لِعَبْدٍ في شَيْءٍ أَفْضَلَ مِنْ رَكْعَتَيْنِ يُصَلِّيهِمَا، وَإِنَّ البِرَّ لَيُذَرُّ عَلَى رَأْسِ الْعَبْدِ مَا دَامَ فِي صَلاَتِهِ، وَمَا تَقَرَّبَ الْعِبَادُ إِلَى اللهِ عزَّ وَجَلَّ بِمِثْلِ مَا خَرَجَ مِنْهُ» قالَ أَبُو النَّضْرِ: يَعْنِي القُرْآنَ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عن زَيْدِ بنِ أَرْطَاةَ عن جُبَيْرِ بنِ نُفَيْرٍ عن النبيِّ ﷺ مُرْسَلاً.

(17) Another hadeeth

2911- Abu Umama (R.A.A.) narrated that the Prophet (S.A.W.) said, "Allah has not permitted His servants (to worship Him) with anything better than praying two Raka'as that the servant prays. Mercy (and reward) is sprinkled on the head of the servant for as long as he is praying. The servants of Allah (S.W.T.) cannot perform anything better that gets them closer to Allah (S.W.T.) than what comes out of their mouths (the Quran)."

Abu E'isa said that this hadeeth is gharib.

2912 ـ حدَّثنا بِذَلِكَ إِسْحَاقُ بنُ مَنْصُورٍ حدثنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ عن مُعَاوِيَةَ

عن الْعَلاَءِ بنِ الْحَارِثِ عن زَيْدِ بنِ أَرْطَاةَ عن جُبَيْرِ بنِ نُفَيْرٍ قالَ: قالَ رَسُولُ الله ﷺ: «إِنَّكُمْ لَنْ تَرْجِعُوا إلى الله بِأَفْضَلَ مِمَّا خَرَجَ مِنْهُ يَعْنِي الْقُرْآنَ».

هذا حديثٌ غريبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ هَذَا الْوَجْهِ. وَبَكْرُ بنُ خُنَيْسٍ قَدْ تَكَلَّمَ فِيهِ ابنُ الْمُبَارَكِ وَتَرَكَهُ فِي آخِرِ أَمْرِهِ.

2912- Jubair Ibn Nafeer narrated that the Prophet (S.A.W.) said, "You will not go back to Allah (S.W.T.) having better than what has come out (meaning the Quran)."

---

18 ـ باب [م: 18، ت: 18]

2913 ـ حدَّثنا أَحْمَدُ بنُ مَنِيعٍ أخبرنا جَرِيرٌ عن قَابُوسَ بنِ أَبِي ظَبْيَانَ عن أَبِيهِ عن ابنِ عَبَّاسٍ قالَ: قالَ رسولُ الله ﷺ: «إِنَّ الَّذِي لَيسَ فِي جَوْفِهِ شَيءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ».

قال: هذا حديثٌ حسنٌ صحيحٌ.

(18) Another hadeeth

2913- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The one who does not have in him anything from the Quran (memorized) is like the forsaken house."

Abu E'isa said that this hadeeth is hasan sahih.

2914 ـ حدَّثنا مَحمُودُ بنُ غَيْلاَنَ أخبرنا أَبُو دَاوُدَ الْحفَرِيُّ، وَأَبُو نُعَيْمٍ عن سُفْيَانَ عن عَاصِمِ بنِ أَبِي النَّجُودِ عن زِرٍّ عن عَبْدِ الله بن عَمْرٍو عن النبيِّ ﷺ قالَ: «يُقَالُ ـ يَعْنِي لِصَاحِبِ الْقُرْآنِ اقْرَأْ وَارْقَ وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا» هذا حديثٌ حسنٌ صحيحٌ.

ـ **حدَّثنا** محمدُ بنُ بَشَّارٍ أخبرنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِي عن سُفْيَانَ عن عاصِمٍ بِهَذَا الإِسْنَادِ نَحْوَهُ.

2914- Abdullah Ibn Amr narrated that the Prophet (S.A.W.) said, "It is said to the person of the Quran (the one who recites and acts upon it), 'Read, be raised, and recite the Quran the way you used to recite it on Earth; your rank is at the last verse you used to recite.'"

Abu E'isa said that this hadeeth is hasan sahih.

---

19 ـ باب [م: 19، ت: 19]

2916 ـ حدَّثنا عبدُ الْوَهَّابِ الْوَرَّاقُ الْبَغْدَادِيُّ أخبرنا عبدُ الْمَجِيدِ بنُ عبدِ الْعَزِيزِ عن ابنِ جُرَيْجٍ عَنِ الْمُطَّلِبِ بنِ عبدِ الله بنِ حَنْطَبٍ عن أَنَسِ بنِ مَالِكٍ قالَ: قالَ رَسُولُ الله ﷺ:

«عُرِضَتْ عَلَيَّ أُجُورُ أُمَّتِي حَتَّى الْقَذَاةُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ، وَعُرِضَتْ عَلَيَّ ذُنُوبُ أُمَّتِي فَلَمْ أَرَ ذَنْباً أَعْظَمَ مِنْ سُورَةٍ مِنَ الْقُرْآنِ أَوْ آيَةٍ أُوتِيَهَا رَجُلٌ ثُمَّ نَسِيَهَا».

هذا حديثٌ غريبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الوَجْهِ قال: وَذَاكَرْتُ بِهِ مُحَمَّدَ بنَ إِسْمَاعِيلَ فَلَمْ يَعْرِفْهُ وَاسْتَغْرَبَهُ. قال محمدٌ وَلاَ أَعْرِفُ لِلْمُطَّلِبِ بنِ عَبْدِ الله بن حَنْطَبٍ سَمَاعاً مَن أَحَدٍ مَن أَصْحَابِ النبيِّ ﷺ إِلاَّ قَوْلَهُ حدثني مَنْ شَهِدَ خُطْبَةَ النبيِّ ﷺ قال: وَسَمِعْتُ عَبْدَ الله بنَ عَبْدِ الرَّحْمٰن يَقُولُ لاَ نَعْرِفُ لِلْمُطَّلِبِ سَمَاعاً مِنْ أَحَدٍ مِنْ أَصحَابِ النبيِّ ﷺ. قال عَبْدُ الله: وَأَنْكَرَ عَلِيُّ بنُ المَدِينِيِّ أَنْ يَكُونَ المُطَّلِبُ سَمِعَ مِنْ أَنسٍ.

(19) Another hadeeth

2916- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The rewards of my nation were shown to me, even the reward of cleaning dirt from the mosque. The sins of my nation were shown to me, and I did not see any worse sin than a man forgetting a verse or a Surah from the Quran after having memorized it."

Abu E'isa said that this hadeeth is gharib.

---

20 ـ بابٌ [م: 20، ت: 20]

2917 ـ حدَّثنا محمودُ بنُ غَيْلاَنَ أخبرنا أَبُو أَحْمَدَ أخبرنا سُفْيَانُ عن الأعمشِ عن خَيْثَمَةَ عن الحَسَنِ عن عِمْرَانَ بنِ حُصَيْنٍ أَنَّهُ مَرَّ عَلَى قَارِىءٍ يَقْرَأُ ثُمَّ سَأَلَ فَاسْتَرْجَعَ ثُمَّ قال سمِعْتُ رَسُولَ الله ﷺ يَقُولُ «مَنْ قَرَأَ الْقُرْآنَ فَلْيَسْأَلِ الله بِهِ فَإِنَّهُ سَيَجِيءُ أَقْوَامٌ يَقْرَأُونَ الْقُرْآنَ يَسْأَلُونَ بِهِ النَّاسَ» وَقال محمودٌ: وهَذَا خَيْثَمَةُ الْبَصْرِيُّ الَّذِي رَوَى عَنْهُ جَابِرٌ الجُعْفِيُّ وَلَيْسَ هُوَ خَيْثَمَةَ بنَ عَبْدِ الرَّحْمٰن.

هذا حديثٌ حسنٌ وَخَيْثَمَةُ هَذَا شَيْخٌ بَصْرِيٌّ يُكْنَى أَبَا نَصْرٍ قَدْ رَوَى عن أَنَسِ بنِ مالكٍ أَحَادِيثَ، وَقَدْ رَوَى جَابِرٌ الْجُعْفِيُّ عَنْ خَيْثَمَةَ هَذَا أَيْضاً أحاديث.

قال أبو عيسى: هذا حديثٌ حسنٌ ليس إسنادُه بذاك.

(20) Another hadeeth

2917- Imran Ibn Hussein narrated that he once passed by a man reciting the Quran for a fee. Imran said, "*Inna Li Allah Wa Inn Elyihi Rajeo'un* (we belong to Allah (S.W.T.) and to Him we will return)." He then reported that he heard the Messenger of Allah (S.A.W.) say, "The one who recites the Quran should ask (only) Allah (S.W.T.) (to reward him) for it. The day will come when people will recite the Quran and ask people for it."

Abu E'isa said that this hadeeth is hasan.

2918 ـ حدَّثنا محمدُ بنُ إِسْمَاعِيلَ الْوَاسِطِيُّ حدثنا وَكِيعٌ حدثنا أَبُو فَرْوَةَ يَزِيدُ بنُ

سِنَانٍ عَن أَبِي الْمُبَارَكِ عَن صُهَيْبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا آمَنَ بِالْقُرْآنِ مَنِ اسْتَحَلَّ مَحَارِمَهُ».

قال أبو عيسى: هذا حديثٌ لَيْسَ إِسْنَادُهُ بالقوي. وَقَدْ خُولِفَ وَكِيعٌ في رِوَايَتِهِ. وقالَ محمدٌ: أَبُو فَرْوَةَ يَزِيدُ بْنُ سِنَانٍ الرَّهَاوِيُّ لَيْسَ بِحَدِيثِهِ بَأْسٌ إِلاَّ رِوَايَةَ ابْنِهِ محمدٍ عَنْهُ فَإِنَّهُ يَرْوِي عَنْهُ مَنَاكِيرَ.

وَقَدْ رَوَى محمدُ بْنُ سِنَانٍ عن أَبِيهِ هَذَا الحَدِيثَ فَزَادَ في هَذَا الإِسْنَادِ عَنْ مُجَاهِدٍ عن سَعِيدِ بنِ الْمُسَيَّبِ عَنْ صُهَيْبٍ وَلاَ يُتَابَعُ محمدُ بنُ يَزِيدَ عَلَى رِوَايَتِهِ وَهُوَ ضَعِيفٌ وَ أَبُو الْمُبَارَكِ رَجُلٌ مَجْهُولٌ.

2918- Suhaib narrated that the Messenger of Allah (S.A.W.) said, "The one who acts against the laws of the Quran is not a believer in it."

Abu E'isa said that this hadeeth's chain of narrators is not strong.

2919 ـ حدَّثنا الْحَسَنُ بنُ عَرَفَةَ حدثنا إِسْمَاعِيلُ بنُ عَيَّاشٍ عَنْ بَحِيرِ بن سَعْدٍ عن خالدِ بن مَعْدَان عن كثِيرِ بنِ مُرَّةَ الْحَضْرَمِيِّ عن عُقْبَةَ بن عَامِرٍ قال: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ. وَمَعْنَى هَذَا الحَدِيثِ أَنَّ الَّذِي يُسِرُّ بِقِرَاءَةِ الْقُرْآنِ أَفْضَلُ مِنَ الَّذِي يَجْهَرُ بِقِرَاءَةِ الْقُرْآنِ لأَنَّ صَدَقَةَ السِّرِّ أَفْضَلُ عِنْدَ أَهْلِ الْعِلْمِ مِنْ صَدَقَةِ الْعَلاَنِيَةِ. وَإِنَّمَا مَعْنَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ لِكَيْ يَأْمَنَ الرَّجُلُ مِنَ الْعُجْبِ لأَنَّ الَّذِي يُسِرُّ بِالْعَمَلِ لاَ يُخَافُ عَلَيْهِ بِالْعُجْبِ مَا يُخَافُ عَلَيْهِ فِي الْعَلاَنِيَةِ.

2919- Uqba Ibn Amer narrated that he heard the Messenger of Allah (S.A.W.) say, "The one who recites the Quran loudly is like the one who gives charity in public, and the one who recites the Quran in secret is like the one who gives charity in secret."

Abu E'isa said that this hadeeth is hasan gharib.

---

21 ـ باب [م: 21، ت: 21]

2920 ـ حدَّثنا صَالِحُ بنُ عَبْدِ اللهِ حدثنا حَمَّادُ بنُ زَيْدٍ عَنْ أَبِي لُبَابَةَ قال: قالت عائِشَةُ: «كَانَ النبيُّ ﷺ لاَ يَنَامُ حَتَّى يَقْرَأَ بَنِي إِسْرَائِيلَ وَالزُّمَرَ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ. وَأَبُو لُبَابَةَ شَيْخٌ بَصْرِيٌّ قَدْ رَوَى عَنْهُ حَمَّادُ بنُ زَيْدٍ غَيْرَ حَدِيثٍ وَيُقَالُ اسْمُهُ مَرْوَانُ.

حدَّثنا بِذَلِكَ مُحمدُ بنُ إِسْمَاعِيلَ في كِتَابِ التَّارِيخِ.

(21) Another hadeeth

2920- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) would not sleep

on his bed until he recited the two Surahs of Bani Israel and Al-Zummar.

Abu E'isa said that this hadeeth is hasan gharib.

2921 ـ حدَّثنا عَلِيُّ بنُ حُجْرٍ أخبرنا بَقِيَّةُ بنُ الْوَلِيدِ عَنْ بحِيرِ بنِ سَعْدٍ عن خَالِدِ بن مَعْدَانَ عن عَبْدِ الله بنِ أبي بلاَل عن عِرْبَاضِ بنِ سَارِيَةَ أَنَّهُ حَدَّثَهُ أَنَّ النبيَّ ﷺ كَانَ يَقْرَأُ الْمُسَبِّحَاتِ قَبْلَ أَنْ يَرْقُدَ يَقُولُ: «إِنَّ فِيهِنَّ آيَةً خَيْرٌ مِنْ أَلفِ آيَةٍ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ.

2921- I'rbad Ibn Sariya narrated that the Prophet (S.A.W.) used to recite the Mussabehat Surahs (the Surahs that start with Tasbeeh and they are seven; Al-Israa', Al-Hadid, Al-Hashr, Al-Saff, Al-Jomoa'a, Al-Taghabun, and Al-Aa'la) before he went to bed. He (S.A.W.) used to say about them, "They have a verse in them that is better than a thousand verses."

Abu E'isa said that this hadeeth is hasan gharib.

---

22 ـ باب [م: 22، ت: 22]

2922 ـ حدَّثنا محمودُ بنُ غَيْلاَنَ أخبرنا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حدثنا خَالِدُ بنُ طَهْمَانَ أَبُو الْعَلاَءِ الخَفَّافُ حدثني نَافِعُ بنُ أَبي نَافِعٍ عن مَعْقِلِ بنِ يَسَارٍ عن النبيِّ ﷺ قال: «مَنْ قَالَ حِينَ يُصْبِحُ ثَلاَثَ مرَّاتٍ: أَعُوذُ بالله السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ. وَقَرَأَ ثَلاَثَ آيَاتٍ مِن آخِرِ سُورَةِ الحَشْرِ وَكَّلَ الله بِهِ سَبعِينَ أَلْفَ مَلَك يُصَلُّونَ عَلَيْهِ حَتَّى يُمْسِيَ، وَإِنْ مَاتَ في ذَلِكَ الْيَوْمِ مَاتَ شَهِيداً، وَمَنْ قَالَهَا حِينَ يُمْسِي كانَ بِتلكَ المَنْزِلَةِ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ لاَ نَعْرِفُهُ إلا من هذا الوجْهِ.

(22) Another hadeeth

2922- Ma'qal Ibn Yassar narrated that the Prophet (S.A.W.) said, "Whoever says when he wakes up three times, '*Ao'uthu Billahi As-Samee' Al-A'aleem Mina Ash-Shaitan Ar-Rajeem* (I ask refuge with the All Hearing, All-Knowing Allah from the outcast Satan),' and then reads the last three verses of Surah Al-Hashr, Allah (S.W.T.) will have seventy thousand angels shower him with prayers until the night time. If that person dies that day he will die as a martyr. Similarly, whoever recites those verses at night will have the same benefit."

Abu E'isa said that this hadeeth is gharib.

---

23 ـ باب ما جَاءَ كَيْفَ كَانَتْ قِرَاءَةُ النبيِّ ﷺ [م: 23، ت: 23]

2923 ـ حدَّثنا قُتَيْبَةُ حدثنا اللَّيْثُ عن عَبْدِ الله بنِ عُبَيْدِ الله بنِ أَبي مُلَيْكَةَ عن يَعْلَى بنِ مَمْلَك: أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ زَوْجَ النبيِّ ﷺ عن قِرَاءَةِ النبيِّ ﷺ وَصَلاَتِهِ، فَقَالَتْ: «وَمَا لَكُمْ وَصَلاَتَهُ؟ وَكَانَ يُصَلِّي ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى، ثُمَّ يُصَلِّي قَدْرَ مَا نَامَ، ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى

حَتَّى يُصْبِحَ، ثُمَّ نَعَتَتْ قِرَاءَتَهُ، فَإِذَا هِيَ تَنْعَتُ قِرَاءَةً مُفَسَّرَةً حَرْفاً حَرْفاً».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ غريبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ لَيْثِ بنِ سَعْدٍ عن ابنِ أبي مُلَيْكَةَ عن يَعْلَى بنِ مَمْلَكٍ عن أُمِّ سَلَمَةَ.

وَقَدْ رَوَى ابنُ جُرَيْجٍ هَذَا الْحَدِيثَ عن ابنِ أبي مُلَيْكَةَ عن أُمِّ سَلَمَةَ: «أن النبيَّ ﷺ كَانَ يُقَطِّعُ قِرَاءَتَهُ» وَحَدِيثُ اللَّيْثِ أَصَحُّ.

(23) The recitation of the Prophet (S.A.W.)

2923- Ya'ala Ibn Mamlek narrated that he asked Um Salama, the wife of the Prophet (S.A.W.), about the recitation and the prayers of the Prophet (S.A.W.). She said, "You cannot pray the way he used to pray. He would pray then sleep for as long as he had prayed. Then he would pray for as long as he had slept, and then he would sleep for as long as he had prayed (over and over) until the morning." She then described his recitation, and she described it as clear and understandable, letter for letter.

Abu E'isa said that this hadeeth is hasan sahih gharib.

2924 ـ حدَّثنا قُتَيْبَةُ حدثنا اللَّيْثُ عن مُعَاوِيَةَ بنِ صَالِحٍ عن عَبْدِ الله بنِ أبي قَيْسٍ قالَ: «سَأَلْتُ عَائِشَةَ عن وِتْرِ رَسُولِ الله ﷺ كَيْفَ كَانَ يوتِرُ، مِنْ أَوَّلِ اللَّيْلِ أو مِنْ آخِرِهِ؟ فَقَالَتْ: كُلَّ ذَلِكَ قَدْ كَانَ يَصْنَعُ رُبَّمَا أَوْتَرَ مِنْ أَوَّلِ اللَّيْلِ، وَرُبَّمَا أَوْتَرَ مِنْ آخِرِهِ، قُلْتُ: الْحَمْدُ لله الَّذِي جَعَلَ في الأَمْرِ سَعَةً. فَقُلْتُ: كَيْفَ كَانَتْ قِرَاءَتُهُ أَكَانَ يُسِرُّ بِالْقِرَاءَةِ أَمْ يَجْهَرُ؟ قَالَتْ كُلَّ ذَلِكَ كَانَ يَفْعَلُ قَدْ كَانَ رُبَّمَا أَسَرَّ، وَرُبَّمَا جَهَرَ، قالَ فَقُلْتُ: الْحَمْدُ لله الَّذِي جَعَلَ فِي الأَمْرِ سَعَةً. قالَ: قُلْتُ: فَكَيْفَ كانَ يَصْنَعُ فِي الْجَنَابَةِ؟ أَكَانَ يَغْتَسِلُ قَبْلَ أَنْ يَنَامَ أَمْ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَتْ: كُلَّ ذَلِكَ قَدْ كَانَ يَفْعَلُ رُبَّمَا اغْتَسَلَ فَنَامَ، وَرُبَّمَا تَوَضَّأَ فَنَامَ. قُلْتُ: الْحَمْدُ لله الَّذِي جَعَلَ فِي الأَمْرِ سَعَةً».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ مِنْ هَذَا الْوَجْهِ.

2924- Abdullah Ibn Abi Qais asked A'isha (R.A.A.) about whether the Prophet (S.A.W.) prayed his Witr (the last solitary raka'a) prayer at the beginning of the night or at the end of it. She (R.A.A.) said, "He would do all of that. Sometimes he would pray at the beginning of the night and at other times he would pray his Witr at the end of the night." Qais said, "Praise be to Allah that He (S.W.T.) made this matter flexible." Qais then asked whether his (S.A.W.) recitation was out loud or in secret. She (R.A.A.) said, "He (S.A.W.) used to do all of that. Sometimes he might have recited in secret and at other times out loud." Qais said, "Praise be to Allah (S.W.T.) that He made this matter flexible." Qais then asked about whether the Prophet's (S.A.W.) bathed from Janaba (intercourse) before he slept or if he slept before bathing. She

(R.A.A.) said, "He (S.A.W.) used to do all of that. He sometimes bathed before he slept and sometimes performed ablution before he slept." Qais said, "Praise be to Allah (S.W.T.) that he (S.W.T.) made this matter flexible."

Abu E'isa said that this hadeeth is hasan gharib.

24 ـ باب [م: 24، ت: 24]

2925 ـ حدَّثنا مُحَمَّدُ بنُ إسْمَاعِيلَ أخبرنا مُحَمَّدُ بنُ كَثِيرٍ أخبرنا إسْرَائِيلُ أخبرنا عُثْمَانُ بنُ المُغِيرَةِ عن سَالِمِ بنِ أبي الْجَعْدِ عن جَابِرِ بنِ عَبْدِ الله قالَ: «كان النبيُّ ﷺ يَعْرِضُ نَفْسَهُ بَالمَوْقِفِ، فَقَالَ: أَلاَ رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ، فَإِنَّ قُرَيْشاً قَدْ مَنَعُونِي أن أُبَلِّغَ كَلاَمَ رَبِّي».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ غريبٌ.

(24) Another hadeeth

2925- Jaber narrated that the Prophet (S.A.W.) used to call to people from Arafat and say, "Is there any man who would carry my call to his people? The Quraish are preventing me from delivering the Word of my Lord."

Abu E'isa said that this hadeeth is gharib sahih.

25 ـ باب [م: 25، ت: 25]

2926 ـ حدثنا مُحَمَّدُ بنُ إسْمَاعِيلَ أخبرنا شِهَابُ بنُ عَبَّادٍ العَبْدِيُّ أخبرنا مُحَمَّدُ بنُ الْحَسَنِ بنِ أبي يَزِيدَ الْهَمدَانيُّ عن عَمْرِو بنِ قَيْس عن أبي سَعِيدٍ قالَ: قالَ رَسُولُ الله ﷺ: «يَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى: مَنْ شَغَلَهُ القُرْآنُ عن ذِكْرِي، وَمَسْأَلَتِي أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِي السَّائِلِينَ، وَفَضْلُ كَلاَمِ الله عَلَى سَائِرِ الكَلاَمِ كَفَضْلِ الله عَلَى خَلْقِهِ».

قال: هذا حديثٌ حسنٌ غريبٌ.

(25) Another hadeeth

2926- Abu Said narrated that the Messenger of Allah (S.A.W.) said, "Allah, the Almighty, says, 'Whoever was too busy with My remembrance and the recitation of the Quran to ask Me for his needs, I shall give him the best of what I give to those who ask Me.' Also the merit of the Words of Allah over the rest of the words is like the merit of Allah (S.W.T.) over His creation."

Abu E'isa said that this hadeeth is hasan gharib.

٤٧ ـ كتاب القراءات

عن رَسُولِ الله ﷺ

1 ـ باب في فاتحة الكتاب [م: 1، ت: 1]

2927 ـ حدثنا عَلِيُّ بنُ حُجْرٍ أخبرنا يَحْيَى بنُ سَعِيدٍ الأَمَوِيُّ عن ابنِ جُرَيْجٍ عن ابنِ أَبِي مُلَيْكَةَ عن أُمِّ سَلَمَةَ قَالَتْ: «كَانَ رَسُولُ الله ﷺ يُقَطِّعُ قِرَاءَتَهُ يَقْرَأُ: الْحَمْدُ لله رَبِّ الْعَالَمِينَ. ثُمَّ يَقِفُ. الرَّحمٰنِ الرَّحِيمِ. ثُمَّ يقِفُ. وَكَانَ يَقْرَأُهَا: مَلِكِ يَوْمِ الدِّينِ».

قال أبو عيسى: هذا حديثٌ غريبٌ. وَبِهِ يَقْرَأُ أَبُو عُبَيْدٍ وَيَخْتَارُهُ، وهَكَذَا رَوَى يَحْيَى بنُ سَعِيدٍ الأَمَوِيُّ، وَغَيْرُهُ عن ابنِ جُرَيْجٍ عن ابنِ أَبِي مُلَيْكَةَ عن أُمِّ سَلَمَةَ، وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ لأَنَّ اللَّيْثَ بنَ سَعْدٍ رَوَى هَذَا الْحَدِيثَ عن ابن أَبِي مُلَيْكَةَ عن يَعْلَى بن مَمْلَكٍ عن أُمِّ سَلَمَةَ أَنَّهَا وَصَفَتْ قِرَاءَةَ النبيِّ ﷺ حَرْفاً حَرْفاً. وَحَدِيثُ اللَّيْثِ أَصَحُّ وَلَيْسَ فِي حَدِيثِ اللَّيْثِ، وَكَانَ يَقْرَأُ ﴿مَلِكِ يَوْمِ الدِّينِ﴾.

The Book of Recitations

As narrated by the Messenger of Allah (S.A.W.)

(1) The Opening Surah

2927- Um Salama (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used to recite Surah Al-Fateha one verse at a time. He would say, "*Al-Hamdu Lillahi Rabbi Al-A'alameen* (Praise be to Allah, the Lord of the worlds)," and then he would stop. Then he (S.A.W.) would recite, "*Ar-rahman Ar-Raheem* (the Most Gracious, the Most Merciful)" and stop. He (S.A.W.) would recite, "*Maliki Yume Ad-Deen* (instead of *Maaliki Yume Ad-Deen*; the difference in meaning is the King of Judgment Day instead of the Owner of Judgment Day)."

Abu E'isa said that this hadeeth is gharib.

2928 ـ حدثنا أَبُو بَكْرٍ مُحَمَّدُ بنُ أَبَانَ حدثنا أَيُّوبُ بنُ سُوَيْدٍ الرَّمْلِيُّ عن يُونُسَ بن يَزِيدَ عن الزُّهْرِيِّ عن أَنَسٍ: «أن النبيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ، وَأُرَاهُ قَالَ: وَعُثْمَانَ كَانُوا يَقْرَؤُونَ: مَالِكِ يَوْمِ الدِّينِ».

قال أبو عيسى: هذا حديثٌ غريبٌ لاَ نَعْرِفُهُ مِنْ حَدِيثِ الزُّهْرِيِّ عن أَنَسِ بنِ مَالِكٍ إلا مِنْ حَدِيثِ هَذَا الشَّيْخِ أَيُّوبَ بنِ سُوَيْدٍ الرَّمْلِيِّ. وَقَدْ رَوَى بَعْضُ أَصْحَابِ الزُّهْرِيِّ هَذَا الْحَدِيثَ عن الزُّهْرِيِّ: «أَنَّ النبيَّ ﷺ، وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَقْرَأُونَ مَالِكِ يَوْمِ الدِّينِ» وقد رَوَى عَبْدُ الرَّزَّاقِ عن مَعْمَرٍ عن الزُّهْرِيِّ عن سَعِيدِ بنِ الْمُسَيَّبِ: «أن النبيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا يَقْرَؤُونَ: مَالِكِ يَوْمِ الدِّينِ».

2928- Anas (R.A.A.) narrated that Abu Bakr, and Omar, and he might have said Othman, used to read, "*Maaliki Yume Ad-Deen* (meaning the Owner, not King, of Judgment Day)."

Abu E'isa said that this hadeeth is gharib.

2929 ـ حدثنا أَبُو كُرَيْبٍ حدثنا ابنُ الْمُبَارَكِ عن يُونُسَ بنِ يَزِيدَ عن أَبِي عَلِيٍّ بنِ يَزِيدَ عن الزُّهْرِيِّ عن أَنَسِ بنِ مَالِكٍ: «أن النبيَّ ﷺ قَرَأَ ﴿أَنَّ ٱلنَّفْسَ بِٱلنَّفْسِ وَالعينُ بِٱلْعَيْنِ﴾».

. . . ـ حدثنا سُوَيْدُ بنُ نَصْرٍ أخبرنا ابنُ الْمُبَارَكِ عن يُونُسَ بنِ يَزِيدَ بِهَذَا الإِسْنَادِ نَحْوَهُ. وَأَبُو عَلِيٍّ بن يَزِيدَ هُوَ أَخُو يُونُسَ بنِ يَزِيدَ وَهذا حديثٌ حسنٌ غريبٌ. قالَ مُحمدٌ: تَفَرَّدَ ابنُ الْمُبَارَكِ بِهَذَا الْحَدِيثِ عن يُونُسَ بنِ يَزِيدَ، وَهَكَذَا قَرَأَ أَبُو عُبَيْدٍ «وَالْعَيْنُ بالْعَيْنِ» اتباعاً لِهَذَا الْحدِيثِ.

2929- Anas Ibn Malek narrated that the Prophet (S.A.W.) recited the verse as "*Anna An-Nafsa Bin-Nafsi, Wal A'inu Bil A'ini* (instead of reciting it as "*Anna An-Nafsa Bin-Nafsi, Wal A'ina Bil A'ini*" (the meaning is still "a soul for a soul and an eye for an eye", but the difference is grammatical)

Abu E'isa said that his hadeeth is hasan gharib.

2930 ـ حدثنا أَبُو كُرَيْبٍ حدثنا رِشْدِينُ بنُ سَعْدٍ عن عَبْدِ الرَّحْمٰنِ بنِ زِيَادِ بنِ أَنْعَمَ عن عُتْبَةَ بنِ حُمَيْدٍ عن عُبَادَةَ بنِ نُسَيٍّ عن عَبْدِ الرَّحْمٰنِ بنِ غَنْمٍ عن مُعَاذِ بنِ جَبَلٍ: «أَنَّ النبيَّ ﷺ قَرَأَ: هَلْ تستطيع رَبَّكَ».

قال هذا حديثٌ غريبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ رِشْدِينَ بنِ سَعْدٍ، وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ. وَرِشْدِينُ بنُ سَعْدٍ، وَعَبْدُ الرَّحْمٰنِ بنُ زِيَادِ بن أَنْعَمَ الإِفْرِيقِيُّ يُضَعَّفَانِ فِي الْحَدِيثِ.

2930- Mua'ath Ibn Jabal narrated that the Messenger of Allah (S.A.W.) read the verse from Surah Al-Maeda as "*Hal Tastatiu'u Raabbuka* (meaning "can you ask your Lord" instead of *Hal Yastatiu'u Rabbuka* "can your Lord...").

Abu E'isa said that this hadeeth is gharib.

---

2 ـ بابُ وَمِنْ سُورةِ هُودٍ [م: 2، ت: 2]

2931 ـ حدثنا حُسَيْنُ بنُ مُحَمَّدٍ الْبَصْرِيُّ أخبرنا عَبْدُ الله بنُ حَفْصٍ أخبرنا ثَابِتٌ الْبُنَانِيُّ عن شَهْرِ بنِ حَوْشَبٍ عن أُمِّ سَلَمَةَ: «أَنَّ النبيَّ ﷺ كَانَ يَقْرَؤُهَا ﴿إِنَّهُۥ عَمِلَ غَيْرَ صَٰلِحٍ﴾».

قال أبو عيسى: هذا حديثٌ قَدْ رَوَاهُ غَيْرُ وَاحِدٍ عن ثَابِتٍ البُنَانِيِّ نَحْوَ هَذَا، وَهُوَ حَدِيثُ ثَابِتٍ البُنَانِيِّ. وقد رُوِيَ هَذَا الْحَدِيثُ أَيْضاً عن شَهْرِ بنِ حَوْشَبٍ عن أَسْمَاءَ بِنْتِ يَزِيدَ قال وَسَمِعْتُ عَبْدَ بنَ حُمَيْدٍ، يَقُولُ: أَسْمَاءُ بِنْتُ يَزِيدَ هِيَ أُمُّ سَلَمَةَ الأَنْصَارِيَّةُ.

قال أبو عيسى: كِلاَ الحَدِيثَيْنِ عِنْدِي وَاحِدٌ، وَقَدْ رَوَى شَهْرُ بنُ حَوْشَبٍ غَيْرَ حَدِيثٍ عن أُمِّ سَلَمَةَ الأَنْصَارِيَّةِ، وَهِيَ أَسْمَاءُ بِنْتُ يَزِيدَ، وَقَدْ رُوِيَ عن عَائِشَةَ عن النبيِّ ﷺ نَحْوُ هَذَا.

(2) Surah Hud

2931- Um Salama narrated that the Prophet (S.A.W.) used to recite, "*Innahu A'amalun Ghaira Saleh.*" (That is instead of reciting *Innahu A'amalun Ghairu Saleh;* the meaning is that "he is not a good person", but the difference is grammatical.)

Abu E'isa said that this hadeeth is narrated through more than one chain of narrators.

2932 - حدثنا يَحْيَى بنُ مُوسَى حدثنا وَكِيعٌ وَحَبَّانُ بن هِلاَلٍ، قالا: حدثنا هَارُونُ النَّحْوِيُّ عن ثَابِتٍ البُنَانِيِّ عن شَهْرِ بنِ حَوْشَبٍ عن أُمِّ سَلَمَةَ: «أَنَّ رَسُولَ الله ﷺ قَرَأَ هَذِهِ الآيَةَ ﴿إِنَّهُ عَمِلَ غَيْرَ صَالِحٍ﴾».

2932- There is another chain of narrators narrating the above hadeeth from Um Salama.

---

3 - بابُ وَمِنْ سُورَةِ الكَهْفِ [م: 3، ت: 3]

2933 - حدثنا أَبُو بَكْرِ بنِ نَافِعٍ البَصْرِيُّ أخبرنا أُمَيَّةُ بنُ خَالِدٍ أخبرنا أَبُو الْجَارِيَةِ العَبْدِيُّ عن شُعْبَةَ عن أَبِي إِسْحَاقَ عن سَعِيدِ بنِ جُبَيْرٍ عن ابنِ عَبَّاسٍ عن أُبَيِّ بنِ كَعْبٍ عن النبيِّ ﷺ أَنَّهُ قَرَأَ: ﴿قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا﴾ مُثَقَّلَةً.

قال أبو عيسى: هذا حديثٌ غريبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الْوَجْهِ، وَأُمَيَّةُ بنُ خَالِدٍ ثِقَةٌ، وَأَبُو الْجَارِيَةِ العَبْدِيُّ شَيْخٌ مَجْهُولٌ لا أدري من هو وَلاَ يعرف اسْمُهُ.

(3) Surah Al-Kahf (the cave)

2933- Ubbai Ibn Kaa'b narrated that the Prophet (S.A.W.) read the verse as "*Qad Balaghta Min Ladunni U'thra* (you are worthy of my apology)."

Abu E'isa said that this hadeeth is gharib.

2934 - حدثنا يَحْيَى بنُ مُوسَى أخبرنا مُعَلَّى بنُ مَنْصُورٍ عن مُحَمَّدِ بنِ دِينَارٍ عن سَعْدِ بنِ أَوْسٍ عن مِصْدَعٍ أَبِي يَحْيَى عن ابنِ عَبَّاسٍ عن أُبَيِّ بن كَعْبٍ: «أَنَّ النبيَّ ﷺ قَرَأَ ﴿فِي عَيْنٍ حَمِئَةٍ﴾».

قال أبو عيسى: هذا حديثٌ غريبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ هَذَا الْوَجْهِ. وَالصَّحِيحُ مَا رُوِيَ عن ابنِ عَبَّاس قِرَاءَتُهُ، وَيُرْوَى أَنَّ ابنَ عَبَّاسٍ وَعَمْرَو بنَ الْعَاصِ اخْتَلَفَا فِي قِرَاءَةِ هَذِهِ الآيَةِ وَارْتَفَعَا إِلَى كَعْبِ الأَحْبَارِ فِي ذَلِكَ. فَلَوْ كَانَتْ عِنْدَهُ رِوَايَةٌ عن النبيِّ ﷺ لاسْتَغْنَى بِرِوَايَتِهِ، وَلَمْ يَحْتَجْ إِلَى كَعْبٍ.

2934- Ubbai Ibn Kaa'b narrated that the Prophet (S.A.W.) read the verse, "*Fi A'inen H'ameaa* (meaning he found it setting in a spring of black, muddy (or hot) water)."

Abu E'isa said that this hadeeth is gharib.

4 ـ باب وَمِنْ سُورةِ الرُّومِ [م: 4، ت: 4]

2935 ـ حدثنا نَصْرُ بنُ عَلِيٍّ الْجَهْضَمِيُّ حدثنا الْمُعْتَمِرُ بنُ سُلَيْمَانَ عن أبيه عن سُلَيْمَانَ الأَعْمَشِ عن عَطِيَّةَ عن أَبِي سَعِيدٍ قالَ: «لَمَّا كَانَ يَوْمُ بَدْرٍ ظَهَرَتِ الرُّومُ عَلَى فَارِسَ فَأَعْجَبَ ذَلِكَ المؤْمِنِينَ فَنَزَلَتْ ﴿الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ ۝٢﴾ إِلَى قَوْلِهِ ﴿يَفْرَحُ ٱلْمُؤْمِنُونَ﴾ قال يفرح المُؤْمِنُونَ بِظُهُورِ الرُّومِ عَلَى فَارِسٍ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ مِنْ هَذَا الْوَجْهِ وَيُقْرَأُ: غَلَبَتْ، وَغُلِبَتْ، يَقُولُ: كَانَتْ غَلَبَتْ ثُمَّ غُلِبَتْ. هَكَذَا قَرَأَ نَصْرُ بنُ عَلِيٍّ غَلَبَتْ.

(4) Surah Al-Rum (the Romans)

2935- Abu Said narrated that on the day of the Badr battle, the Romans won over the Persians. That made the believers happy, and Allah (S.A.W.) revealed the Surah, "*Alif Lam Mim, the Romans were defeated...*" up to the verse "*the believers will be happy.*" Abu Said reported that the believers were happy about the victory of the Romans over the Persians.

Abu E'isa said that this hadeeth is hasan gharib.

2936 ـ حدثنا مُحَمَّدُ بنُ حُمَيْدٍ الرَّازِيُّ أخبرنا محمد بنُ مَيْسَرَةَ النَّحْوِيُّ عن فُضَيْلِ بنِ مَرْزُوقٍ عن عَطِيَّةَ الْعَوْفِيِّ عن ابْنِ عُمَرَ: «أَنَّهُ قَرَأَ عَلَى النبيِّ ﷺ ﴿خَلَقَكُم مِّن ضَعْفٍ﴾ فَقَالَ: مِنْ ضُعْفٍ».

. . . ـ **حدثنا** عَبْدُ بنُ حُمَيْدٍ أخبرنا يَزِيدُ بنُ هَارُونَ عن فُضَيْلِ بنِ مَرْزُوقٍ عن عَطِيَّةَ عن ابنِ عُمَرَ عن النبيِّ ﷺ نَحْوَهُ.

هذا حديثٌ حسنٌ غريبٌ لاَ نَعْرِفُهُ إلا مِنْ حَدِيثِ فُضَيْلِ بنِ مَرْزُوقٍ.

2936- Ibn Omar (R.A.A.) narrated that he recited to the Prophet (S.A.W.) the verse, "*Khlaqakum Min Daa'f*" and the Prophet (S.A.W.) corrected him. The verse reads "*Khalaqakum Min Duu'f*" and means "*He created you out of weakness*".

Abu E'isa said that this hadeeth is hasan gharib.

5 ـ باب وَمِنْ سُورةِ القَمَرِ [م: 4، ت: 5]

2937 ـ حدثنا مَحمُودُ بنُ غَيْلاَنَ حدثنا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حدثنا سُفْيَانُ عن أَبي إِسْحَاقَ عن الأَسْوَدِ بنِ يَزِيدَ عن عَبْدِ الله بنِ مَسْعُودٍ: «أَنَّ رَسُولَ الله ﷺ كَانَ يَقْرَأُ ﴿فَهَلْ مِن مُّدَّكِرٍ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

(5) Surah Al-Qamar (the Moon)

2937- Abdullah Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) recited the verse, "*Is there any that will remember?*" as "*Fa Hal Min Muddaker*" instead of "*Fa Hal Min Muththaker*".

6 ـ باب وَمِنْ سُورةِ الواقِعَةِ [م: 5، ت: 6]

2938 ـ حدثنا بِشْرُ بنُ هِلاَلٍ الصَّوَّافُ البَصْرِيُّ حدثنا جَعْفَرُ بنُ سُلَيْمَانَ الضُّبَعِيُّ عن هَارُونَ الأَعْوَرِ عن بُدَيْلِ بن ميسرة عن عَبْدِ الله بن شَقِيقٍ عن عَائِشَةَ: «أَنَّ النبيَّ ﷺ كَانَ يَقْرَأُ ﴿فَرُوحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ حَديثِ هَارُونَ الأَعْوَرِ.

(6) Surah Al-Waqea'a (the inevitable event)

2938- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) used to recite the verse, "*(There is for him) rest and provision, and a Garden of Delights (Paradise)*)," as "*Fa Rouh'oun Wa Rihanun Wa Jannatu Nae'em*" instead of "*Fa Rawhun Wa Rihanun Wa Jannatu Nae'em*".

Abu E'isa said that this hadeeth is hasan gharib.

7 ـ باب وَمِنْ سُورةِ اللَّيلِ [م: 6، ت: 7]

2939 ـ حدثنا هنَّادٌ حدثنا أَبُو مُعَاوِيَةَ عن الأَعْمَشِ عن إِبْرَاهِيمَ عن عَلْقَمَةَ قالَ: قَدِمْنَا الشَّامَ فَأَتَانَا أَبُو الدَّرْدَاءِ، فَقَالَ: أَفِيكُمْ أَحَدٌ يَقْرَأُ عَلَيَّ قِرَاءَةَ عَبْدِ الله؟ قالَ فَأَشَارُوا إِلَيَّ، فَقُلْتُ: نَعَمْ أنا، قالَ: كَيْفَ سَمِعْتَ عَبْدَ الله يَقْرَأُ هَذِهِ الآيَةَ: ﴿وَٱلَّيْلِ إِذَا يَغْشَىٰ ۝١﴾ قالَ: قُلْتُ سَمِعْتُهُ يَقْرَؤُهَا وَاللَّيْلِ إِذَا يَغْشَى وَالذَّكَرِ وَالأُنْثَى، فَقَالَ: أَبُو الدَّرْدَاءِ، وَأَنَا وَالله هَكَذَا سَمِعْتُ رَسُولَ الله ﷺ وَهُوَ يَقْرَؤُهَا، وَهَؤُلاَءِ يُرِيدُونَنِي أَنْ أَقْرَأَهَا: وَمَا خَلَقَ. فَلاَ أُتَابِعُهُمْ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وَهَكَذَا قِرَاءَةُ عَبْدِ الله بنِ مَسْعُودٍ (وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى وَالذَّكَرِ وَالأُنْثَى).

(7) Surah Al-Layl (the Night)

2939- A'lqama reported that they went to Damascus and were visited by Abu Ad-Dardaa'. He asked them if there was anyone amongst them who knew how to recite like Abdullah Ibn Mas'oud. They pointed towards him, and A'lqama said that he did. Abu Ad-Dardaa' asked, "How did you hear Abdullah recite this verse, '*Wal Al-Layli Itha Yaghsha*'?" A'lqama said, "I heard him recite, '*Wal Al-Layli Itha Yaghsha, Wa Athakari Wal Untha*' (there is no mention of '*Wa Ma Khalaqa*')." Abu Ad-Dardaa' said, "And I did, by Allah, hear the Messenger of Allah (S.A.W.) recite it that way, and the people here want me to add '*Wa Ma Khalaqa*', but I refuse to listen to them."

Abu E'isa said that this hadeeth is hasan sahih.

---

8 ـ باب وَمِنْ سُورَةِ الذَّارِيَاتِ [م: 6، ت: 8]

2940 ـ **حدثنا** عَبْدُ بنُ حُمَيْدٍ حدثنا عُبَيْدُ الله بن موسى عن إِسْرَائِيلَ عن إِسْحَاقَ عن عَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ عن عَبْدِ الله بن مَسْعُودٍ قالَ: «أَقْرَأَنِي رَسُولُ الله ﷺ: ﴿إِنِّي أَنَا الرَّزَّاقُ ذُو القُوَّةِ المَتِينُ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

(8) Surah Ath-thariat (the winds that scatter)

2940- Abdullah Ibn Mas'oud said, "The Messenger of Allah (S.A.W.) taught me to recite this verse, '*I am the All-Provider, the Owner of Power, the Most Strong instead of Allah is the All-Provider, Owner of Power, the Most Strong*,' as '*Inni Ana Ar-Razzaku Thul Quwatti Al-Mateen*' (instead of '*Inna Allaha Huwa Ar-Razzaku Thul Quwatti Al-Mateen*')."

Abu E'isa said that this hadeeth is hasan sahih.

---

9 ـ باب وَمِنْ سُورَةِ الحَجِّ [م: 7، ت: 9]

2941 ـ **حدثنا** أَبُو زُرْعَةَ وَالفَضْلُ بنُ أَبِي طَالِبٍ وَغَيْرُ وَاحِدٍ، قَالُوا: أخبرنا الْحَسَنُ بنُ بِشْرٍ عن الْحَكَمِ بنِ عَبْدِ المَلِكِ عن قَتَادَةَ عن عِمْرَانَ بنِ حُصَيْنٍ: «أَنَّ النبيَّ ﷺ قَرَأَ ﴿وَتَرَى النَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ، وهَكَذَا رَوَى الْحَكَمُ بنُ عَبْدِ المَلِكِ عن قَتَادَةَ وَلاَ نَعْرِفُ لِقَتَادَةَ سَمَاعاً مِنْ أَحَدٍ مِنْ أَصْحَابِ النبيِّ ﷺ إِلاَّ مِنْ أَنَسٍ. وأَبِي الطُّفَيْلِ، وَهٰذا عِنْدِي مُخْتَصَرٌ إِنَّما يُرْوَى عن قَتَادَةَ عن الْحَسَنِ عن عِمْرَانَ بنِ حُصَيْنٍ قالَ: «كُنَّا مَعَ النبيِّ ﷺ في سَفَرٍ فَقَرأَ ﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ﴾ الْحَدِيثَ بطولِهِ، وَحَدِيثُ الْحَكَمِ بنِ عَبْدِ المَلِكِ عِنْدِي مُخْتَصَرٌ مِنْ هَذَا الْحَدِيثِ.

(9) Surah Al-Hajj (the pilgrimage)

2941- I'mran Ibn Hussein narrated that the Prophet (S.A.W.) recited, "*Wa Tara An-Nasa Sukara Wa Ma Hum Bi Sukara.*" (This is the same popular recitation meaning that "*you shall see mankind as in a drunken state, yet they will not be drunk*".)

Abu E'isa said that this hadeeth is hasan.

---

10 ـ باب [م: 8، ت: 9]

2942 ـ حدثنا مَحمودُ بنُ غَيْلاَنَ حدثنا أَبُو دَاوُدَ قال أَنْبَأَنَا شُعْبَةُ عن مَنْصُورٍ، سَمِعْتُ أَبَا وَائِلٍ عن عَبْدِ الله عن النبيِّ ﷺ قال: «بِئْسَمَا لأَحَدِكُمْ أَنْ يَقُولَ: نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ بَلْ هُوَ نُسِّيَ فَاسْتَذْكِرُوا القُرْآنَ، فَوَالَّذِي نَفْسِي بِيَدِهِ لَهُوَ أَشَدُّ تَفَصِّياً مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ مِنْ عُقُلِهِ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

(10) Another hadeeth

2942- Abdullah narrated that the Prophet (S.A.W.) said, "It is a bad thing for one to say, 'I forgot this verse or that verse.' Man is made to forget it. So review the Quran because by the One Who owns my soul, it (the Quran) is easier to break away from the hearts of men than the tied camels break away from their ropes."

Abu E'isa said that this hadeeth is hasan sahih.

---

11 ـ بابُ ما جَاءَ أَنَّ القُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ [م: 9، ت: 11]

2944 ـ حدثنا أَحْمَدُ بنُ مَنِيعٍ أخبرنا الْحَسَنُ بنُ مُوسَى أخبرنا شَيْبَانُ عن عَاصِمٍ عن زِرِّ بنِ حُبَيْشٍ عن أُبَيِّ بنِ كَعْبٍ قالَ: «لَقِيَ رَسُولُ الله ﷺ جِبْرَئِيلَ، فَقَالَ: «يَا جِبْرَئِيلُ إِنِّي بُعِثْتُ إِلَى أُمَّةٍ أُمِّيينَ مِنْهُم العَجُوزُ وَالشَّيْخُ الكَبِيرُ وَالغلاَمُ وَالْجَارِيَةُ وَالرَّجُلُ الَّذِي لَمْ يَقْرَأْ كِتَاباً قَطُّ،» قالَ: يَا مُحَمَّدُ إِنَّ القُرآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ».

وفي البَابِ عن عُمَرَ وَحُذَيْفَةَ بنِ اليَمَانِ، وأَبِي هُرَيْرَةَ وَأُمِّ أَيُّوبَ وَهِيَ امْرَأَةُ أَبِي أَيُّوبَ الأَنْصَارِيِّ وَسَمُرَةَ، وَابنِ عبَّاسٍ وَأَبِي جُهَيْمِ بنِ الْحَارِثِ بنِ الصِّمَّةِ وعمرو بن العاص وأبي بكرة.

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ وقدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عن أُبَيِّ بنِ كَعْبٍ.

(11) The Quran was revealed using seven dialects

2944- Ubbai Ibn Kaa'b narrated that the Messenger of Allah (S.A.W.) met with Jibril and said to him, "Oh Jibril, I was sent to a nation of illiterates;

among them there is the old and the very old, the boy, the girl, and the man who has never read a book in his life." Jibril said, "Oh Muhammad, this Quran was revealed in seven dialects."

Abu E'isa said that this hadeeth is hasan sahih.

2943 ـ حدثنا الْحَسَنُ بنُ عَلِيٍّ الْخَلاَّلُ وَغَيْرُ وَاحِدٍ، قَالُوا: حدثنا عَبْدُ الرَّزَّاقِ أخبرنا مَعْمَرٌ عن الزُّهْرِيِّ عن عُرْوَةَ بنِ الزُّبَيْرِ عن المِسْوَرِ بنِ مَخْرَمَةَ وَعَبْدِ الرَّحْمَنِ بن عَبْد القَارِيِّ أَخْبَرَاهُ أَنَّهُمَا سَمِعاَ عُمَرَ بنَ الْخَطَّابِ يَقُولُ: «مَرَرْتُ بِهِشَامِ بنِ حَكِيمِ بنِ حِزَامٍ، وَهُوَ يَقْرَأُ سُورَةَ الفُرْقَانِ في حَيَاةِ رَسُولِ الله ﷺ فَاسْتَمَعْتُ قِرَاءَتَهُ، فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيهَا رَسُولُ الله ﷺ فَكِدْتُ أُسَاوِرُهُ فِي الصَّلاَةِ فَنَظَرْتُ حَتَّى سَلَّمَ، فَلَمَّا سَلَّمَ لَبَّبْتُهُ بِرِدَائِهِ، فَقُلْتُ: مَنْ أَقْرَأَكَ هَذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَؤُهَا؟ فَقَالَ: أَقْرَأَنِيهَا رَسُولُ الله ﷺ، قُلْتُ لَهُ: كَذَبْتَ وَالله إِنَّ رَسُولَ الله ﷺ لَهُوَ أَقْرَأَنِي هَذِهِ السُّورَةَ الَّتِي تَقْرَأُهَا، فَانْطَلَقْتُ أَقُودُهُ إِلَى رَسُولِ الله ﷺ، فَقُلْتُ: يَا رَسُولَ الله إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا، وَأَنْتَ أَقْرَأْتَنِي سُورَةَ الفُرْقَانِ، فَقَالَ النَّبِيُّ ﷺ أَرْسِلْهُ يَا عُمَرُ اقْرَأْ يَا هِشَامُ فَقَرَأَ عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتُ، فَقَالَ النبيُّ ﷺ «هَكَذَا أُنْزِلَتْ». ثُمَّ قَالَ لِيَ النبيُّ ﷺ «اقْرَأْ يَا عُمَرُ». فَقَرَأْتُ بِالقِرَاءَةِ الَّتِي أَقْرَأَنِي النبيُّ ﷺ، فَقَالَ النبيُّ ﷺ: «هَكَذَا أُنْزِلَتْ، ثُمَّ قَالَ النبيُّ ﷺ: «إِنَّ هَذَا القُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَأُوا مَا تَيَسَّرَ مِنْهُ».

قال: هذا حديثٌ حسنٌ صحيحٌ.

وَقَدْ روى مَالِكُ بنُ أَنَسٍ عن الزُّهْرِيِّ بِهَذَا الإِسْنَادِ نَحْوَهُ إِلاَّ أَنَّهُ لَمْ يَذْكُرْ فيه المِسْوَرَ بنَ مَخْرَمَةَ.

2943- Omar Ibn Al-Khattab (R.A.A.) passed once by Hisham Ibn Hakeem Ibn Hizam while he was reciting Surah Al-Furqan during the days of the Prophet (S.A.W.). Omar listened to him reciting, and he was reciting with many different dialects that the Prophet (S.A.W.) had not taught Omar. Omar almost interrupted his prayers, but waited until he had said his salams. When he had finished, he pulled him by his cloak and demanded, "Who taught you this Surah in that manner?" Hisham said, "The Messenger of Allah (S.A.W.) taught it to me." Omar said, "You have lied, by Allah. The Messenger of Allah (S.A.W.) has taught this Surah (in a different manner)." Omar took Hisham to the Prophet (S.A.W.) and said to him, "Oh Messenger of Allah, I have heard this one recite Surah Al-Furqan in a different manner than you taught me." The Messenger of Allah (S.W.T.) said, "Let him go, Omar. Read, oh Hisham." Hisham recited the same way he had recited before. The Prophet (S.A.W.) said, "That is how it was revealed." He (S.A.W.) then asked Omar to read, and he

read in the manner that the Prophet (S.A.W.) had taught him. The Prophet (S.A.W.) said, "That is how it was revealed. This Quran was revealed in seven different dialects. So read what you can of it."

Abu E'isa said that this hadeeth is hasan sahih.

12 ـ بابٌ [م: 10، ت: 12]

2945 ـ حدثنا مَحْمُودُ بنُ غَيْلاَنَ حدثنا أَبُو أُسَامَةَ حدثنا الأَعْمَشُ عن أَبِي صَالِحٍ عن أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ الله ﷺ «مَنْ نَفَّسَ عَنْ أَخِيهِ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ الله عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِماً سَتَرَهُ الله فِي الدُّنْيَا وَالآخِرَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسَّرَ الله عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ، والله فِي عَوْنِ العَبْدِ مَا كَانَ العَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقاً يَلْتَمِسُ فِيهِ عِلْماً، سَهَّلَ الله لَهُ طَرِيقاً إِلَى الْجَنَّةِ، وَمَا قَعَدَ قَوْمٌ فِي مَسْجِدٍ يَتْلُونَ كِتَابَ الله، وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ، وَحَفَّتْهُمُ المَلاَئِكَةُ، وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

قال أبو عيسى: هَكَذَا رَوَى غَيْرُ وَاحِدٍ عن الأَعْمَشِ عن أَبِي صَالِحٍ عن أَبِي هُرَيْرَةَ عن النبيِّ ﷺ مِثْلَ هَذَا الْحَدِيثِ، وَرَوَى أَسْبَاطُ بنُ مُحَمَّدٍ عن الأَعْمَشِ، قَالَ: حُدِّثْتُ عن أَبِي صَالِحٍ عن أَبِي هُرَيْرَةَ عن النبيِّ ﷺ فَذَكَرَ بَعْضَ هَذَا الْحَدِيثِ.

(12) Another hadeeth

2945- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "For the one who lifts one suffering of his brother's worldly miseries, Allah will lift one suffering of his miseries on the Day of Resurrection. Also for the one who conceals the faults of a Muslim, Allah will conceal his faults in this life and in the Hereafter. For the one who helps to relieve a hard-pressed (Muslim), Allah (S.W.T.) will make things easier on him in this life and in the Hereafter. Moreover, Allah (S.W.T.) is in the aid of a servant for as long as that servant is in the aid of his brother. And whoever treads a path seeking knowledge, Allah (S.W.T.) will pave his path to Paradise. Anytime, a group of people sit in the mosque reciting the Book of Allah (S.W.T.) and study it will have tranquility descend on them, mercy will encompass them, and the angels accompany them. Also for the one whose deeds have slowed him down from getting into Paradise, he cannot count on his lineage to speed his pace up."

Abu E'isa said that more than one has narrated the same hadeeth from Abu Huraira.

13 ـ بابٌ [م: 11، ت: 13]

2946 ـ حدثنا عُبَيْدُ بنُ أَسْبَاطِ بنِ مُحَمَّدٍ الْقُرَشِيُّ قال: حدثني أَبِي عن مُطَرِّفٍ عن

أبي إسْحَاقَ عن أبي بُرْدَةَ عن عَبْدِ الله بنِ عَمْرٍو قالَ: «قُلْتُ يَا رَسُولَ الله في كَم أَقْرَأُ القُرْآنَ؟ قالَ: «اخْتِمْهُ في شَهْرٍ»، قُلْتُ إنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قالَ: «اخْتِمْهُ فِي عِشْرِينَ»، قُلْتُ إنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قالَ: «اخْتِمْهُ في خَمْسَةَ عَشَرَ»، قُلْتُ: إنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ قالَ: «اخْتِمْهُ في عَشْرٍ»، قُلْتُ إنِي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قالَ: «اخْتِمْهُ فِي خَمْسٍ»، قُلْتُ إنِي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، قَالَ فَمَا رَخَّص لي».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ غريبٌ يُسْتَغْرَبُ مِنْ حَدِيثِ أبي بُرْدَةَ عن عَبْدِ الله بنِ عَمْرٍو.

وَقد رُوِي هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عن عَبْدِ الله بن عَمْرٍو وَرُوِيَ عن عَبْدِ الله بنِ عَمْرٍو عن النبيِّ ﷺ قالَ: «لَمْ يَفْقَهْ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلَّ مِنْ ثَلاَثٍ» وَرُوِيَ عن عَبْدِ الله بنِ عَمْرٍو أَنَّ النبيَّ ﷺ قالَ لَهُ: «اقْرَأ الْقُرْآنَ في أَرْبَعِينَ» وَقَالَ إسْحَاقُ بنُ إبْرَاهِيم: وَلاَ نُحِبُّ لِلرَّجُلِ أَنْ يَأْتِيَ عَلَيْهِ أَكْثَرُ مِنْ أَرْبَعِينَ يَوماً وَلَمْ يَقْرَأْ الْقُرْآنَ بِهَذَا الْحَدِيثِ. وَقالَ بَعْضُ أَهْلِ الْعِلْمِ: لاَ يُقْرَأُ الْقُرْآنَ في أَقَلَّ مِنْ ثَلاثٍ. لِلْحَدِيثِ الَّذِي رُوِيَ عن النبيِّ ﷺ وَرَخَّصَ فِيهِ بَعْضُ أَهْلِ الْعِلْمِ. وَرُوِيَ عن عُثْمانَ بنِ عَفَّانَ أَنَّهُ كَانَ يَقْرَأُ الْقُرْآنَ في رَكْعَةٍ يُوتِرُ بِهَا. وَرُوِيَ عن سَعِيدِ بنِ جُبَيْرٍ أَنَّهُ قَرَأَ الْقُرْآنَ في رَكْعَةٍ في الْكَعْبَةِ. وَالتَّرْتِيلُ في الْقِرَاءَةِ أَحَبُّ إلى أَهْلِ الْعِلْمِ.

(13) Another hadeeth

2946- Abdullah Ibn Amr reported that he had asked the Messenger of Allah (S.A.W.) about how often should he read the whole Quran. He (S.A.W.) said, "Read all of it in a month." Abdullah said, "I can do better than that." He (S.A.W.) said, "Read it in twenty days." Abdullah said, "I can do better than that." He (S.A.W.) said, "Read it in fifteen days." Abdullah said, "I can do better than that." He (S.A.W.) said, "Read it in ten days." Abdullah said, "I can do better than that." He (S.A.W.) said, "Read it in five days." Abdullah said that he could do better than that, and the Prophet (S.A.W.) did not allow him to do it.

Abu E'isa said that this hadeeth is hasan sahih gharib.

2947 ـ حدثنا أَبُو بَكْرِ بنُ أبي النَّضْرِ البَغْدَادِيُّ، أخبرنا عَلِيُّ بنُ الْحَسَنِ عن عَبْدِ الله بنِ الْمُبَارَكِ عن مَعْمَرٍ عن سِمَاكِ بنِ الْفَضْلِ عن وَهْبِ بن مُنَبِّهٍ عن عَبْدِ الله بن عَمْرٍو أَنَّ النبيَّ ﷺ قالَ لَهُ: «اقْرَأ الْقُرْآنَ في أَرْبَعِينَ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ. وروى بَعْضُهُم عن مَعْمَرٍ عن سِمَاكِ بنِ الْفَضْلِ عن وَهْبِ بن مُنَبِّهٍ «أَنَّ النبيَّ ﷺ أَمَرَ عَبْدَ الله بنَ عَمْرٍو أَنْ يَقْرَأَ الْقُرْآنَ فِي أَرْبَعِينَ».

2947- Abdullah Ibn Amr narrated that the Prophet said to him, "Read the (whole) Quran in forty days."

Abu E'isa said that this hadeeth is hasan gharib.

2948 ـ حدثنا نَصْرُ بنُ عَلِيّ الْجَهْضَمِيُّ، أخبرنا الْهَيْثَمُ بنُ الرَّبيع حدثنا صَالِحُ الْمرِّيُّ عن قَتَادَةَ عن زُرَارَةَ بنِ أَوْفَى عن ابنِ عَبَّاسٍ قالَ: «قالَ رَجُلٌ يَا رَسُولَ الله أَيُّ الْعَمَلِ أَحَبُّ إِلَى الله؟ قالَ: «الْحَالُّ الْمُرْتَحِلُ» قال: وما الحال المُرتحِلُ؟ قال: «الذي يضرب من أول القرآن إلى آخره كلما حَلَّ ارتحل».

قال أبو عيسى: هذا حديثٌ غريبٌ لاَ نَعْرِفُهُ من حديث ابنِ عَبَّاسٍ إلاَّ مِنْ هَذَا الوَجْهِ وإسناده ليس بالقوي.

ـ حدثنا مُحمَّدُ بنُ بَشَّارٍ، حدثنا مُسْلِمُ بنُ إِبْرَاهِيمَ، حدثنا صَالِحٌ المُرِّيُّ عن قَتَادَةَ عن زُرَارَةَ بنِ أَوْفَى عن النبيِّ ﷺ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عن ابنِ عَبَّاسٍ.

قال أبو عيسى: وَهذَا عِنْدِي أَصَحُّ مِنْ حَدِيثِ نَصْرِ بنِ عَلِيّ عن الْهَيْثَمِ بنِ الرَّبيع.

2948- Ibn Abbas (R.A.A.) narrated that a man came to the Messenger of Allah and said, "Oh Messenger of Allah (S.A.W.), what deed is most loved by Allah (S.W.T.)?" He (S.A.W.) said, "The traveler who leaves as soon as he gets to his destination." The man asked, "And who is that?" He (S.A.W.) said, "The one who reads the whole Quran and as soon as he finishes it, he starts reading it again."

Abu E'isa said that this hadeeth is gharib and that the narration is not that strong.

2949 ـ حدثنا مَحمودُ بنُ غَيلاَنَ، حدثنا النَّضْرُ بنُ شُمَيْلٍ، حدثنا شُعْبَةُ عن قَتَادَةَ عن يَزِيدَ بنِ عَبْدِ الله بنِ الشِّخِيرِ عن عَبْدِ الله بنِ عَمْرٍو أَنَّ النبيَّ ﷺ قالَ: «لَمْ يَفْقَهْ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلَّ مِنْ ثَلاَث».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

... ـ حدثنا مُحمَّدُ بنُ بَشَّارٍ، حدثنا مُحمَّدُ بن جعفرٍ، حدثنا شُعْبَةُ بِهَذَا الإِسْنَادِ نَحْوَهُ.

2949- Abdullah Ibn Omar narrated that the Prophet (S.A.W.) said, "A man is not considered knowledgeable if he recites the whole Quran in less than three days."

Abu E'isa said that this hadeeth is hasan sahih.

كتاب تفسير القرآن

عن رسول الله ﷺ

1 ـ باب ما جاء في الَّذِي يُفَسِّرُ القُرْآنَ بِرَأْيِهِ [م: 000، ت: 1]

2950 ـ حدثنا مَحمُودُ بنُ غَيْلاَنَ، أخبرنا بِشْرُ بنُ السَّرِيِّ، أخبرنا سُفْيَانُ عن عَبْدِ الأعْلَى عن سَعِيدِ بنِ جُبَيْرٍ عن ابنِ عَبَّاس. قالَ: قالَ رَسُولُ الله ﷺ: «مَنْ قالَ فِي القُرْآنِ بِغَيْرِ عِلْمٍ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

The Book of Interpreting the Quran

As Narrated by the Messenger of Allah (S.A.W.)

(1) The one who interprets the Quran according to his opinion

2950- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The one who interprets the Quran according to his own opinion should take his seat in the Hellfire."

Abu E'isa said that this hadeeth is hasan sahih.

2951 ـ حدثنا سُفْيَانُ بنُ وَكِيعٍ، حدثنا سُوَيْدُ بنُ عَمْرٍو الكَلْبِيُّ، حدثنا أَبُو عَوَانَةَ عن عَبْدِ الأعْلَى عن سَعِيدِ بنِ جُبَيْرٍ عن ابنِ عَبَّاسٍ عن النبيِّ ﷺ قالَ: «اتَّقُوا الْحَدِيثَ عَنِّي إلاَّ مَا عَلِمْتُمْ فَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ قالَ فِي القُرْآنِ بِرَأْيِهِ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

قال أبو عيسى: هذا حديثٌ حسنٌ.

2951- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) said, "Beware of transmitting my words unless you know (for sure). The one who narrates lies on purpose (while narrating the hadeeth) should take his seat in the Hellfire, and the one who interprets the Quran according to his own opinion should take his seat in the Hellfire."

Abu E'isa said that this hadeeth is hasan.

2952 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ حدثني حَبَّانُ بنُ هِلاَلٍ حدثنا سُهَيْلُ بنُ عَبْدِ الله وَهُوَ ابنُ أبي حَزْمٍ أَخُو حَزْمٍ القُطَعِيُّ حدثنا أَبُو عِمْرَانَ الْجَوْنِيُّ عن جُنْدُبِ بنِ عَبْدِ الله قالَ: قالَ رَسُولُ الله ﷺ «مَنْ قالَ في القُرْآنِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ».

هذا حديثٌ غريبٌ. وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ في سُهَيْلِ بنِ أبي حَزْمٍ.

قال أبو عيسى: هَكَذَا رُوِيَ عن بَعْضِ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النبيِّ ﷺ وَغَيْرِهِمْ أَنَّهُمْ شَدَّدُوا فِي هَذَا فِي أَنْ يفَسَّرَ الْقُرْآنُ بِغَيْرِ عِلْمٍ، وَأَمَّا الذِي رُوِيَ عن مُجَاهِدٍ وَقَتَادَةَ وَغَيْرِهِما مِنْ أَهْلِ الْعِلْمِ أَنَّهُمْ فَسَّرُوا الْقُرْآنَ فَلَيْسَ الظَّنُّ بِهِمْ أَنَّهُمْ قَالُوا فِي الْقُرْآنِ أَوْ فَسَّرُوهُ بِغَيْرِ عِلْمٍ أو مِنْ قِبَلِ أَنْفُسِهِمْ، وَقَدْ رُوِيَ عَنْهُمْ مَا يَدُلُّ عَلَى مَا قُلْنا، أَنَّهُمْ لَمْ يَقُولُوا مِنْ قِبَلِ أَنْفُسِهِمْ بِغَيْرِ عِلْمٍ. وقد تكلم بعض أهل الحديث في سهيل بن أبي حزم.

. . . - حدثنا الحُسَيْنُ بنُ مَهْدِيٍّ البَصْرِيُّ حدثنا عَبْدُ الرَّزَّاقِ عن مَعْمَرٍ عن قَتَادَةَ قالَ: مَا فِي الْقُرْآنِ آيَةٌ إلاَّ وَقَدْ سَمِعْتُ فِيهَا بشيءٍ.

. . . - حدثنا ابنُ أبي عُمَرَ حدثنا سُفْيَانُ بنُ عُيَيْنَةَ عن الأعمشِ قالَ: قالَ مُجاهِدٌ لَوْ كُنْتُ قَرَأْتُ قِرَاءَةَ ابنِ مَسْعُودٍ لَمْ أَحْتَجْ أن أَسْأَلَ ابنَ عَبَّاسٍ عن كَثِيرٍ مِنَ الْقُرْآنِ مِمَّا سَأَلْتُ.

2952- Jundub Ibn Abdullah narrated that the Messenger of Allah (S.A.W.) said, "Whoever interprets the Quran according to his own opinion has said a fallacy even if he was right."

Abu E'isa said that this hadeeth is gharib.

2 ـ باب ومن سُورةِ فَاتِحَةِ الكِتابِ [م: 1، ت: 2]

2953 ـ حدثنا قُتَيْبَةُ حدثنا عَبْدُ العزيز بنُ مُحمَّد عن العَلاَءِ بنِ عَبْدِ الرَّحْمٰن عن أَبِيهِ عن أَبِي هُرَيْرَةَ أَنَّ رَسُولَ الله ﷺ قالَ: «مَنْ صَلَّى صَلاَةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِي خِدَاجٌ خِدَاجٌ غَيْرُ تَمَامٍ» قالَ: قُلْتُ يَا أَبَا هُرَيرَةَ إِنِّي أَحْيَاناً أَكُونُ وَرَاءَ الإِمَامِ قالَ: يَا ابنَ الفَارِسِيِّ فَاقْرَأْهَا فِي نَفْسِكَ، فَإِنِّي سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «قال الله تَعَالَى: قَسَمْتُ الصَّلاَةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سأَلَ، يقرأ العَبْدُ فَيَقُولُ الْحَمْدُ لله رَبِّ الْعَالَمِينَ، فَيقُولُ الله تَبَارَكَ وتَعالَى: حَمِدَنِي عَبْدِي، فَيَقُولُ: الرَّحْمَنِ الرَّحِيمِ. فَيَقُولُ الله أَثْنَى عَلَيَّ عَبْدِي، فَيَقُولُ: مَالِكِ يَوْمِ الدِّينِ، فَيَقُولُ مَجَّدَنِي عَبْدِي، وَهَذَا لِي، وَبَيْنِي وَبَيْنَ عَبْدِي إِيَّاكَ نَعْبُدُ، وَإِيَّاكَ نَسْتَعِينُ. وَآخِرُ السُّورَةِ لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ، يَقُولُ: اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلاَ الضَّالِّينَ».

قال أبو عيسى: هذا حديثٌ حسنٌ. وَقَدْ رَوَى شُعْبَةُ وَإِسْمَاعِيلُ بنُ جَعْفَرٍ وَغَيْرُ وَاحِدٍ عن العَلاَءِ بنِ عَبْدِ الرَّحْمٰن عن أبيه عن أَبِي هُرَيْرَةَ عن النبيِّ ﷺ نَحْوَ هَذَا الْحَدِيثِ. وَرَوَى ابنُ جُرَيْجٍ وَمَالِكُ بنُ أَنَسٍ عن العَلاَءِ بن عَبْدِ الرَّحْمٰن عن أَبِي السَّائِبِ مَوْلَى هِشَامِ بنِ زُهْرَةَ عن أَبِي هُرَيْرَةَ عن النبيِّ ﷺ نَحْوَ هذا وَرَوَى ابنُ أَبِي أُوَيْسٍ عن أَبِيهِ عن العَلاَءِ بنِ عَبْدِ الرَّحْمٰن قالَ حدثني أبي وَأَبُو السَّائِبِ عن أَبِي هُرَيْرَةَ عن النبيِّ ﷺ نَحْوَ هَذَا.

. . . - حدثنا بِذَلِكَ مُحَمَّدُ بنُ يَحْيى وَيَعْقُوبُ بنُ سُفْيَانَ الفَارِسِيُّ قالاَ حدثنا إِسْمَاعِيلُ

بنُ أبي أُوَيْسٍ عن أبيهِ عن العَلاَءِ بنِ عَبْدِ الرَّحْمٰن قال حدثني أبي وَأَبُو السَّائِبِ مَوْلَى هِشَامِ بنِ زُهْرَةَ وَكَانَا جَلِيسَيْنِ لأبي هُرَيْرَةَ عن النبيِّ ﷺ قالَ: «مَنْ صَلَّى صَلاَةً لَمْ يَقرأْ فِيهَا بِأُمِّ القُرْآنِ فَهِيَ خِدَاجٌ فَهِيَ خِدَاجٌ غَيْرُ تَمَامٍ» وَلَيْسَ فِي حَدِيثِ إِسْمَاعِيلَ بنِ أبي أُوَيْسٍ أَكْثَرُ مِنْ هَذَا. وَسَأَلْتُ أَبَا زُرْعَةَ عن هَذَا الْحَدِيثِ، فَقَالَ: كِلاَ الحَدِيثَيْنِ صحيحٌ واحْتَجَّ بِحَدِيثِ ابنِ أبي أُوَيْسٍ عن أبيه عن العَلاَءِ.

2953م ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا عَبْدُ الرَّحْمٰن بنُ سَعْدٍ، أخبرنا عَمْرُو بنُ أبي قَيْسٍ عن سِمَاكِ بنِ حَرْبٍ عن عَبَّادِ بنِ حُبَيْشٍ عن عَدِيِّ بنِ حَاتِمٍ قالَ: «أَتَيْتُ رَسُولَ الله ﷺ وَهُوَ جَالِسٌ فِي المَسْجِدِ فَقَالَ الْقَوْمُ: هَذَا عَدِيُّ بنُ حَاتِمٍ، وَجِئْتُ بِغَيْرِ أَمَانٍ وَلاَ كِتَابٍ. فَلَمَّا دُفِعْتُ إِلَيْهِ أَخَذَ بِيَدِي وَقَدْ كَانَ قالَ قَبْلَ ذَلِكَ: «إِنِّي لأَرْجُو أَنْ يَجْعَلَ الله يَدَهُ فِي يَدِي»، قالَ فَقَامَ بِي فَلَقِيَتْهُ امْرَأَةٌ وَصَبِيٌّ مَعَهَا فَقَالاَ: إِنَّ لَنَا عَلَيْكَ حَاجَةً. فَقَامَ مَعَهُمَا حَتَّى قَضَى حَاجَتَهُمَا، ثُمَّ أَخَذَ بِيَدِي حَتَّى أَتَى بِي دَارَهُ فَأَلْقَتْ لَهُ الْوَلِيدَةُ وِسَادَةً فَجَلَسَ عَلَيْهَا وَجَلَسْتُ بَيْنَ يَدَيْهِ فَحَمِدَ الله وَأَثْنَى عَلَيْهِ، ثُمَّ قالَ: «مَا يُفِرُّكَ أَنْ تَقُولَ لا إِلٰهَ إِلاَّ الله فَهَلْ تَعْلَمُ مِنْ إِلٰهٍ سِوَى الله؟ قالَ: قُلْتُ لاَ. قالَ: ثُمَّ تَكَلَّمَ سَاعَةً ثُمَّ قالَ: «إِنَّمَا تَفِرُّ أَنْ تَقُولَ الله أَكْبَرُ. وَتَعْلَمُ شَيْئاً أَكْبَرَ مِنَ الله؟» قالَ: قُلْتُ لاَ، قالَ «فَإِنَّ الْيَهُودَ مَغْضُوبٌ عَلَيْهِمْ وَإِنَّ النَّصَارَى ضُلاَّلٌ»، قالَ: قُلْتُ: فَإِنِّي حَنِيفٌ مُسْلِمٌ. قالَ: فَرَأَيْتُ وَجْهَهُ تَبَسَّطَ فَرَحاً. قالَ: ثُمَّ أَمَرَ بِي فَأُنْزِلْتُ عِنْدَ رَجُلٍ مِنَ الأَنْصَارِ جَعَلَتْ أَغْشَاهُ طَرَفَيِ النَّهَارِ، قالَ فَبَيْنَمَا أَنَا عِنْدَهُ عَشِيَّةً إِذْ جَاءَهُ قَوْمٌ فِي ثِيَابٍ مِنَ الصُّوفِ مِنْ هَذِهِ النِّمَارِ. قالَ: فَصَلَّى وَقَامَ فَحَثَّ عَلَيْهِمْ. ثُمَّ قالَ: «وَلَوْ صَاعٌ وَلَوْ بِنِصْفِ صاعٍ وَلَوْ قُبْضَةٌ وَلَوْ بِبَعْضِ قُبْضَةٍ يَقِي أَحَدُكُمْ وَجْهَهُ حَرَّ جَهَنَّمَ أو النَّارَ وَلَوْ بِتَمْرَةٍ وَلَوْ بِشِقِّ تَمْرَةٍ فَإِنَّ أَحَدَكُمْ لاَقِيَ الله وَقَائِلٌ لَهُ مَا أَقُولُ لَكُمْ، أَلَمْ أَجْعَلْ لَكَ سَمْعاً وَبَصَراً فَيَقُولُ بَلَى. فَيَقُولُ أَلَمْ أَجْعَلْ لَكَ مَالاً وَوَلَداً؟ فَيَقُولُ بَلَى، فَيَقُولُ أَيْنَ مَا قَدَّمْتَ لِنَفْسِكَ؟ فَيَنْظُرُ قُدَّامَهُ وَبَعْدَهُ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ. ثُمَّ لاَ يَجِدُ شَيْئاً يَقِي بِهِ وَجْهَهُ حَرَّ جَهَنَّمَ. لِيَقِ أَحَدُكُمْ وَجْهَهُ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ فَإِنِّي لاَ أَخَافُ عَلَيْكُمُ الفَاقَةَ فَإِنَّ الله نَاصِرُكُمْ وَمُعْطِيكُمْ حَتَّى تَسِيرَ الظَّعِينَةُ فِيمَا بَيْنَ يَثْرِبَ وَالْحِيرَةِ أو أَكْثَرَ، مَا يُخَافُ عَلَى مَطِيَّتِهَا السَّرَقُ، قال: فَجَعَلْتُ أَقُولُ فِي نَفْسِي فَأَيْنَ لُصُوصُ طَيِّءٍ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ سِمَاكِ بنِ حَرْبٍ وَرَوَى شُعْبَةُ عن سِمَاكِ بنِ حَرْبٍ عن عَبَّادِ بنِ حُبَيْشٍ عن عَدِيِّ بنِ حَاتِمٍ عن النبيِّ ﷺ الْحَدِيثَ بِطُولِهِ.

(2) The Opening Surah of the Book (Al-Fateha)

2953- Abdurrahman reported that Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever prays a prayer and does not recite

the Surah of the Mother of the Quran (Al-Fateha), then his prayers is deficient with a deficiency that (invalidates) the prayers." Abdurrahman asked Abu Huraira (R.A.A.), "Oh Abu Huraira, I sometimes am behind the Imam." Abu Huraira (R.A.A.) said, "Oh son of a Persian, recite it silently to your self because I have heard the Messenger of Allah (S.A.W.) say that Allah (S.W.T.) says, 'I have equally divided the prayers between my slave and Me. One half is for my slave and one half is for Me, and My slave will get what he asks for. Thus when he says *All the praises and thanks be to Allah, the Lord of the A'a*ôlameen (mankind, jinn and all that exists), Allah, the Almighty says *My servant has praised Me*. When My servant says *the Most Gracious, the Most Merciful*, Allah (S.W.T.) will say *My servant has complimented Me*. When the servant says *the Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)*, Allah (S.W.T.) says *My servant has glorified Me and that is Mine and between Me and My servant is, You (Alone) we worship, and You (Alone) we ask for help (for each and everything). Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray.*'"

Abu E'isa said that this hadeeth is hasan.

2953b- Addey Ibn Hatem narrated that he went to the Prophet (S.A.W.) (to convert to Islam) without a prior safety promise from the Prophet (S.A.W.) or a letter from anyone else. The companions took him by the hand and pushed him towards the Prophet (S.A.W.). Prior to that, the Prophet (S.A.W.) had said, "I pray to Allah (S.W.T.) to put my hand in his." He (S.A.W.) was taking Addey (to his house), and while on the road a woman with her child stopped him (S.A.W.) to ask him for help. He (S.A.W.) went with them and helped them with their need. He (S.A.W.) then took Addey again by the hand and walked to his house. A little girl in his (S.A.W.) house gave him a pillow, and he sat on it, and Adday sat in front of him.

The Prophet (S.A.W.) praised Allah (S.W.T.) and commended Him and then said to Adday, "What keeps you from saying that there is no god but Allah. Do you know of any god other than Allah?" Adday said no. The Prophet (S.A.W.) preached to him for a while, and then he (S.A.W.) said, "What keeps you from say that Allah is Great; do you know of anything greater than Allah?" Adday said no. He (S.A.W.) said, "The Jews have the Wrath of Allah upon them, and the Christians are misguided." Adday said that he came as a Muslim. The Prophet's face lightened up from joy, and he ordered a man from the Ansar to take him as his guest.

Adday then visited the Prophet (S.A.W.) twice everyday; once in the morning and once in the evening. Once when Adday was there, a group of people wearing white and black garments of wool (the poor people) came to him. After the prayers he (S.A.W.) started encouraging people to give them

charity. He (S.A.W.) said, "(Give) Even one Saa' or half a Saa'. (Give) even one hand full or half a hand full, and one of you will save his face from the heat of the Hellfire. (Give) even one date or even half a date. One of you will meet Allah and He (S.W.T.) will say to him, 'Did I not give you hearing and vision?' and he will say yes. Then Allah (S.W.T.) will say to him, 'Did I not give you money and children?' and that person will say yes. Allah (S.W.T.) will then say, 'What did you do with it for the Hereafter?' That man will look around him to see if there is any good deed with which he can save his face from the heat of the Fire, and he will not find any. Let everyone of you save his face from the Fire even by donating half a date. Whoever does not find one should say a good word (to his brother). It is not poverty that I fear for you because Allah (S.W.T.) will give you victory and wealth until the young woman walks travels from Yathreb (Al-Madina) to Heera or more without fearing anyone stealing her ride."

Adday said to himself, "Where will the thieves of Tai (his tribe) be then?"

Abu E'isa said that this hadeeth is hasan gharib.

2954 ـ حدثنا مُحَمَّدُ بنُ المُثَنَّى وَمُحَمَّدُ بنُ بَشَّارٍ قالاَ: حدثنا مُحَمَّدُ بنُ جَعْفَرٍ، أخبرنا شُعْبَةُ عن سِمَاكِ بنِ حَرْبٍ عن عَبَّادِ بنِ حُبَيْشٍ، عن عَدِيِّ بنِ حَاتِمٍ عن النبيِّ ﷺ قالَ: «الْيَهُودُ مَغْضُوبٌ عَلَيْهِمْ والنَّصَارَى ضُلاَّلٌ» فَذَكَرَ الْحَدِيثَ بِطُولِهِ.

2954- Adday Ibn Hatem narrated that the Prophet (S.A.W.) said, "The Jews have the Wrath of Allah upon them, and the Christians are misguided." Adday then mentioned the whole above hadeeth.

---

3 ـ باب ومن سُورةِ البَقَرَةِ [م: 1، ت: 3]

2955 ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ أخبرنا يَحْيَى بنُ سَعِيدٍ وَابنُ أبي عَدِيٍّ وَمُحَمَّدُ بنُ جَعْفَرٍ وَعَبْدُ الْوَهَّابِ قَالُوا: أخبرنا عَوْفُ بنُ أبي جَمِيلَةَ الأعْرَابِيُّ عن قَسَامَةَ بنِ زُهَيْرٍ عن أبي مُوسَى الأشْعَرِيِّ قالَ: قالَ رَسُولُ الله ﷺ: «إنَّ الله خَلَقَ آدَمَ مِنْ قُبْضَةٍ قَبَضَهَا مِنْ جَمِيعِ الأرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدْرِ الأرْضِ، فَجَاءَ مِنْهُم الأحْمَرُ وَالأبْيَضُ وَالأسْوَدُ وَبَيْنَ ذَلِكَ وَالسَّهْلُ وَالْحَزْنُ وَالْخَبِيثُ وَالطَّيِّبُ».

قالَ أبُو عِيسَى: هذا حديثٌ حسنٌ صحيحٌ.

(3) Interpretation from Surah Al-Baqara

2955- Abu Musa Al-Asha'ari narrated that the Messenger of Allah (S.A.W.) said, "Allah, the Almighty, created Adam from a fistful of the (dust of) the Earth, and the sons of Adam emerged resembling that dust. Some of them are red, others white, black or anything in between. Among them are lenient men and harsh men, the evil and the good."

Abu E'isa said that this hadeeth is hasan sahih.

2956 - حدثنا عَبْدُ بنُ حُمَيْدٍ أخبرنا عَبْدُ الرَّزَّاقِ عن مَعْمَرٍ عن هَمَّامِ بن مُنَبِّهٍ عن أبي هُرَيْرَةَ قَالَ: قالَ رَسُولُ الله ﷺ في قَوْلِه تَعَالَى: ﴿ٱدْخُلُوا ٱلْبَابَ سُجَّدًا﴾ قالَ: «دَخَلُوا مُتَزَحِّفِينَ عَلَى أَوْرَاكِهِمْ [أَيْ مُنْحَرِفِينَ]» وَبِهَذَا الإِسْنَادِ عن النبيِّ ﷺ ﴿فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ﴾ قالَ: «قَالُوا حَبَّةٌ في شَعِرَةٍ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

2956- Abu Huraira (R.A.A.) narrated that the Messenger of Allah interpreted the verse, "*And enter the gate in prostration...*" He (S.A.W.) said, "They entered crawling on their hips (just to disobey Allah (S.W.T.))."

With the same narration, the Prophet (S.A.W.) commented about the verse, "*But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers Rijz (a punishment).*" He (S.A.W.) said that they said, "A barley grain." (They had played on words just to go against what Allah (S.W.T.) had ordered them to say.)

Abu E'isa said that this hadeeth is hasan sahih.

2957 - حدثنا مَحمُودُ بنُ غَيْلاَنَ حدثنا وَكِيعٌ -حدثنا أَشْعَثُ السَّمَّانُ عن عَاصِمِ بنِ عُبَيْدِ الله عن عَبْدِ الله بنِ عَامِرِ بنِ رَبِيعَةَ عن أَبِيه قالَ: «كُنَّا مَعَ النبيِّ ﷺ فِي سَفَرٍ فِي لَيْلَةٍ مُظْلِمَةٍ فَلَمْ نَدْرِ أَيْنَ الْقِبْلَةُ فَصَلَّى كُلُّ رَجُلٍ مِنَّا عَلَى حِيَالِهِ، فَلَمَّا أَصْبَحْنَا ذَكَرْنَا ذَلِكَ لِرَسُولِ الله ﷺ فَنَزَلَتْ ﴿فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ لاَ نَعْرِفُه إلا مِنْ حَدِيثِ أَشْعَثَ السَّمَّانِ أَبِي الرَّبِيعِ عن عَاصِمِ بنِ عُبَيْدِ الله، وَأَشْعَثُ يُضَعَّفُ فِي الْحَدِيثِ.

2957- Amer Ibn Rabia'a narrated that they were with the Prophet (S.A.W.) traveling on a dark night and did know where the Qibla was. Each man prayed according to his own judgment. When they mentioned that to the Prophet (S.A.W.), the following verse was revealed, "*And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (S.W.T.).*"

Abu E'isa said that this hadeeth is gharib.

Most of the scholars said that if one prayed in a different direction than Qibla because it was cloudy and then he knew his mistake when it cleared up, he does not have to repeat his prayers.

2958 - حدثنا عَبْدُ بنُ حُمَيْدٍ أخبرنا يَزِيدُ بنُ هَارُونَ أخبرنا عَبْدُ المَلِكِ بنُ أَبِي سُلَيْمَانَ، قَالَ: سَمِعْتُ سَعِيدَ بنَ جُبَيْرٍ يُحَدِّثُ عن ابنِ عُمَرَ، قالَ «كَانَ النبيُّ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ تَطَوُّعاً أينما تَوَجَّهَتْ بِهِ وَهُوَ جَاءٍ مِنْ مَكَّةَ إِلَى المَدِينَةِ، ثُمَّ قَرَأَ ابنُ عُمَرَ هَذِهِ

الآيَةَ ﴿وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ﴾ الآيَةَ. فقال ابنُ عُمَرَ في هَذه أُنْزِلَتْ هَذِهِ الآيَةُ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وَيُرْوَى عن قَتَادَةَ أَنَّهُ قالَ في هَذِهِ الآية: ﴿وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ﴾قال قتادة هِيَ مَنْسُوخَةٌ نسخها قوله: ﴿فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ أي تِلْقَاءَهُ.

. . . . حدثنا بذلك مُحَمَّدُ بنُ عَبْدِ المَلِكِ بن أَبي الشَوَارِبِ حدثنا يَزِيدُ بنُ زُرَيْعٍ عن سَعِيدٍ عن قَتَادَةَ. وَيُرْوَى عن مُجَاهِد في هَذِهِ الآيَةِ ﴿فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ﴾ قال: فَثَمَّ قِبْلَةُ الله.

. . . . حدثنا بِذَلِكَ أَبُو كُرَيْبٍ مُحَمَّدُ بنُ العَلاء حدثنا وَكِيعٌ عن النَّضْرِ بنِ عَرَبِيّ عن مُجَاهِدٍ بِهَذَا.

2958- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) used to pray voluntary prayers on his camel no matter whatever direction it moved when he traveled from Mecca to Medina. Ibn Omar (R.A.A.) then recited the verse, "*And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). Surely! Allah is All-Sufficient for His creatures' needs, All-Knowing.*" Ibn Omar said, "That is the reason behind revealing the verse."

Abu E'isa said that this hadeeth is hasan sahih.

Qatada said that this verse, "*And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah,*" was cancelled by the verse, "*Verily! We have seen the turning of your (Muhammad's (S.A.W.))* face towards the heaven. Surely, We shall turn you to a Qibla (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid-al-Haram (at Mecca). And wherever you people are, turn your faces (in prayer) in that direction."

2959 ـ حدثنا عَبْدُ بْنُ حُمَيْدٍ حدثنا الْحَجَّاجُ بن مِنْهَالٍ حدثنا حَمَّادُ بنُ سَلَمَةَ عن حُمَيْدٍ عن أَنَسٍ «أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ يا رَسُولَ الله لَوْ صَلَّيْنَا خَلْفَ المَقَامِ، فَنَزَلَتْ ﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

2959- Anas (R.A.A.) narrated that Omar Ibn Al-Khattab said to the Prophet (S.A.W.), "Oh Messenger of Allah (S.A.W.), we wish we could pray behind the Maqam (the place where Ibrahim (A.S.) stood behind the Ka'aba)," and then the verse was revealed, "*And (remember) when We made the House (the Ka'aba at Mecca) a place of resort for mankind and a place of safety. And take you (people) the Maqam of Ibrahim (or the stone on which Ibrahim (A.S.) stood while he was building the Ka'aba) as a place of prayer (for some of your*

prayers, e.g. two Raka's after the Tawaf (circulation) of the Ka'aba at Mecca)."

Abu E'isa said that this hadeeth is hasan sahih.

2960 ـ حدثنا أَحْمَدُ بْنُ مَنِيعٍ أخبرنا هُشَيْمٌ أخبرنا حُمَيْدٌ الطويلُ عن أَنَسٍ قال: قال عُمَرُ بْنُ الْخَطَّابِ: قُلْتُ يا رَسُولَ الله: لَو اتَّخَذْتَ مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًى فَنَزَلَتْ ﴿وَٱتَّخِذُوا مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيح وفي الباب عن ابنِ عُمَر.

2960- Anas (R.A.A.) narrated that Omar Ibn Al-Khattab asked the Prophet (S.A.W.) if he (S.A.W.) would take the Maqam of Ibrahim as a place of prayers. The verse then was revealed, "*And take you (people) the Maqam of Ibrahim (or the stone on which Ibrahim (A.S.) stood while he was building the Ka'aba) as a place of prayer (for some of your prayers, e.g. two Raka's after the Tawaf (circulation) of the Ka'aba at Mecca).*"

Abu E'isa said that this hadeeth is hasan sahih.

2961 ـ حدثنا أَحْمَدُ بنُ مَنِيعٍ أخبرنا أَبُو مُعَاوِيَةَ أخبرنا الأَعْمَشُ عن أَبِي صَالِحٍ عن أَبِي سَعِيدٍ عن النبيِّ ﷺ في قَوْلِهِ ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا﴾ قَالَ عَدْلاً».

قال أبو عيسى: هذا حديثٌ صحيحٌ.

. . . ـ حدثنا عَبْدُ بنُ حُمَيْدٍ أخبرنا جَعْفَرُ بْنُ عَوْنٍ أخبرنا الأعمَشُ عن أَبِي صَالِحٍ عن أَبِي سَعِيدٍ قَالَ: قالَ رَسُولُ الله ﷺ «يُدْعَى نُوحٌ فَيُقَالُ هَلْ بَلَّغْتَ؟ فَيَقُولُ نَعَمْ، فَيُدْعَى قَوْمُهُ فَيُقَالُ: هَلْ بَلَّغَكُمْ؟ فَيَقُولُونَ: مَا أَتَانَا مِنْ نَذِيرٍ وَمَا أَتَانَا مِنْ أَحَدٍ. فَيُقَالُ: مَنْ شُهُودُكَ؟ فيقولُ: محمَّدٌ وَأُمَّتُهُ، قالَ فَيُؤْتَى بِكُمْ تَشْهَدُونَ أَنَّهُ قَدْ بَلَّغَ فَذَلِكَ قَوْلُ الله تَبَارَكَ وَتَعَالَى ﴿وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ وَالْوَسَطُ الْعَدْلُ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

. . . ـ حدثنا محمَّدُ بْنُ بَشَّارٍ، حدثنا جَعْفَرُ بْنُ عَوْنٍ عن الأَعمشِ نَحْوَهُ.

2961- Abu Said Al-Khudri narrated about His saying, "*Thus We have made you a middle (just) nation (true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad (S.A.W.) and his Sunnah (legal ways)), a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad (S.A.W.)) be a witness over you.*" He (S.A.W.) said that a middle nation here means a just nation.

Abu E'isa said that this hadeeth is hasan sahih.

2962 ـ حدثنا هَنَّادٌ حدثنا وَكِيعٌ عن إِسْرَائِيلَ عن أَبِي إِسْحَاقَ عن الْبَرَاءِ بن عازِبٍ

قالَ: «لمَّا قَدِمَ رَسُولُ الله ﷺ المَدِينَةَ صَلَّى نَحْوَ بَيْتِ المَقْدِسِ سِتَّةَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ رَسُولُ الله ﷺ يُحِبُّ أَنْ يُوَجَّهَ إِلَى الْكَعْبَةِ فَأَنْزَلَ الله عَزَّ وَجَلَّ ﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ فَوُجِّهَ نَحْوَ الكَعْبَةِ وَكَانَ يُحِبُّ ذَلِكَ، فَصَلَّى رَجُلٌ مَعَهُ الْعَصْرَ قالَ ثُمَّ مَرَّ عَلَى قَوْمٍ مِنَ الأَنْصَارِ وَهُمْ رُكُوعٌ فِي صَلاَةِ الْعَصْرِ نَحْوَ بَيْتِ المَقْدِسِ فَقَالَ هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ رَسُولِ الله ﷺ وَأَنَّهُ قَدْ وُجِّهَ إِلَى الْكَعْبَةِ، قالَ فَانْحَرَفُوا وَهُمْ رُكُوعٌ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وقد رواه سُفْيَانُ الثَّوْرِيُّ عن أبي إِسْحَاقَ.

2962- Al-Baraa' Ibn Azeb said that when the Messenger of Allah (S.A.W.) first arrived at Medina, he (S.A.W.) prayed towards Jerusalem for six or seven months. The Messenger of Allah (S.A.W.) wished to face the Kaa'ba, and then Allah (S.W.T.) revealed, "*Verily! We have seen the turning of your (Muhammad's (S.A.W.)) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid-al-Haram (at Mecca).*" Thus he (S.A.W.) turned the Ka'aba, and he (S.A.W.) liked it. A man prayed with him the Asr prayers, and then he passed by a group of people from the Ansar while they were still bowing in prayers facing Jerusalem. The man told them that he bears witness that he had prayed with the Messenger of Allah (S.A.W.) facing the Ka'aba. Thus they then changed directions while they were bowing.

Abu E'isa said that this hadeeth is hasan sahih.

2963 - حدثنا هَنَّادٌ أخبرنا وَكِيعٌ عن سُفْيَانَ عن عَبْدِ الله بنِ دِينَارٍ عن ابنِ عُمَرَ قَالَ «كَانُوا رُكُوعاً فِي صَلاَةِ الْفَجْرِ».

وفي الباب عن عَمْرِو بنِ عَوْفٍ المُزَنِيِّ وَابنِ عُمَرَ وَعُمَارَةَ بنِ أَوْسٍ وَأَنَسِ بنِ مالِكٍ.

قال أبو عيسى: حديثُ ابن عُمَرَ حَدِيثٌ حسنٌ صحيحٌ.

2963- Ibn Omar narrated that they were bowing during the Fajr prayers (when that incident took place).

Abu E'isa said that this hadeeth is hasan sahih.

2964 - حدثنا هَنَّادٌ وَأَبُو عَمَّارٍ قَالاَ حدثنا وَكِيعٌ عن إِسْرَائِيلَ عن سِمَاكٍ عن عِكْرِمَةَ عن ابنِ عبَّاسٍ قالَ: «لمَّا وُجِّهَ النبيُّ ﷺ إِلَى الْكَعْبَةِ قَالُوا: يا رَسُولَ الله كَيْفَ بِإِخْوَانِنَا مَاتُوا وَهُمْ يُصلونَ إِلَى بَيْتِ المَقْدِسِ؟ فَأَنْزَلَ الله تَعَالَى ﴿وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَـٰنَكُمْ﴾ الآيَةَ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

2964- Ibn Abbas (R.A.A.) narrated that after the Prophet (S.A.W.) was ordered to pray towards the Ka'aba, some people said, "Oh Messenger of Allah (S.A.W.)! What about our brethren who died when they were still praying towards Jerusalem?" Allah (S.W.T.) then revealed the verse, "*And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of Kindness, the Most Merciful towards mankind.*" (Surah Aal-I'mran, verse 143)

Abu E'isa said that this hadeeth is hasan sahih.

2965 - حدثنا ابنُ أبي عُمَرَ حدثنا سُفْيَانُ قَالَ سَمِعْتُ الزُّهْرِيَّ يُحَدِّثُ عن عُرْوَةَ قَالَ «قُلْتُ لِعَائِشَةَ مَا أَرَى عَلَى أَحَدٍ لَمْ يَطُفْ بَيْنَ الصَّفَا وَالمَرْوَةِ شَيْئاً وَمَا أُبَالِي أَنْ لاَ أَطُوفَ بَيْنَهُمَا، فَقَالَتْ بِئْسَما قُلْتَ يَا ابْنَ أُخْتِي، طَافَ رَسُولُ الله ﷺ وَطَافَ المُسْلِمُونَ، وَإِنَّمَا كَانَ مَنْ أَهَلَّ لِمَنَاةَ الطَّاغِيَةِ الَّتِي بِالمُشَلَّلِ لا يَطُوفُونَ بَيْنَ الصَّفَا وَالمَرْوَةِ فَأَنْزَلَ الله تَبَارَكَ وَتَعَالَى ﴿فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ وَلَوْ كَانَتْ كما تَقُولُ لَكَانَتْ: فَلاَ جُنَاحَ عَلَيْهِ أَنْ لاَ يَطَّوَّفَ بهما.

قَالَ الزُّهْرِيُّ: فَذَكَرْتُ ذَلِكَ لأبي بَكْرِ بنِ عَبْدِ الرَّحْمٰنِ بنِ الْحَارِثِ بْنِ هِشَامٍ فَأَعْجَبَهُ ذَلِكَ وَقَالَ إِنَّ هَذَا لَعِلْمٌ، وَلَقَدْ سَمِعْتُ رِجَالاً مِنْ أَهْلِ الْعِلْمِ يَقُولُونَ إِنَّمَا كَانَ مَنْ لاَ يَطُوفُ بَيْنَ الصَّفَا وَالمَرْوَةِ مِنَ الْعَرَبِ يَقُولُونَ إِنَّ طَوَافَنَا بَيْنَ هَذَيْنِ الْحَجَرَيْنِ مِنْ أَمْرِ الْجَاهِلِيَّةِ، وَقَالَ آخَرُونَ مِنَ الأَنْصَارِ: إِنَّمَا أُمِرْنَا بِالطَّوَافِ بِالْبَيْتِ وَلَمْ نُؤْمَرْ بِهِ بين الصَّفَا وَالمَرْوَةِ فَأَنْزَلَ الله تَعَالَى ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ قَالَ أَبُو بَكْرِ بن عَبْدِ الرَّحْمٰنِ فأُرَاهَا قَدْ نَزَلَتْ في هَؤُلاَءِ وَهَؤُلاَءِ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

2965- Urwa reported that he asked A'isha whether it was necessary to make Tawaf (going back and forth between Safa and Marwa in Hajj), because he thought that it was not necessary to do that Tawaf. She said, "You have spoken a appalling thing, my nephew! The Messenger of Allah (S.A.W.) made Tawaf between Safa and Marwa and so did the Muslims. However those people who used to make the intention of the Hajj to please the idol Manat which was located in Mushalal during the Jahiliya days did not make Tawaf between Safwa and Marwa in the beginning of the Islamic era (they thought that they were glorifying a Jahili custom). Thus Allah, the Almighty, revealed the verse, '*Verily! As-Safa and Al-Marwa (two mountains in Mecca) are of the Symbols of Allah. So it is not a sin on him who performs Hajj or Umrah (pilgrimage) of the House (the Ka'aba at Mecca) to perform the going (Tawf) between them (As-Safa and Al-Marwa). And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower.*'" A'isha (R.A.A.) added, "If it was otherwise, Allah

(S.W.T.) would have said, 'So it is not a sin on him not to perform the going between them.'"

Az-Zuhri said, "I mentioned that to Abu Bakr Ibn Abdurrahman and he was impressed with A'isha's answer." Abu Bakr Ibn Abdurrahman said, "That is the true knowledge, and I have heard scholars say that there were Arabs that did not make Tawaf between Safa and Marwa thinking that it was a Jahili ritual. Those scholars said that even some Ansaris thought that the order was to make Tawaf around the Ka'aba and not between Safa and Marwa." He added, "I think that verse came down concerning those people."

Abu E'isa said that this hadeeth is hasan sahih.

2966 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا يَزِيدُ بنُ أبي حَكِيم عن سُفْيَانَ عن عَاصِمِ الأحْوَلِ قالَ: «سَأَلْتُ أَنَسَ بنَ مَالِكٍ عن الصَّفَا وَالمَرْوَةِ فَقَالَ: كَانَ مِنْ شَعَائِرِ الجَاهِلِيَّةِ، قالَ: فَلَمَّا كَانَ الإسْلامُ أَمْسَكْنَا عَنْهُمَا فَأَنْزَلَ الله تَبَارَكَ وَتَعَالَى ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ قالَ: هُمَا تَطَوُّعٌ ﴿وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

2966- Anas Ibn Malek narrated that the going back and forth between Safa and Marwa was a Jahili ritual, so some people stopped doing it when they became Muslim. So the verse was revealed, "*Verily! As-Safa and Al-Marwa (two mountains in Mecca) are of the Symbols of Allah. So it is not a sin on him who performs Hajj or Umrah (pilgrimage) of the House (the Ka'aba at Mecca) to perform the going (Tawaf) between them (As-Safa and Al-Marwa). And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower.*" Anas said that they were thus voluntary (according to the verse), "*And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower.*"

Abu E'isa said that this hadeeth is hasan sahih.

2967 ـ حدَّثنا ابنُ أبي عُمَرَ، حدثنا سُفْيَانُ عن جَعْفَرِ بنِ مُحمَّدٍ عن أَبِيهِ عن جَابِرِ بنِ عَبْدِ الله قالَ: «سَمِعْتُ رَسُولَ الله ﷺ حِينَ قَدِمَ مَكَّةَ طَافَ بِالْبَيْتِ سَبْعاً فَقَرَأَ ﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ فَصَلَّى خَلْفَ المَقَامِ، ثُمَّ أَتَى الْحَجَرَ فَاسْتَلَمَهُ، ثُمَّ قالَ نَبْدَأُ بِمَا بَدَأَ الله بِهِ وَقَرَأَ ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

2967- Jaber Ibn Abdullah narrated that he heard the Messenger of Allah (S.A.W.) recite when he (S.A.W.) arrived in Mecca and made Tawaf around the Kaa'ba; "*And take you (people) the Maqam (place) of Ibrahim (or the stone on which Ibrahim (A.S.) stood while he was building the Ka'aba) as a place of prayer*

(for some of your prayers, e.g. two Raka'as after the Tawaf of the Ka'aba at Mecca)." So he (S.A.W.) prayed behind the Maqam and then came to the Black Stone and touched it and said, "We start with what Allah (S.W.T.) started with." He (S.A.W.) then recited, "*Verily! As-Safa and Al-Marwa (two mountains in Mecca) are of the Symbols of Allah.*"

Abu E'isa said that this hadeeth is hasan sahih.

2968 ـ حدَّثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا عُبَيْدُ الله بنُ مُوسَى عن إسْرَائيلَ بن يُونُسَ عن أبي إسْحَاقَ عن البَرَاءِ قالَ: «كَانَ أَصْحَابُ النبيِّ ﷺ إِذَا كَانَ الرَّجُلُ صَائِماً فَحَضَرَ الإِفْطَارُ فَنَامَ قَبْلَ أَنْ يُفْطِرَ لَمْ يَأْكُلْ لَيْلَتَهُ وَلاَ يَوْمَهُ حَتَّى يُمْسِيَ، وَإِنَّ قَيْسَ بنَ صِرْمَةَ الأَنْصَارِيَّ كَانَ صَائِماً فَلَمَّا حَضَرَهُ الإِفْطَارُ أَتَى امْرَأَتَهُ فَقَالَ هَلْ عِنْدَكِ طَعَامٌ؟ فَقَالَتْ: لاَ وَلَكِنْ أَنْطَلِقُ فَأَطْلُبُ لَكَ ـ وَكَانَ يَوْمَهُ يَعْمَلُ ـ فَغَلَبَتْهُ عَيْنُهُ وَجَاءَتْهُ امْرَأَتُهُ فَلَمَّا رَأَتْهُ قَالَتْ خَيْبَةً لَكَ، فَلَمَّا انْتَصَفَ النَّهَارُ غُشِيَ عَلَيْهِ فَذَكَرَ ذَلِكَ للنبيِّ ﷺ فَنَزَلَتْ هَذِهِ الآيَةُ: ﴿أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ﴾ فَفَرِحُوا بِهَا فَرَحاً شَدِيداً ﴿وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

2968- Al-Baraa' narrated that originally if the companions of the Prophet (S.A.W.) were fasting (the month of Ramadan) and the time for Iftar (breaking the fast) arrived, but they had slept before they could break their fast, then they would not eat that night and the following day until the sun had set again. Qais Ibn Sirma Al-Ansari was once fasting, and when the time for Iftar came, he went to his wife and asked her for food. She said that they did not have any food, but that she was going to fetch some. Qais had been working all day and was tired, so he fell asleep before she got back. When she saw that he had slept, she said, "What a disappointment for you!" By midday the following day, he had fainted from hunger.

Qais mentioned this to the Prophet (S.A.W.), and the verse was revealed, "*It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libas (i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with them), for you and you are the same for them.*" They were very happy with that verse. The verse continued, "*Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in I'tikaf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are*

the limits (set) by Allah, so approach them not. Thus does Allah make clear His Ayat (proofs, evidence, lessons, signs, revelations, verses, laws, legal and illegal things, Allah's set limits, orders) to mankind that they may become Al-Muttaqun (the pious)."

Abu E'isa said that this hadeeth is hasan sahih.

2969 ـ **حدَّثنا** هَنَّادٌ، حدثنا أَبُو مُعَاوِيَةَ عن الأَعْمَشِ عن ذَرٍّ عن يُسَيْعٍ الكِنْدِيِّ عن النُّعْمَانِ بنِ بَشِيرٍ عن النبيِّ ﷺ فِي قَوْلِهِ «﴿وَقَالَ رَبُّكُمُ ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْ﴾ قَالَ: «الدُّعَاءُ هُوَ العِبَادَةُ وَقَرَأَ ﴿وَقَالَ رَبُّكُمُ ٱدْعُونِيٓ أَسْتَجِبْ لَكُمْ﴾ ـ إِلَى قَوْلِهِ ـ ﴿دَاخِرِينَ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

2969- An-Nu'man Ibn Bashir narrated that the Prophet (S.A.W.) commented on the verse, "*And your Lord said, 'Invoke Me, (i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship (i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)) they will surely enter Hell in humiliation!*" He (S.A.W.) said, "Invocation is worshipping," and then he (S.A.W.) recited the whole verse.

Abu E'isa said that this hadeeth is hasan sahih.

2970 ـ **حدَّثنا** أَحْمَدُ بنُ مَنِيعٍ، حدثنا هُشَيْمٌ، أخبرنا حُصَيْنٌ عن الشَّعْبِيِّ، أخبرنا عَدِيُّ بنُ حَاتِمٍ. قالَ: لَمَّا نَزَلَتْ «حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الأَبْيَضُ مِنَ الْخَيْطِ الأَسْوَدِ مِنَ الْفَجْرِ» قالَ لِيَ النبيُّ ﷺ: «إِنَّمَا ذَلِكَ بَيَاضُ النَّهَارِ مِنْ سَوَادِ اللَّيْلِ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

0000 ـ **حدَّثنا** أَحْمَدُ بنُ مَنِيعٍ، أخبرنا هُشَيْمٌ، حدثنا مُجَالِدٌ عن الشَّعْبِيِّ عن عَدِيِّ بنِ حَاتِمٍ عن النبيِّ ﷺ مِثْلَ ذَلِكَ.

2970- Adday Ibn Hatem narrated that when the verse, "*And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night),*" was revealed, the Prophet (S.A.W.) told him, "That is the whiteness of day distinct from the blackness of night."

Abu E'isa said that this hadeeth is hasan sahih.

2971 ـ **حدَّثنا** ابنُ أَبِي عُمَرَ، حدثنا سُفْيَانُ عن مُجَالِدٍ عن الشَّعْبِيِّ عن عَدِيِّ بنِ حَاتِمٍ قالَ: «سَأَلْتُ رَسُولَ اللهِ ﷺ عن الصَّوْمِ فَقَالَ ﴿حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ﴾ قَالَ فَأَخَذْتُ عِقَالَيْنِ أَحَدُهُمَا أَبْيَضُ وَالآخَرُ أَسْوَدُ فَجَعَلْتُ أَنْظُرُ إِلَيْهِمَا، فَقَالَ لِي رَسُولُ اللهِ ﷺ شَيْئاً لَمْ يَحْفَظْهُ سُفْيَانُ، فَقَالَ إِنَّمَا هُوَ اللَّيْلُ وَالنَّهَارُ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

2971- Adday Ibn Hatem narrated that he asked the Messenger of Allah (S.A.W.) about fasting, and he (S.A.W.) said, "Until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)." So Adday took two threads one black and white and was watching them. The Messenger of Allah (S.A.W.) corrected him, "It is the day and the night."

Abu E'isa said that this hadeeth is hasan sahih.

2972 - حدَّثنا عَبْدُ بنُ حُمَيْدٍ، حدثنا الضَّحَّاكُ بنُ مَخْلَدٍ أَبُو عَاصِمٍ النَّبِيلُ عن حَيوَةَ بنِ شُرَيْحٍ عن يَزِيدَ بنِ أبي حَبِيبٍ عن أَسْلَمَ أبي عِمْرَانَ التُّجِيبِيِّ قالَ: «كُنَّا بِمَدِينَةِ الرُّومِ فَأَخْرَجُوا إِلَيْنَا صَفًّا عَظِيماً مِنَ الرُّومِ فَخَرَجَ إِلَيْهِمْ مِنَ الْمُسْلِمِينَ مِثْلُهُمْ أَوْ أَكْثَرُ، وَعَلَى أَهْلِ مِصْرَ عُقْبَةُ بنُ عَامِرٍ وَعَلى الْجَمَاعَةِ فَضَالَةُ بنُ عُبَيْدٍ فَحَمَلَ رَجُلٌ مِنَ المسْلِمِينَ عَلَى صَفِّ الروم حَتَّى دَخَلَ عَلَيْهِمْ فَصَاحَ النَّاسُ وَقَالُوا سُبْحَانَ الله يُلْقِي بِيَدَيْهِ إِلَى التَّهْلُكَةِ، فَقَامَ أَبُو أَيُّوبَ الأَنْصَارِيُّ فَقَالَ: يَا أَيُّهَا النَّاسُ إِنَّكُمْ لَتُأَوِّلُونَ هَذِهِ الآيَةَ هَذَا التَّأْوِيلَ، وَإِنَّمَا نَزَلَتْ هَذِهِ فِينَا مَعْشَرَ الأَنْصَارِ لَمَّا أَعَزَّ الله الإِسْلاَمَ وَكَثُرَ نَاصِرُوهُ. فَقَالَ بَعْضُنَا لِبَعْضٍ سِرًّا دُونَ رَسُولِ الله ﷺ: إِنَّ أَمْوَالَنَا قَدْ ضَاعَتْ وَإِنَّ الله قَدْ أَعَزَّ الإِسْلاَمَ وَكَثُرَ نَاصِرُوهُ فَلَوْ أَقَمْنَا فِي أَمْوَالِنَا فَأَصْلَحْنَا مَا ضَاعَ مِنْهَا، فَأَنْزَلَ الله تَبَارَكَ وَتَعَالَى عَلَى نَبِيِّهِ ﷺ يَرُدُّ عَلَيْنَا مَا قُلْنَا ﴿وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾ فَكَانَتِ التَّهْلُكَةُ الإِقَامَةَ عَلَى الأَمْوَالِ وَإِصْلاَحَهَا وَتَرْكَنَا الغَزْوَ. فَمَا زَالَ أَبُو أَيُّوبَ شَاخِصاً فِي سَبِيلِ الله حَتَّى دُفِنَ بِأَرْضِ الرُّومِ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ صحيحٌ.

2972- Aslam Abi Imran At-Tujaibi reported that they were fighting against the Roman army, and the Roman sent out a battalion of strong soldiers. A similar or a bigger battalion in number marched out to face them. The Egyptians were led by Uqba Ibn Amer, and the main army was led by Fudala Ibn Ubaid. A man from among the Muslim army marched out by himself, attacked the Roman first row and worked his way inside the army. The people shouted, "He has thrown himself into destruction!" Abu Ayoub Al-Ansari stood up and said, "Oh people, you have interpreted the verse, '*and spend in the Cause of Allah (i.e. Jihad of all kinds) and do not throw yourselves into destruction, and do good. Truly, Allah loves Al-Muhsinun (the good-doers),*' in the wrong way. This verse was revealed to address us, the Ansar. When Allah (S.W.T.) had made this religion victorious and its supporters were many, we talked to each other in secret without telling the Messenger of Allah (S.A.W.). We said that our wealth and businesses had been lost and that the Islam had become victorious. Since its followers were many, we should attend to our

businesses and fix what was broken. Thus Allah (S.W.T.) revealed the (above) verse addressing us; thus the destruction here means the attending to our businesses and taking care of it at the expense of abandoning the Jihad." Abu Ayoub kept fighting in Jihad all his life until he was martyred for the sake of Allah on Roman lands and was buried there.

Abu E'isa said that this hadeeth is hasan sahih gharib.

2973 - حدَّثنا عَلِيُّ بنُ حُجْرٍ، أخبرنا هُشَيْمٌ، أخبرنا مُغِيرَةُ عن مُجَاهِدٍ. قالَ: قالَ كَعْبُ بنُ عُجْرَةَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَفِيَّ أُنْزِلَتْ هَذِهِ الآيَةُ وَلإِيَّايَ عَنَى بِهَا ﴿فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ قالَ كُنَّا مَعَ النبيِّ ﷺ بالْحُدَيْبِيَّةِ وَنَحْنُ مُحْرِمُونَ. وَقَدْ حَصَرَنَا الْمُشْرِكُونَ وَكَانَتْ لِيَ وَفْرَةٌ فَجَعَلَتِ الْهَوَامُّ تَسَاقَطُ عَلَى وَجْهِي فَمَرَّ بِيَ النبيُّ ﷺ فقَالَ: «كأنَّ هَوَامَّ رَأْسِكَ تُؤْذِيكَ» قالَ قُلْتُ نَعَمْ قالَ: «فَاحْلِقْ». وَنَزَلَتْ هَذِهِ الآيَةُ. قالَ مُجَاهِدٌ: الصِّيَامُ ثَلاثَةُ أَيَّامٍ وَالطَّعَامُ لِسِتَّةِ مَسَاكِينَ وَالنُّسُكُ شَاةٌ فَصَاعِداً».

. . . . - حدَّثنا عَلِيُّ بنُ حُجْرٍ، أخبرنا هُشَيْمٌ عن أبي بِشْرٍ عن مُجَاهِدٍ عن عَبْدِ الرَّحْمٰنِ بنِ أبي لَيْلَى عن كَعْبِ بنِ عُجْرَةَ عن النبيِّ ﷺ بِنَحْوِ ذٰلِكَ.

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

. . . . - حدَّثنا عَلِيُّ بنُ حُجْرٍ، حدثنا هُشَيْمٌ عن أَشْعَثَ بنِ سَوَّارٍ عن الشَّعْبِيِّ عن عَبْدِ اللهِ بنِ مَعْقِلٍ عن كَعْبِ بنِ عُجْرَةَ عن النَّبيِّ ﷺ بِنَحْوِ ذٰلِكَ.

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

وَقد رواه عَبْدُ الرَّحْمٰنِ بنُ الأَصْبَهَانِيِّ عن عَبْدِ الرَّحْمٰنِ بنِ مَعْقِلٍ نَحْوَ هَذَا.

2973- Ka'ab Ibn Ujra said, "By the One who Owns my soul, the verse; '*And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad (S.A.W.), the Hajj and 'Umrah (i.e. the pilgrimage to Mecca) for Allah. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qiran), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-Al-Haram (i.e. non-resident of Mecca). And fear Allah much and know that Allah is*

Severe in punishment,' was revealed in regard of me." He added, "We were with the Prophet (S.A.W.) at Hudaibiya and in the state of Ihram. The infidels kept us from performing the Hajj, and I had a lot of hair that was infested with fleas. The fleas were falling off my face when the Prophet (S.A.W.) passed by and saw me. He (S.A.W.) said, 'It looks like those fleas are harming you.' I said yes. He (S.A.W.) said, 'Then shave your head.' And the verse was revealed."

Mujahed said that the fasting is supposed to be for three days or feeding six poor people, and the ritual is to slaughter one sheep or more.

Abu E'isa said that this hadeeth is hasan sahih.

2974 ـ حدَّثنا عَلِيُّ بنُ حُجْرٍ، أخبرنا إِسْمَاعِيلُ بنُ إِبْرَاهِيمَ، عن أَيُّوبَ عن مُجَاهِدٍ عن عَبْدِ الرَّحْمٰن بن أَبي لَيْلَى عن كَعْبِ بنِ عُجْرَةَ قالَ: «أَتَى عَلَيَّ رَسُولُ الله ﷺ وَأَنَا أُوقِدُ تَحْتَ قِدْرٍ وَالْقَمْلُ يَتَنَاثَرُ عَلَى جَبْهَتِي أو قالَ حَاجِبِي، فَقَالَ: «أَتُؤذِيكَ هوامُّكَ؟» قال: قُلْتُ نَعَمْ، قالَ «فَاحْلِقْ رَأْسَكَ وَانْسُكْ نَسِيكَةً أَوْ صُمْ ثَلاثَةَ أَيَّامٍ أو أَطْعِمْ سِتَّةَ مَسَاكِينَ» قالَ أَيُّوبُ لاَ أَدْرِي بِأَيَّتِهِنَّ بَدَأَ.

قال أبو عيسى: هذا حديثٌ حسن صحيحٌ.

2974- Ka'ab Ibn Ujra that the Messenger of Allah (S.A.W.) came to him while he was blowing on the fire, and lice were falling on his face. The Prophet (S.A.W.) said to him, "Are those lice harming you?" Ka'ab said that they did. He (S.A.W.) said, "Then shave your head and slaughter a sheep or fast three days or feed six poor people." Ayoub (one of the narrators) said that he did not know with which Ka'ab started.

Abu E'isa said that this hadeeth is hasan sahih.

2975 ـ حدَّثنا ابنُ أَبي عُمَرَ، حدثنا سُفْيَانُ بنُ عُيَيْنَةَ عن سُفْيَانَ الثَّوْرِيِّ عن بُكَيْرِ بنِ عَطَاء عن عَبْدِ الرَّحْمٰن بْنِ يَعْمَرَ. قالَ: قالَ رَسُولُ الله ﷺ: «الْحَجُّ عَرَفَاتٌ، الْحَجُّ عَرَفَاتٌ، الحَجُّ عَرَفَاتٌ. أَيَّامُ مِنًى ثَلاثٌ ﴿فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ﴾ وَمَنْ أَدْرَكَ عَرَفَةَ قَبْلَ أَنْ يَطْلُعَ الفَجْرُ فَقَدْ أَدْرَكَ الْحَجَّ». قالَ ابنُ أَبي عُمَرَ: قالَ سُفْيَانُ بنُ عُيَيْنَةَ: وَهَذَا أَجْوَدُ حَدِيثٍ رَوَاهُ الثَّوْرِيُّ.

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

وَرَوَاهُ شُعْبَةُ عن بُكَيْرِ بنِ عَطَاءٍ وَلاَ نَعْرِفُه إِلاَّ مِنْ حَدِيثِ بُكَيْرِ بن عَطَاء.

2975- Abdurrahmna Ibn Ya'amur narrated that the Messenger of Allah (S.A.W.) said, "Hajj is Arafat, the days of Mena are three. '*And remember Allah during the appointed Days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allah (fear Him), and know that you will surely be gathered unto Him.*'

(Surah Al-Baqara, verse 203) Anyone gets to Arafat before the Fajr time has caught up with the Hajj."

Abu E'isa said that this hadeeth is hasan sahih.

2976 - حدَّثنا ابنُ أَبِي عُمَرَ، حدثنا سُفْيَانُ عن ابنِ جُرَيْجٍ عن ابنِ أَبِي مُلَيْكَةَ عن عَائِشَةَ قالَتْ قالَ رَسُولُ الله ﷺ: «أَبْغَضُ الرِّجَالِ إِلَى الله الأَلَدُّ الْخَصِمُ».

قال أبو عيسى: هذا حديثٌ حسنٌ.

2976- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The most hated man to Allah is the one who is vicious and has a lot of fights with other people."

Abu E'isa said that this hadeeth is hasan.

2977 - حدَّثنا عَبْدُ بنُ حُمَيْدٍ، حدثني سُلَيْمانُ بنُ حَرْبٍ، حدثنا حَمَّادُ بنُ سَلَمَةَ عن ثَابِتٍ عن أَنَسٍ، قالَ «كَانَتِ الْيَهُودُ إِذَا حَاضَتِ امْرَأَةٌ مِنْهُمْ لَمْ يؤَاكِلُوهَا وَلَمْ يُشَارِبُوهَا وَلَمْ يُجَامِعُوهَا فِي الْبُيُوتِ، فَسُئِلَ النبيُّ ﷺ عن ذَلِكَ فَأَنْزَلَ الله تَبَارَكَ وَتَعَالَى ﴿وَيَسْئَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى﴾ فَأَمَرَهُمْ رَسُولُ الله ﷺ أَنْ يُؤَاكِلُوهُنَّ وَيُشَارِبُوهُنَّ وَأَنْ يَكُونُوا مَعَهُنَّ فِي الْبُيُوتِ وَأَنْ يَفْعَلُوا كُلَّ شَيْءٍ مَا خَلاَ النِّكَاحَ. فَقَالَتِ الْيَهُودُ: مَا يُرِيدُ أَنْ يَدَعَ مِنْ أَمْرِنَا شَيْئاً إِلاَّ خَالَفَنَا فِيهِ. قالَ فَجَاءَ عَبَّادُ بنُ بِشْرٍ وَأُسَيْدُ بنُ حُضَيْرٍ إِلى رَسُولِ الله ﷺ فَأَخْبَرَاهُ بِذَلِكَ. وَقالاَ: يَا رَسُولَ الله أَفَلاَ نَنْكِحُهُنَّ فِي الْمَحِيضِ فَتَمَعَّرَ وَجْهُ رَسُولِ الله ﷺ حَتَّى ظَنَنَّا أَنَّهُ قَدْ غَضِبَ عَلَيْهِمَا، فَقَامَا فَاسْتَقْبَلَتْهُمَا هَدِيَّةٌ مِنْ لَبَنٍ فَأَرْسَلَ النبيُّ ﷺ فِي أَثَرِهِمَا فَسَقَاهُمَا فَعَلِمْنَا أَنَّهُ لَمْ يَغْضَبْ عَلَيْهِمَا».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

.... - حدَّثنا مُحَمَّدُ بنُ عَبْدِ الأَعْلَى حدثنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِي عن حَمَّادِ بنِ سَلَمَةَ نَحْوَهُ بِمَعْنَاهُ.

2977- Anas narrated that the Jews would not eat, drink, or live in the same house with their menstruating women. The Prophet (S.A.W.) was asked about that, so Allah (S.W.T.) revealed, "*They ask you concerning menstruation. Say that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).*" (Surah Al-Baqara, verse 222) The

Prophet (S.A.W.) thus ordered them to eat, drink, and be with them in the same houses; do everything together except for intercourse. The Jews then said, "He (S.A.W.) will not leave anything that we do without going against it." Later, Abbad Ibn Bishr and Usaid Ibn Hudair came to the Prophet (S.A.W.) and told him what the Jews had said. They asked him, "Oh Messenger of Allah (S.A.W.), can we not have intercourse with our wives when they are menstruating?" The face of the Messenger of Allah (S.A.W.) turned so red that we thought that he had gotten very angry with them, so they left. On their way out, a gift of milk was delivered to the Prophet (S.A.W.), and he (S.A.W.) sent someone after them to invite them over for the milk. That is how they knew that he (S.A.W.) was not upset with them.

Abu E'isa said that this hadeeth is hasan sahih.

2978 - حدَّثنا ابنُ أبي عُمَرَ حدثنا سُفْيَانُ عَنِ ابنِ المُنْكَدِرِ سَمِعَ جَابِرًا يَقُولُ: «كَانَتِ الْيَهُودُ تقُولُ مَنْ أَتَى امْرَأَتَهُ في قُبُلِهَا مِنْ دُبُرِهَا كَانَ الْوَلَدُ أَحْوَلَ، فَنَزَلَتْ ﴿نِسَآؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

2978- Jaber narrated that the Jews used to say, "If someone has intercourse with his wife from her vagina while standing behind her, then the child will be born cross-eyed." The verse was then revealed, "*Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) for your ownselves beforehand. And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (Oh Muhammad (S.A.W.)).*"

Abu E'isa said that this hadeeth is hasan sahih.

2979 - حدَّثنا محمدُ بنُ بَشَّارٍ حدثنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ أخبرنا سُفْيَانُ عن ابنِ خُثَيْمٍ عن ابنِ سَابِطٍ عن حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ عن أُمِّ سَلَمَةَ عن النبيِّ ﷺ في قوله: ﴿نِسَآؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ يَعْنِي صِمَاماً وَاحِداً».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وَابْنُ خُثَيْمٍ هُوَ عَبْدُ الله بنُ عُثْمانَ بنِ خُثَيْمٍ. وَابْنُ سَابِطٍ هُوَ عَبْدُ الرَّحْمٰنِ بنُ عبدِ الله بنِ سَابِطٍ الْجُمَحِيُّ المَكِّيُّ وَحَفْصَةُ هِيَ بِنْتُ عَبْدِ الرَّحْمٰنِ بنِ أَبِي بَكْرٍ الصِّدِّيقِ، وَيُرْوَى في سِمَامٍ وَاحِدٍ.

2979- Um Salama narrated that the Prophet (S.A.W.) said that the verse "*Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) for your ownselves beforehand. And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad (S.A.W.)*"

meant the place in the front (the vagina).

Abu E'isa said that this hadeeth is hasan sahih.

2980 ـ حدَّثنا عَبْدُ بْنُ حُمَيْدٍ أخبرنا الْحَسَنُ بْنُ مُوسَى أخبرنا يَعْقُوبُ بنُ عَبْدِ الله الأشْعَرِيُّ عن جَعْفَر بن أبي المُغِيرَةِ عن سَعِيدِ بنِ جُبَيْرٍ عن ابنِ عَبَّاسٍ قالَ: جَاءَ عُمَرُ إِلَى رَسُولِ الله ﷺ فَقَالَ: يَا رَسُولَ الله هَلَكْتُ، قالَ: «وَمَا أَهْلَكَكَ؟» قالَ: حَوَّلْتُ رَحْلِيَ اللَّيلَة، قالَ: فَلَمْ يَرُدَّ عَلَيْهِ رَسُولُ الله ﷺ شَيْئاً، قالَ فأُنْزِلت عَلَى رَسولِ الله ﷺ هَذِهِ الآيَةُ ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ أَقْبِلْ وَأَدْبِرْ وَاتَّقِ الدُّبُرَ وَالْحيضَةَ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ، وَيَعْقُوبُ بنُ عَبْدِ الله الأشْعَرِيُّ هُوَ يَعْقُوبُ الْقُمِّيُّ.

2980- Ibn Abbas (R.A.A.) narrated that Omar came to the Messenger of Allah (S.A.W.) and said to him, "Oh Messenger of Allah (S.A.W.), I have perished." He (S.A.W.) said, "What has made you perish?" Omar (R.A.A.) said, "I changed my (ride) last night." The Messenger of Allah (S.A.W.) did not answer him, and a verse was revealed to the Messenger of Allah (S.A.W.); "*Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) for your ownselves beforehand. And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (Oh Muhammad (S.A.W.))*." He (S.A.W.) said, "You can do it from the front or from the back, but avoid the anus and menstruation."

Abu E'isa said that this hadeeth is hasan gharib.

2981 ـ حدَّثنا عَبْدُ بنُ حُمَيْدٍ أخبرنا الهاشم بْنُ الْقَاسِمِ عن المُبَارَكِ بْنِ فَضَالَةَ عن الْحَسَنِ عن مَعْقِلِ بْنِ يَسَارٍ «أَنَّهُ زَوَّجَ أُخْتَهُ رَجُلاً مِنَ الْمُسْلِمِينَ عَلَى عَهْدِ رَسُولِ الله ﷺ فَكَانَتْ عِنْدَهُ مَا كَانَتْ، ثُمَّ طَلَّقَهَا تَطْلِيقَةً لَمْ يُرَاجِعْها حَتَّى انْقَضَت الْعِدَّةُ فَهَوِيَها وَهَوِيَتْهُ، ثُمَّ خَطَبَهَا مَعَ الْخُطَّابِ فقالَ لهُ: يا لُكَعُ أَكْرَمْتُكَ بِهَا وَزَوَّجْتُكَهَا فَطَلَّقْتَهَا والله لاَ تَرْجِعُ إِلَيْكَ أبداً آخِرُ مَا عَلَيْكَ، قال فَعَلِمَ الله حَاجَتَهُ إِلَيْهَا وَحَاجَتَهَا إِلَى بَعْلِهَا، فأَنْزَلَ الله تَبَارَكَ وتَعَالَى: ﴿وَإِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ﴾ ـ إِلَى قَوْلِهِ ـ ﴿وَأَنتُمْ لَا تَعْلَمُونَ﴾ فَلَمَّا سَمِعَهَا مَعْقِل قَالَ سَمْعٌ لِرَبِّي وَطَاعَةٌ، ثُمَّ دَعَاهُ فَقَالَ: أُزَوِّجُكَ وَأُكْرِمُكَ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عن الْحَسَنِ وَفي هَذَا الْحَدِيثِ دَلاَلَةٌ عَلَى أَنَّهُ لاَ يَجُوزُ النِّكَاحُ بِغَيْرِ وَلِيّ لأَنَّ أُخْتَ مَعْقِلِ بنِ يَسَارٍ كانَتْ ثَيِّباً، فَلَوْ كَانَ الأَمْرُ إِلَيْهَا دُونَ وَلِيِّهَا لَزَوَّجَتْ نَفْسَهَا وَلَمْ يحتج إِلَى وَلِيِّهَا مَعْقِلِ بْنِ يَسَارٍ. وَإِنَّمَا خَاطَبَ الله في هذه الآية الأَوْلِيَاءَ فقال: ﴿فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ﴾ ففي هذه الآية

دَلاَلَةٌ عَلَى أَنَّ الأَمْرَ إِلَى الأَوْلِيَاءِ فِي التَّزْوِيجِ مَعَ رِضَاهُنَّ.

2981- Ma'aqal Ibn Yassar reported that he gave his sister in marriage to a Muslim man during the time of the Messenger of Allah (S.A.W.). She was with him for a while before that man divorced her (one divorce). The I'dda period passed, and he did not take her back. Later, he wanted her again, and she wanted him, so he asked to remarry her. Ma'aqal said to him, "You fool, I was generous with you and gave her to you in marriage, but you divorced her. By Allah, she will never go back to you and that was your last chance." However, Allah (S.W.T.) knew his need for her and her need for her husband, so Allah, the Almighty, revealed a verse; "*And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allah as a jest, but remember Allah's Favors on you (i.e. Islam), and that which He has sent down to you of the Book (i.e. the Quran) and Al-Hikmah (the Prophet's Sunnah - legal ways - Islamic jurisprudence.) whereby He instructs you. And fear Allah, and know that Allah is All-Aware of everything. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allah and the Last Day. That is more virtuous and purer for you. Allah knows and you know not.*" (Surah Al-Baqara, verses, 231-232)

When Ma'aqal heard these verses and said, "I hear and obey my Lord." Then he called the man and said to him, "I will remarry her to you, and I will be generous with you again."

Abu E'isa said that this hadeeth is hasan sahih.

2982 ـ حدَّثنا قُتَيْبَةُ عن مالِكِ بن أَنَسٍ قال: وحدثنا الأَنْصَارِيُّ أخبرنا مَعْن أخبرنا مالِكٌ عن زَيْدِ بنِ أَسْلَمَ عن القَعْقَاعِ بنِ حَكِيم عن أبي يُونسَ مَوْلَى عَائِشَةَ قالَ: «أَمَرَتْنِي عَائِشَةُ أَنْ أَكْتُبَ لَهَا مُصْحَفاً وقَالَتْ: إِذَا بَلَغْتَ هَذِهِ الآيَةَ فَآذِنِّي ﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ﴾ فَلَمَّا بَلَغْتُها آذَنْتُهَا فأَمْلَتْ عَلَيَّ: حَافِظوا عَلَى الصَّلَوَاتِ وَالصَّلاَةِ الْوُسطَى وَصَلاَةِ الْعَصْرِ وَقُومُوا لله قَانِتِين. وَقَالَتْ: سَمِعْتُهَا مِنْ رَسُولِ الله ﷺ».

وَفِي البابِ عَن حَفْصَةَ.

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

2982- Abu Younes, the servant of A'isha, narrated that A'isha (R.A.A.) ordered him to write the Holy Quran for her. She said, "When you get to the verse that reads '*Guard strictly (five obligatory) As-Salawat (the prayers)*

especially the middle Salat (i.e. the best prayer - Asr),' call me." When he got to the verse, he called her, and she (R.A.A.) dictated the verse as "*Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e. the best prayer - Asr). And stand before Allah with obedience (and do not speak to others during the Salat (prayers))*." She (R.A.A.) said, "That is how I heard it from the Messenger of Allah (S.A.W.)."

Abu E'isa said that this hadeeth is hasan sahih.

2983 ـ **حدَّثنا** حُمَيْدُ بنُ مَسْعَدَةَ حدثنا يَزِيدُ بْنُ زُرَيعٍ عن سَعِيدٍ عن قَتَادَةَ أخبرنا الْحَسَنُ عن سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ نَبِيَّ الله ﷺ قال: «صَلاَةُ الْوُسْطَى صَلاَةُ الْعَصْرِ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

2983- Samura Ibn Jundub narrated that the Prophet of Allah (S.A.W.) said, "The middle prayers is the Asr prayer."

Abu E'isa said that this hadeeth is hasan sahih.

2984 ـ **حدَّثنا** هَنَّادٌ حدثنا عَبْدَةُ عن سَعِيدِ بنِ أبي عَرُوبَةَ عن قَتَادَةَ عن أبي حَسَّانَ الأعْرَجِ عن عَبِيدَةَ السَّلْمَانِيِّ أَنَّ عَلِيًّا حَدَّثَهُ أَنَّ النبيَّ ﷺ قالَ يَوْمَ الأحزَابِ: «اللَّهُمَّ امْلأْ قُبُورَهُمْ وَبُيُوتَهُمْ نَاراً كمَا شَغَلُونَا عن صَلاَةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عن عَلِيٍّ. وَأَبُو حَسَّانَ الأعْرَجِ اسْمُهُ مُسْلِمٌ.

2984- Ali Ibn Abi Taleb narrated that the Prophet (S.A.W.) said on the Day of the Battle of the Parties, "Oh Allah (S.W.T.)! Fill their graves and their homes with fire for making us too busy to perform the middle prayers until the sun had set."

Abu E'isa said that this hadeeth is hasan sahih.

2985 ـ **حدَّثنا** مَحْمُودُ بْنُ غَيْلاَنَ أخبرنا أَبُو النَّضْرِ وَأَبُو دَاوُدَ عن محمَّدِ بْنِ طَلْحَةَ بنِ مُصَرِّفٍ عن زُبَيْدٍ عن مُرَّةَ عن عَبْدِ الله بنِ مَسْعُودٍ قال: قالَ رَسُولُ الله ﷺ: «صَلاَةُ الْوُسْطَى صَلاَةُ الْعَصْرِ».

وفي البَابِ عَن زَيْدِ بنِ ثَابِتٍ وَأَبِي هَاشِمِ بنِ عُتْبَةَ وَأَبِي هُرَيْرَةَ.

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

2985- Abdullah Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "The middle prayer is the Asr prayer."

Abu E'isa said that this hadeeth is hasan sahih.

2986 ـ **حدَّثنا** أَحْمَدُ بنُ مَنِيعٍ حدثنا مَرْوَانُ بنُ مُعَاوِيَةَ وَيَزِيدُ بنُ هَارُونَ وَمُحَمَّدُ بنُ

عُبَيْدٍ عن إِسْمَاعِيلَ بنِ أبي خَالِدٍ عن الْحَارِثِ بنِ شُبَيْلٍ عن أبي عَمْرٍو الشَّيْبَانِيِّ عن زَيْدِ بنِ أَرْقَمَ قَالَ: «كُنَّا نَتَكَلَّمُ عَلَى عَهْدِ رَسُولِ الله ﷺ في الصَّلاَةِ فَنَزَلَتْ ﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ فأُمِرْنَا بالسُّكُوتِ».

. . . . - حدَّثنا أَحْمَدُ بن مَنِيعٍ حدثنا هُشَيْمٌ حدثنا إِسْمَاعِيلُ بنُ أَبي خَالِدٍ نَحْوَهُ وَزَادَ فِيهِ «وَنُهِينَا عنِ الْكَلاَمِ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وَأَبُو عَمْرٍو الشيبَانِيُّ اسْمُهُ سَعْدُ بنُ إِيَاسٍ.

2986- Zaid Ibn Arqam narrated that they used to talk during the time of the Messenger of Allah (S.A.W.) while in prayers. A verse was then revealed; "*And stand before Allah with obedience (and do not speak to others during the Salat (prayers))*." Thus we were ordered to be silent.

Abu E'isa said that this hadeeth is hasan sahih.

2987 - حدَّثنا عَبْدُ الله بنُ عَبْدِ الرَّحْمٰنِ أخبرنا عُبَيْدُ الله بنُ مُوسَى عن إِسْرَائِيلَ عن السُّدِّيِّ عن أبي مَالِكٍ عن البَرَاءِ: «﴿وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ﴾ قَالَ: نَزَلَتْ فِينَا مَعْشَرَ الأَنْصَارِ كُنَّا أَصْحَابَ نَخْلٍ، فَكَانَ الرَّجُلُ يَأْتِي مِنْ نَخْلِهِ عَلَى قَدْرِ كَثْرَتِهِ وَقِلَّتِهِ وَكَانَ الرَّجُلُ يَأْتِي بِالْقِنْوِ وَالقِنْوَيْنِ فَيُعَلِّقُهُ فِي المَسْجِدِ، وَكَانَ أَهْلُ الصُّفَّةِ لَيْسَ لَهُمْ طَعَامٌ فَكَانَ أَحَدُهُمْ إِذَا جَاءَ أَتَى القِنْوَ فَضَرَبَهُ بِعَصَاهُ فَيَسْقُطُ البُسْرُ وَالتَّمْرُ فَيَأْكُلُ، وَكَانَ نَاسٌ مِمَّنْ لاَ يَرْغَبُ فِي الْخَيْرِ يَأْتِي الرَّجُلُ بِالقِنْوِ فِيهِ الشِّيصُ وَالْحَشَفُ وَبِالْقِنْوِ قَدِ انْكَسَرَ فَيُعَلِّقُهُ، فَأَنْزَلَ الله تَبَارَكَ وَتَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِن طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُم مِّنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِآخِذِيهِ إِلَّا أَن تُغْمِضُوا فِيهِ﴾ قَالَ: لَوْ أَنَّ أَحَدَكُمْ أُهْدِيَ إِلَيْهِ مِثْلَ مَا أَعْطَى لَمْ يَأْخُذْهُ إِلاَّ عَلَى إِغْمَاضٍ أو حَيَاءٍ. قَالَ: فَكُنَّا بَعْدَ ذٰلِكَ يَأْتِي أَحَدُنَا بِصَالِحِ مَا عِنْدَهُ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ. وَأَبو مَالِكٍ هُوَ الغِفَارِيُّ وَيُقَالُ اسْمُهُ غَزْوَانُ وَقَدْ رَوَى الثَّوْرِيُّ عن السُّدِّيِّ شَيْئاً مِنْ هٰذَا.

2987- Al-Baraa' narrated that the verse, "*Oh you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich (Free of all needs), and Worthy of all praise,*" was revealed addressing the Ansar. They used to own palm trees, so they would give in charity according to the abundance of their trees. Some would bring a small branch full of palms and some would bring two. They would hang them in the Mosque for the people of the Suffa (the poor immigrants who lived in the

Mosque) who did not have any food. Thus when one of the Suffa people got hungry, he would beat on the hanging branch with his stick, and the palms and the dates would fall, and he would eat from it. Some (stingy) people would bring to the Mosque their bad branches that contained bad dates and palms and hang them in the mosque. About those people Allah (S.W.T.) revealed the following verse. "*Oh you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich (Free of all needs), and Worthy of all praise.*" The Prophet (S.A.W.) said, "If any one of you was given that type of (bad) dates, he would only accept them if he was too shy to refuse it." After that verse was revealed, they would only bring the best of what they had.

Abu E'isa said that this hadeeth is hasan gharib sahih.

2988 ـ حدَّثنا هَنَّادٌ حدثنا أَبُو الأَحْوَصِ عن عَطَاءِ بنِ السَّائِبِ عن مُرَّةَ الْهَمدَانيِّ عَن عَبْدِ الله بنِ مَسْعُودٍ قالَ: قالَ رسولُ الله ﷺ: «إنَّ لِلشَّيْطَانِ لَمَّةً بابنِ آدَمَ وَلِلْمَلَكِ لَمَّةً فَأَمَّا لَمَّةُ الشَّيْطَانِ فَإِيعَادٌ بالشَّرِّ وَتَكْذِيبٌ بِالْحَقِّ، وَأَمَّا لَمَّةُ الْمَلَكِ فَإِيعَادٌ بالْخَيْرِ وَتَصْدِيقٌ بالْحَقِّ، فَمَنْ وَجَدَ ذَلِكَ فَلْيَعْلَمْ أَنَّهُ مِنَ الله فَلْيَحْمَدِ الله، وَمَنْ وَجَدَ الأُخْرَى فَلْيَتَعَوَّذْ بالله مِنَ الشَّيْطَانِ ثمَّ قَرَأَ: ﴿ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ﴾» الآيَةَ.

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ. وَهُوَ حَدِيثُ أبي الأَحْوَصِ لاَ نعلمه مَرْفُوعاً إلاَّ مِنْ حَدِيثِ أبي الأَحْوَصِ.

2988- Abdullah Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "Satan has an effect on the son of Adam and the angel has an effect. As for the influence of Satan; it is the promise to do evil and falsify the truth. As for the influence of the angel; it is the promise to do good things and believe in the truth. So whoever feels that he is being motivated by the angel should thank Allah (S.W.T.) and whoever feels that he is being motivated by Satan should seek refuge with Allah from the outcast Satan." He (S.A.W.) then recited the following verse; "*Shaitan (Satan) threatens you with poverty and orders you to commit Fahsha' (evil deeds, illegal sexual intercourse, sins); whereas Allah promises you Forgiveness from Himself and Bounty, and Allah is All-Sufficient for His creatures' needs, All-Knower.*" (Surah Al-Baqara, verse 268)

Abu E'isa said that this hadeeth is hasan gharib.

2989 ـ حدَّثنا عبدُ بنُ حُمَيْدٍ حدثنا أَبُو نُعَيْمٍ حدثنا فُضَيْلُ بنُ مَرْزُوقٍ عن عَدِيِّ بنِ ثَابِتٍ عن أبي حَازِمٍ عن أبي هُرَيْرَةَ قالَ: قالَ رَسولُ الله ﷺ: «يَا أَيُّهَا النَّاسُ إنَّ الله طَيِّبٌ

ولاَ يَقْبَلُ إلاَّ طَيِّباً، وَإنَّ الله أمَرَ المُؤْمِنِينَ بِمَا أمَرَ بِهِ المُرْسَلِينَ، فَقَالَ: ﴿يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُوا۟ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُوا۟ صَٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾﴾ وَقَالَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ﴾ قَالَ: وَذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أشْعَثَ أغْبَرَ يَمُدُّ يَدَهُ إلَى السَّمَاءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ. وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأنَّى يُسْتَجَابُ لِذَلِكَ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ. وَإنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ فُضَيْلِ بنِ مَرْزُوقٍ. وَأبُو حَازِمٍ هُوَ الأشْجَعِيُّ اسْمُهُ سَلْمَانُ مَوْلَى عَزَّةَ الأشْجَعِيَّةِ.

2989- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Oh you people, Allah (S.W.T.) is good, and He only accepts the good. He (S.W.T.) has given the believers the same order He had given the messengers. He (S.W.T.) said, '*Oh (you) Messengers! Eat of the Tayyibat (all kinds of Halal foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.) and do righteous deeds. Verily! I am Well-Acquainted with what you do.*' He (S.W.T.) also said, '*Oh you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship.*'" He (S.A.W.) then mentioned the man that had traveled such a long distance that his hair was tussled and dusty. He raised his hands to the sky (to supplicate) and saying, "Oh Lord, oh Lord!" but his food was attained from Haram sources (unlawful means), his drink was Haram, his clothing was from the Haram, and he was nourished from the Haram- how could his supplication be answered?

Abu E'isa said that this hadeeth is hasan gharib.

2990 ـ حدَّثنا عبدُ بنُ حُمَيْدٍ أخبرنا عُبَيدُ الله بنُ مُوسَى عن إسْرَائِيلَ عن السُّدِّيِّ، قالَ: حدثني مَنْ سَمِعَ عَلِيًّا يَقُولُ: «لَمَّا نَزَلَتْ هَذِهِ الآيَةُ: ﴿وَإِن تُبْدُوا۟ مَا فِىٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُ ۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ﴾ الآيَةُ أحْزَنَتْنَا. قَالَ: قُلْنَا يُحَدِّثُ أحَدُنَا نَفْسَهُ فَيُحَاسَبُ بِهِ لاَ نَدْرِي مَا يُغْفَرُ مِنْهُ وَمَا لا يُغْفَرُ مِنْهُ وَنَزَلَتْ هَذِهِ الآيَةُ بَعْدَهَا فَنَسَخَتْهَا: ﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ﴾.

2990- Ali (R.A.A.) narrated that they were saddened when the following verse was revealed; "*To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your ownselves or conceal it, Allah will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allah is Able to do all things.*" They said, "Sometimes we think bad thoughts. So if we will be taken into account for those thought, how do we know whether we will be forgiven or not?!" Then a verse was revealed that cancelled the above verse; "*Allah (S.W.T.) burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for*

that (evil) which he has earned. 'Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." (Surah Al-Baqara, verse 286)

2991 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ أخبرنا الحَسَنُ بنُ مُوسَى ورَوْحُ بنُ عُبَادَةَ عن حَمَّادِ بنِ سَلَمَةَ عن عَلِيِّ بنِ زَيْدٍ عن أُمَيَّةَ أنَّهَا سَأَلَتْ عَائِشَةَ عن قَوْلِ الله تَبَارَكَ وَتَعَالَى: ﴿وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ﴾ وعن قَوْلِهِ: ﴿مَن يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾ فَقَالَتْ: «مَا سَأَلَنِي عَنْهَا أَحَدٌ مُنْذُ سَأَلْتُ رَسُولَ الله ﷺ فَقَالَ «هَذِهِ مُعَاتَبَةُ الله العَبْدَ بِمَا يُصِيبُهُ مِنَ الحُمَّى وَالنَّكْبَةِ حَتَّى البِضَاعَةِ يَضَعُهَا فِي يَدِ قَمِيصِهِ فَيَفْقِدُهَا فَيَفْزَعُ لَهَا حَتَّى إِنَّ العَبْدَ لَيَخْرُجُ مِنْ ذُنُوبِهِ كَمَا يَخْرُجُ التِّبْرُ الأَحْمَرُ مِنَ الكِيرِ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ مِنْ حَدِيثِ عَائِشَةَ لاَ نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ حَمَّادِ بنِ سَلَمَةَ.

2991- Ummaih asked A'isha (R.A.A.) about verses from Allah (S.W.T.); "*And whether you disclose what is in your ownselves or conceal it, Allah will call you to account for it,*" and "*It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah.*" (Surah An-Nisa', verse 123) A'isha said, "No one has asked me this question since I asked the Messenger of Allah the same question. He (S.A.W.) said, 'Allah (S.W.T.) reprimands His (beloved) servant with fever or adversity, which might even be the loss of merchandise that the servant puts in his pocket and is saddened by its loss, until he is cleansed of his sins just like gold is refined from other metals.'"

Abu E'isa said that this hadeeth is hasan gharib.

2992 ـ حدثنا مَحْمُودُ بنُ غَيْلاَنَ أخبرنا وَكِيعٌ أخبرنا سُفْيَانُ عن آدَمَ بنِ سُلَيْمَانَ عن سَعِيدِ بنِ جُبَيْرٍ عن ابنِ عَبَّاسٍ قَالَ: «لَمَّا نَزَلَتْ هَذِهِ الآيَةُ: ﴿وَإِن تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ اللَّهُ﴾ دَخَلَ قُلُوبَهُمْ مِنْهُ شَيْءٌ لَمْ يَدْخُلْ مِنْ شَيْءٍ، فَقَالُوا لِلنَّبِيِّ ﷺ فَقَالَ: «قُولُوا سَمِعْنَا وَأَطَعْنَا» فَأَلْقَى الله الإِيمَانَ فِي قُلُوبِهِم فَأَنْزَلَ الله تَبَارَكَ وَتَعَالَى: ﴿ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ﴾ الآيَةَ ﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا﴾ قَالَ قَدْ فَعَلْتُ ﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا﴾ قَالَ قَدْ فَعَلْتُ ﴿رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ أَنتَ﴾ الآيَةَ، قالَ: «قَدْ فَعَلْتُ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيح. وقَدْ رُوِيَ هَذَا مِنْ غَيْرِ هَذَا الْوَجْهِ عن ابن عَبَّاس.

وفي البَابِ عن أبي هُرَيْرَةَ. وَآدَمُ بنُ سُلَيْمَانَ يُقالُ هُوَ وَالِدُ يَحْيَى بن آدَمَ.

2992- Ibn Abbas (R.A.A.) narrated that when "*And whether you disclose what is in your ownselves or conceal it, Allah will call you to account for it*" was revealed, their hearts felt something against it. So they told the Prophet (S.A.W.) about how they felt. The Messenger of Allah (S.A.W.) told them, "Say, we hear and obey." Allah (S.W.T.) then filled their hearts with faith, and Allah (S.W.T.) revealed another verse. "*The Messenger (Muhammad (S.A.W.)) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say), 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).'* (Surah Al-Baqara, verse 285) *Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord! Punish us not if we forget or fall into error.*" He (S.A.W.) interjected, "I have said that." "*Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians).*" The Prophet (S.A.W.) said, "I have said that." "*Our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people.*" (Verse 286) The Messenger of Allah (S.A.W.) said, "I have said that."

Abu E'isa said that this hadeeth is hasan sahih.

---

4 ـ باب وَمِنْ سُورَةِ آلِ عِمْرَانَ [م: 1، ت: 4]

2993 ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ حدثنا أَبُو دَاوُدَ الطَّيَالِسِيُّ أخبرنا أَبُو عَامِرٍ وَهُوَ الْخَزَّازُ ويَزِيدُ بنُ إِبْرَاهِيمَ كِلاَهُمَا عن ابنِ أبي مُلَيْكَةَ، قَالَ يَزِيدُ عن ابنِ أبي مُلَيْكَةَ عن القَاسِمِ بنِ مُحَمَّدٍ عن عَائِشَةَ، وَلَمْ يذْكرْ أَبُو عَامِرٍ القَاسِمَ قالَتْ: «سَأَلْتُ رَسُولَ الله ﷺ عن قَوْلِهِ ﴿فَأَمَّا ٱلَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ﴾ قَالَ: «فَإِذَا رَأَيْتِيهِمْ فَاعْرِفِيهِمْ»، وَقَالَ يَزِيدُ: فَإِذَا رَأَيْتُمُوهُمْ فَاعْرِفُوهُمْ، قَالَهَا مَرَّتَيْنِ أَوْ ثَلاَثاً».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

(4) From the Surah of Aal I'mran

2993- A'isha (R.A.A.) narrated that she (R.A.A.) asked the Messenger of Allah (S.A.W.) about the following verse; "*It is He Who has sent down to you (Muhammad (S.A.W.)) the Book (this Quran). In it are Verses that are entirely*

clear, they are the foundations of the Book (and those are the Verses of Al-Ahkam (commandments), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)); and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say, 'We believe in it; the whole of it (clear and unclear Verses) are from our Lord.' And none receive admonition except men of understanding." (Verse, 7) He (S.A.W.) said, "If you see these men then you should know them." He (S.A.W.) said it twice or maybe three times.

Abu E'isa said that this hadeeth is hasan sahih.

2994 ـ **حدثنا** عَبْدُ بنُ حُمَيْدٍ أخبرنا أبُو الوليد أخبرنا يَزِيدُ بنُ إبْرَاهِيمَ حدثنا ابنُ أبي مُلَيْكَةَ عن الْقَاسِمِ بنِ مُحَمَّدٍ عن عَائِشَةَ قالَتْ: «سُئِلَ رَسُولُ الله ﷺ عن هَذِهِ الآيَةَ: ﴿هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ﴾ إلَى آخِرِ الآيَةِ فَقَالَ رَسُولُ الله ﷺ: إذا رَأَيْتُم الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ، فَأُولَئِكَ الَّذِينَ سَمَّاهُمْ الله فَاحْذَرُوهُمْ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. ورُوِيَ عن أيُّوبَ عن ابنِ أبي مُلَيْكَةَ عن عَائِشَةَ. هَكَذَا رَوَى غَيْرُ وَاحِدٍ هَذَا الحَدِيثَ عن ابنِ أبي مُلَيْكَةَ عن عَائِشَةَ، وَلَمْ يذْكُرُوا فِيهِ عن القَاسِمِ بنِ محَمَّدٍ وَإنَّمَا ذَكَرَ يَزِيدُ بنُ إبْرَاهِيمَ التستري عن الْقَاسِمِ بنِ مُحَمَّدٍ في هذا الْحَدِيثِ. وَابْنُ أبي مُلَيْكَةَ هُوَ عَبْدُ الله بنُ عُبَيْدِ الله بنِ أبي مُلَيْكَةَ سَمِعَ مِنْ عَائِشَةَ أيْضاً.

2994- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) was asked about the following verse; "*It is He Who has sent down to you (Muhammad (S.A.W.)) the Book (this Quran). In it are Verses that are entirely clear; they are the foundations of the Book (and those are the Verses of Al-Ahkam (commandments), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)); and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say, 'We believe in it; the whole of it (clear and unclear Verses) are from our Lord.' And none receive admonition except men of understanding.*" He (S.A.W.) said, "If you see those who follow what is unclear then you know that those are the ones mentioned by Allah and beware of them."

Abu E'isa said that this hadeeth is hasan sahih.

2995 ـ **حدثنا** مَحمُودُ بنُ غَيْلاَنَ حدثنا أبُو أحْمَدَ أخبرنا سُفْيَانُ عن أبِيهِ عن أبي

الضُّحَى عن مَسْرُوقٍ عن عَبْدِ الله قالَ: قَالَ رَسولُ الله ﷺ: «إنَّ لِكُلِّ نَبِيٍّ وُلاَةً مِنَ النَّبِيينَ، وَإنَّ وَلِيِّي أبي وخَلِيلُ رَبِّي، ثُمَّ قَرَأَ ﴿إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِيُّ وَٱلَّذِينَ ءَامَنُوا۟ وَٱللَّهُ وَلِيُّ ٱلْمُؤْمِنِينَ ﴿٦٨﴾﴾».

حدثنا مَحمودٌ أخبرنا أبو نُعَيْم أخبرنا سُفْيَانُ عن أبيهِ عن أبي الضُّحَى عن عبدِ الله عَن النبيِّ ﷺ مِثْلَهُ وَلَمْ يَقُلْ فِيهِ مَسْرُوقٌ.

قال أبو عيسى: هذا أَصَحُّ مِنْ حَدِيثِ أبي الضُّحَى عَن مَسْرُوقٍ. وَأَبُو الضُّحَى اسْمُهُ مُسْلِمُ بْنُ صُبَيْحٍ.

... **حدثنا** أَبُو كُرَيْبٍ حدثنا وَكِيعٌ عَن سُفْيَانَ عَن أَبِيهِ عَن أبي الضُّحَى عَن عَبْدِ الله عَن النَّبِيِّ ﷺ نَحْوَ حَدِيثِ أبي نُعَيْم وَلَيْسَ فِيهِ عن مَسْرُوقٍ.

2995- Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "For every prophet from among the other prophets there are *walis* (most beloved friend), and the one whom I claim to be my wali is the companion of my Lord, Abraham." He (S.A.W.) then recited, "*Verily, among mankind who have the best claim to Ibrahim are those who followed him, and this Prophet (Muhammad (S.A.W.)) and those who have believed (Muslims). And Allah is the Wali (Protector and Helper) of the believers.*" (Verse, 68)

Abu E'isa said that there is another narration of the same hadeeth that did not have a man named Masrouq in its chain, and it is stronger than the one with Masrouq in it.

2996 - **حدثنا** هَنَّادٌ حدثنا أبو مُعَاوِيَةَ عن الأَعْمَشِ عَن شَقِيقِ بنِ سَلَمَةَ عن عَبْدِ الله قالَ: قالَ رَسُولُ الله ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ وَهُوَ فِيهَا فَاجِرٌ لِيَقْتَطِعَ بِهَا مَالَ امْرِىءٍ مُسْلِمٍ، لَقِيَ الله وَهُوَ عَلَيْهِ غَضْبَانُ» فَقَالَ الأَشْعَثُ بنُ قَيْسٍ: فِيَّ والله كَانَ ذَلِكَ، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ اليَهُودِ أَرْضٌ فَجَحَدَنِي فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ لِي رَسُولُ الله ﷺ: «أَلَكَ بَيِّنَةٌ؟» قُلْتُ: لاَ، فَقَالَ لِلْيَهُودِيِّ: «احْلِفْ»، فَقُلْتُ: يَا رَسُولَ الله، إِذَنْ يَحْلِفُ فَيَذْهَبُ بِمَالِي، فَأَنْزَلَ الله تَبَارَكَ وَتَعَالَى: ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا﴾ إِلَى آخِرِ الآيَةِ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وَفي البَابِ عن ابن أبي أَوْفَى.

2996- Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever swears by Allah (S.W.T.) on a lie in order to take the money of a Muslim will meet Allah (S.W.T.) with Allah (S.W.T.) being angry with him." Al-Asha'ath Ibn Qais narrated that this verse was revealed concerning him. Al-Asha'ath had a dispute with a Jewish man over a piece of property. Al-Asha'ath took the Jewish man to the Prophet (S.A.W.). The Messenger of Allah (S.A.W.) said to Al-Asha'ath, "Do you have a proof (that the property is yours)?" Al-

Asha'ath said that he did not. The Prophet (S.A.W.) said to the Jewish man, "Do you swear that the land is yours?" Al-Asha'ath then interrupted saying, "Oh Messenger of Allah (S.A.W.), he will now swear and will go away with my money." Allah (S.W.T.) then revealed, "*Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.*" (Verse, 77)

Abu E'isa said that this hadeeth is hasan sahih.

2997 ـ حدثنا إِسْحَاقُ بنُ مَنْصُورٍ أخبرنا عَبْدُ الله بنُ بَكْرٍ السَّهْمِيُّ أخبرنا حُمَيْدٌ عن أَنَسٍ قالَ: «لَمَّا نَزَلَتْ هَذِهِ الآيَةُ ﴿لَن تَنَالُوا الْبِرَّ حَتَّىٰ تُنفِقُوا مِمَّا تُحِبُّونَ﴾ أوْ ﴿مَّن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا﴾ قالَ أبُو طَلْحَةَ، وَكَانَ لَهُ حَائِطٌ: يَا رَسُولَ الله حَائِطِي لله وَلَو اسْتَطَعْتُ أنْ أُسِرَّهُ لَمْ أُعْلِنْهُ، فَقَالَ: «اجْعَلْهُ فِي قَرَابَتِكَ أو أقْرَبِيكَ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وَقَدْ رَوَاهُ مَالِكُ بنُ أَنَسٍ عن إِسْحَاقَ بنِ عَبْدِ الله بنِ أبِي طَلْحَةَ عن أَنَسِ بنِ مَالِكٍ.

2997-Anas (R.A.A.) narrated the following about one of these verses; either it was said when "*By no means shall you attain Al-Birr (piety, righteousness - here it means Allah's Reward, i.e. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well,*" (Verse 92) was revealed or perhaps the verse; "*Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times? And it is Allah that decreases or increases (your provisions), and unto Him you shall return,*" (Surah Al-Baqara, verse 245). Abu Talha (R.A.A.) had a garden and said to the Prophet (S.A.W.), "Oh Messenger of Allah (S.A.W.), I give my garden for the sake of Allah (S.W.T.), and if I could have kept it a secret, I would have." He (S.A.W.) replied, "Give it to your relatives or to those closest to you."

Abu E'isa said that this hadeeth is hasan sahih.

2998 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ أخبرنا عَبْدُ الرَّزَّاقِ أخبرنا إِبْرَاهِيمُ بنُ يَزِيدَ قالَ: سَمِعْتُ محمَّدَ بنَ عَبَّادِ بنِ جَعْفَرٍ المخزومي يُحَدِّثُ عن ابنِ عُمَرَ قالَ: «قَامَ رَجُلٌ إلَى النَّبِيِّ ﷺ، فَقَالَ: مَنْ الحَاجُّ يَا رَسُولَ الله؟ قالَ: «الشَّعِثُ التَّفِلُ»، فَقَامَ رَجُلٌ آخَرُ، فَقَالَ: أيُّ الْحَجِّ أفْضَلُ يَا رَسُولَ الله؟ قالَ: «العَجُّ وَالثَّجُّ،» فَقَامَ رَجُلٌ آخَرُ، فَقَالَ: مَا السَّبِيلُ يَا رَسُولَ الله؟ قالَ: «الزَّادُ والرَّاحِلَةُ».

قال أبو عيسى: هذا حديثٌ لاَ نَعْرِفُهُ إلاَّ من حَدِيثِ إِبْرَاهِيمَ بنِ يَزِيدَ الخُوزِيِّ المَكِّيِّ. وَقَدْ تَكَلَّمَ بَعْضُ أهْلِ الْعِلْمِ فِي إِبْرَاهِيمَ بنِ يَزِيدَ مِنْ قِبَلِ حِفْظِهِ.

2998- Ibn Omar (R.A.A.) narrated that a man asked the Prophet (S.A.W.), "Who is the (true) pilgrim (Hajji)?" He (S.A.W.) said, "The one whose hair is messed up and has a smell (from leaving the luxuries of life and traveling for the sake of Allah)." Another man asked, "Which pilgrimage is the best, oh Messenger of Allah?" He (S.A.W.) said, "The one with the loud voices which make Talbiya and where there is a lot of (sacrificial) blood being spilled." A third man asked, "What is the means to such a Hajj?" He (S.A.W.) said, "An (average) ride and provisions."

Abu E'isa said that this hadeeth is only known through Ibrahim Ibn Yazid Al-Khawzi Al-Makki and that some scholars think that his ability to memorize was not that good.

2999 ـ حدثنا قُتَيْبَةُ حدثنا حَاتِمُ بنُ إسْمَاعِيلَ عن بُكَيْرِ بنِ مِسْمارٍ عن عَامِرِ بنِ سَعْدٍ عن أبِيهِ قالَ: «لَمَّا نَزَلَتْ هَذِهِ الآيَةُ ﴿تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ﴾ الآيَةَ دَعَا رَسُولُ الله ﷺ عَلِيًّا وَفَاطِمَةَ وَحَسَناً وَحُسَيْناً، فَقَالَ: «اللَّهُمَّ هَؤُلاءِ أَهْلِي».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ صحيحٌ.

2999- Saad Ibn Waqas narrated that the following verse was revealed, "*Then whoever disputes with you concerning him (Jesus) after (all this) knowledge that has come to you (i.e. Jesus being a slave of Allah, and having no share in Divinity), say oh Muhammad (S.A.W.), 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allah upon those who lie.*'" (Surah Aal I'mran, verse 61) and the Messenger of Allah (S.A.W.) called Ali, Fatima, Hasan, and Hussein, and he (S.A.W.) said, "Oh Allah, these are my family."

Abu E'isa said that this hadeeth is hasan gharib sahih.

3000 ـ حدثنا أبُو كُرَيبٍ حدثنا وَكِيعٌ عن الرَّبِيعِ بن صَبِيحٍ، وَحَمَّادُ بنُ سَلَمَةَ عن أبي غَالِبٍ، قالَ: رأى أبُو أُمَامَةَ رُؤُوساً مَنْصُوبَةً عَلَى دَرَجِ مسجد دِمَشْقَ، فَقَالَ أبُو أُمَامَةَ: كِلاَبُ النَّارِ شَرُّ قَتْلَى تَحْتَ أَدِيمِ السَّمَاءِ خَيْرُ قَتْلَى مَنْ قَتَلُوهُ، ثُمَّ قَرَأَ: ﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ﴾ إلَى آخِرِ الآيَةِ. قُلْتُ لأبِي أُمَامَةَ: أنْتَ سمِعْتَهُ مِنْ رَسُولِ الله ﷺ؟ قالَ: لَوْ لَمْ أسْمَعْهُ إلاَّ مَرَّةً أوْ مَرَّتَيْنِ أوْ ثَلاثاً أوْ أرْبَعاً حَتَّى عَدَّ سَبْعاً مَا حَدَّثْتُكُمُوهُ».

قال أبو عيسى: هذا حديثٌ حسنٌ.

وَأبُو غَالِبٍ يقال اسْمُهُ حَزَوَّرٌ. وَأبُو أُمَامَةَ الْبَاهِلِيُّ اسْمُهُ صُدَيُّ بنُ عَجْلاَنَ وَهُوَ سَيِّدُ بَاهِلَةَ.

3000- Abu Ghaleb reported that when Abu Umama (R.A.A.) saw the chopped-off heads on sticks on the steps of the Mosque in Damascus (those were the heads of Al-Khawarej who abandoned Ali (R.A.A.) and later fought

him), he (R.A.A.) said, "Those are the dogs of the Hellfire, they are the worst people killed, and the best people killed under the ceiling of the sky are those killed by them." Abu Umama then recited, "*On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said), 'Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith.*" Abu Ghaleb asked Abu Umama if he had heard it from the Messenger of Allah (S.A.W.). Abu Umama (R.A.A.) said, "If I had not heard it more than once, twice, three or four times (until he counted to seven), I would not have narrated it to you."

Abu E'isa said that this hadeeth is hasan.

3001 - حدثنا عَبْدُ بنُ حُمَيْد أخبرنا عَبْدُ الرَّزَّاقِ عن مَعْمَرٍ عن بَهْزِ بنِ حَكِيم عن أبيهِ عن جَدِّهِ: «أنَّهُ سَمِعَ النبيَّ ﷺ يَقُولُ فِي قَوْلِهِ تَعَالَى: ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾ قالَ إنَّكُمْ تُتِمُّونَ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا وَأَكْرَمُهَا عَلَى اللهِ».

هذا حديثٌ حسنٌ. وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عن بَهْزِ بنِ حَكِيمٍ نَحْوَ هَذَا وَلَمْ يَذْكُرُوا فِيهِ ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾».

3001- Bahz Ibn Hakeem narrated that his grandfather reported that he heard the Prophet (S.A.W.) commented about the verse, "*You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (S.A.W.) and his Sunnah) are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah - and rebellious against Allah's Command).*" (Verse 110) He said, "You are the last of seventy nations, and you are the best and most dignified nation to Allah (S.W.T.)."

This hadeeth is hasan.

3002 - حدثنا أَحْمَدُ بنُ مَنِيعٍ حدثنا هُشَيْمٌ أخبرنا حُمَيْدٌ عن أَنَسٍ «أنَّ النبيَّ ﷺ كُسِرَتْ رَبَاعِيَتُهُ يَوْمَ أُحُدٍ وَشُجَّ وَجْهُهُ شَجَّةً فِي جَبْهَتِهِ حَتَّى سَالَ الدَّمُ عَلَى وَجْهِهِ، فَقَالَ: «كَيْفَ يُفْلِحُ قَوْمٌ فَعَلُوا هَذَا بِنَبِيِّهِمْ وَهُوَ يَدْعُوهُمْ إِلَى اللهِ؟ فَنَزَلَتْ: ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ﴾ إلى آخِرِهَا.

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3002- Anas (R.A.A.) narrated that the Prophet's (S.A.W.) front tooth was broken on the day of Uhud, his face was cut at his forehead and blood was

running down his face. He (S.A.W.) said, "How can a nation be successful if they do such a thing to their prophet when he (all he is doing) is calling them to Allah?!" The verse then was revealed, "*Not for you (Oh Muhammad (S.A.W.), but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zalimun (polytheists, disobedient, and wrong-doers).*" (Verse 128)

Abu E'isa said that this hadeeth is hasan sahih.

3003 ـ حدثنا أحمدُ بنُ مَنِيعٍ وَعَبْدُ بن حُمَيْدٍ قالاَ حدثنا يَزِيدُ بنُ هَارُونَ أخبرنا حُمَيْدٌ عن أنَس «أنَّ رَسولَ الله ﷺ شُجَّ في وَجْهِهِ وَكُسِرَتْ رَبَاعِيَتُهُ وَرُمِيَ رَمْيَةً عَلَى كَتِفِهِ فَجَعَلَ الدَّمُ يَسِيلُ عَلَى وَجْهِهِ وَهُوَ يَمْسَحُهُ وَيَقُولُ «كَيْفَ تُفْلِحُ أُمَّةٌ فَعَلُوا هَذَا بِنَبِيِّهِمْ وَهُوَ يَدْعُوهُمْ إِلَى الله؟» فَأَنْزَلَ الله تَبَارَكَ وَتَعَالَى ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾﴾» سَمِعْتُ عَبْدَ بنَ حُمَيْدٍ يَقُولُ: غَلِطَ يَزِيدُ بنُ هَارُونَ فِي هَذَا.

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3003- Anas (R.A.A.) reported that the Prophet's face was injured, his front tooth was broken and he (S.A.W.) was shot on his shoulder. Blood was running down his (S.A.W.) face, so he was wiping it and saying, "How can a nation be successful if they do that to their prophet while he is calling them to Allah?!" Allah (S.W.T.) then revealed, "*Not for you (Oh Muhammad (S.A.W.), but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zalimun (polytheists, disobedient, and wrong-doers).*"

Abu E'isa said that this hadeeth is hasan sahih.

3004 ـ حدثنا أبُو السَّائِبِ سَلْمُ بنُ جُنَادَةَ بنِ سَلْمٍ الكُوفِيُّ أخبرنا أحْمَدُ بنُ بَشِيرٍ عن عُمَرَ بنِ حَمْزَةَ عن سَالِمِ بنِ عَبْدِ الله بنِ عُمَرَ عن أبِيهِ قَالَ: قالَ رَسُولُ الله ﷺ يَوْمَ أُحُدٍ «اللَّهُمَّ الْعَنْ أبَا سُفْيَانَ اللَّهُمَّ الْعَنْ الْحَارِثَ بنَ هِشَامٍ، اللَّهُمَّ الْعَنْ صَفْوَانَ بنَ أُمَيَّةَ، قالَ فَنَزَلَتْ ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ﴾» فَتَابَ الله عَلَيْهِمْ فَأَسْلَمُوا فَحَسُنَ إِسْلاَمُهُمْ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ يُسْتَغْرَبُ مِنْ حَدِيثِ عُمَرَ بنِ حَمْزَةَ عن سَالِمٍ عن أبيه، وقد رَوَاهُ الزُّهْرِيُّ عن سَالِمٍ عن أبِيهِ لم يعرفه محمد بن إسماعيل من حديث حمزة وعرفه من حديث الزهري.

3004- Abdullah Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said on the day of Uhud, "Oh Allah, cast Your damnation on Abu Sufian. Oh Allah, cast Your damnation on Al-Hareth Ibn Hisham. Oh Allah! Cast your damnation on Safwan Ibn Ummiah." Thus the verse was revealed, "*Not for you (Oh Muhammad (S.A.W.), but for Allah) is the decision; whether*

He turns in mercy to (pardons) them or punishes them; verily, they are the Zalimun (polytheists, disobedient, and wrong-doers)," and Allah (S.W.T.) guided all of them, and they later became good Muslims.

Abu E'isa said that this hadeeth is hasan gharib.

3005 ـ حدثنا يَحْيى بنُ حَبِيب بنِ عَرَبيٍّ البَصْرِيُّ حدثنا خَالِدُ بنُ الْحَارِثِ عن مُحَمَّدِ بنِ عَجْلاَنَ عن نَافِعٍ عن عَبْدِ الله بنِ عُمَرَ: «أنَّ رَسُولَ الله ﷺ كَانَ يَدْعُو عَلَى أَرْبَعَةِ نَفَرٍ فَأَنْزَلَ الله تَبَارَكَ وَتَعَالَى: ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾﴾ فَهَدَاهُمُ الله للإسْلاَمِ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ صحيحٌ يُسْتَغْرَبُ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ نَافِعٍ عن ابنِ عُمَرَ. وَرَوَاهُ يَحْيَى بنُ أَيُّوبَ عن ابنِ عَجْلاَنَ.

3005- Abdullah Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used to curse four people, so Allah, the Almighty, revealed the verse, "*Not for you (Oh Muhammad (S.A.W.), but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zalimun (polytheists, disobedient, and wrong-doers)*," and Allah (S.W.T.) later guided all four of them to Islam.

Abu E'isa said that this hadeeth is hasan gharib sahih.

3006 ـ حدثنا قُتَيْبَةُ حدثنا أَبُو عَوَانَةَ عن عُثْمَانَ بنِ الْمُغِيرَةِ عن عَلِيِّ بنِ رَبِيعَةَ عن أَسْمَاءِ بنِ الْحَكَمِ الفَزَارِيِّ قالَ: «سَمِعْتُ عَلِيًّا يقول: إنِّي كُنْتُ رَجُلاً إذَا سَمِعْتُ مِنْ رَسُولِ الله ﷺ حَدِيثاً نَفَعَنِي الله مِنْهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي، وَإِذَا حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِهِ اسْتَحْلَفْتُهُ فَإِذَا حَلَفَ لِي صَدَّقْتُهُ وَإِنَّهُ حَدَّثَنِي أَبُو بَكْرٍ وَصَدَقَ أَبُو بَكْرٍ قالَ سَمِعْتُ رَسولَ الله ﷺ يَقُولُ مَا مِنْ رَجُلٍ يُذْنِبُ، ثُمَّ يَقُومُ فَيَتَطَهَّرُ، ثُمَّ يُصَلِّي ثُمَّ يَسْتَغْفِرُ الله إلاَّ غَفَرَ لَهُ، ثُمَّ قَرَأَ هَذِهِ الآيَةَ: ﴿وَٱلَّذِينَ إِذَا فَعَلُوا۟ فَٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ﴾ إِلَى آخِرِ الآيَةِ».

قال أبو عيسى: هذا حديثٌ قَدْ رَوَاهُ شُعْبَةُ وَغَيْرُ وَاحِدٍ عن عُثْمَانَ بنِ الْمُغِيرَةِ فَرَفَعُوهُ وَرَوَاهُ مِسْعَرٌ وَسُفْيَانُ عن عُثْمَانَ بنِ الْمُغِيرَةِ فَلَمْ يَرْفَعَاهُ، وقد رواهُ بعضهم عن مسعر فأوقفهُ ورفعه بعضهم ورواه سفيان الثوري عن عثمان بن المغيرة فأوقفه وَلاَ نَعْرِفُ لأَسْمَاءَ إلاَّ هَذَا.

3006- Ali (R.A.A.) reported that if he heard a hadeeth from the Prophet (S.A.W.), he would try to benefit from it to the degree that Allah (S.W.T.) decreed for him to benefit from it. He also would ask the companions whenever one of them narrated a hadeeth to swear an oath to him that he truly heard it from the Messenger of Allah. If the companion swore that he did, then he would

believe him (and act upon it). Ali (R.A.A.) said, "Abu Bakr narrated to me, and Abu Bakr always said the truth, that he heard the Messenger of Allah (S.A.W.) say, 'Any man who commits a sin and then gets up afterwards and performs ablution, then prays, and then asks Allah (S.W.T.) for His Forgiveness, Allah will (definitely) forgive him.' He (S.A.W.) then recited the verse, "*And those who, when they have committed Fahishah (illegal sexual intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - and do not persist in what (wrong) they have done, while they know. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allah's Orders).*'" (Verses, 135, 136)

Abu E'isa said that this hadeeth was narrated by Shuba and others.

3007 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ حدثنا رَوْحُ بنُ عُبَادَةَ عن حَمَّادِ بنِ سَلَمَةَ عن ثَابِتٍ عن أَنَسٍ عن أَبِي طَلْحَةَ قالَ: «رَفَعْتُ رَأْسِي يَوْمَ أُحُدٍ فَجَعَلْتُ أَنْظُرُ، وَمَا مِنْهُمْ يَوْمَئِذٍ أَحَدٌ إِلاَّ يَمِيدُ تَحْتَ حَجَفَتِهِ مِنَ النُّعَاسِ فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا﴾.

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

حدثنا عَبْدُ بنُ حُمَيْدٍ أخبرنا رَوْحُ بنُ عُبَادَةَ عن حَمَّادِ بنِ سَلَمَةَ عن هِشَامِ بنِ عُرْوَةَ عن أَبِيهِ عن [أَبِي] الزُّبَيْرِ مِثْلَهُ.

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3007- Abu Talha narrated that when he looked at the companions on the day of Uhud, he saw that they were all nodding off from the lack of sleep. This verse; "*Then after the distress, He sent down security for you. Slumber overtook a party of you,*" was referring to them.

Abu E'isa said that this hadeeth is hasan sahih.

3008 ـ حدثنا يُوسُفُ بنُ حَمَّادٍ أخبرنا عَبْدُ الأَعْلَى بن عبد الأَعْلَى عن سَعِيدٍ عن قَتَادَةَ عن أَنَسٍ أَنَّ أَبَا طَلْحَةَ قالَ: «غُشِيْنَا وَنَحْنُ فِي مَصَافِّنَا يَوْمَ أُحُدٍ حَدَّثَ أَنَّهُ كَانَ فِيمَنْ غَشِيَهُ النُّعَاسُ يَوْمَئِذٍ قالَ: فَجَعَلَ سَيْفِي يَسْقُطُ مِنْ يَدِي وَآخُذُهُ وَيَسْقُطُ مِنْ يَدِي وَآخُذُهُ وَالطَّائِفَةُ الأُخْرَى الْمُنَافِقُونَ لَيْسَ لَهُمْ هَمٌّ إِلاَّ أَنْفُسَهُمْ؛ أَجْبَنَ قَوْمٍ وَأَرْغَبَهُ وَأَخْذَلَهُ لِلْحَقِّ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3008- Abu Talha reported that when they were in their rows on the day of Uhud, they felt sleepy. Abu Talha would drop the sword from his hand, and he would have to pick it up. The enemy who were fighting against the truth had nothing to worry about but themselves. They were cowardly and fearful people. They were the enemies of the truth.

Abu E'isa said that this hadeeth is hasan sahih.

3009 - حدثنا قُتَيْبَةُ أخبرنا عَبْدُ الْوَاحِدِ بنُ زِيَادٍ عن خصَيْفٍ حدثنا مِقْسَمٌ قالَ: قالَ ابنُ عَبَّاسٍ: «نَزَلَتْ هَذِهِ الآيَةُ: ﴿وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ﴾ فِي قَطِيفَةٍ حَمْرَاءَ افْتُقِدَتْ يَوْمَ بَدْرٍ، فَقَالَ بَعْضُ النَّاسِ لَعَلَّ رَسُولَ اللهِ ﷺ أَخَذَها فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ﴾ إِلَى آخِرِ الآيَةِ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ. وَقَدْ رَوَى عَبْدُ السَّلَامِ بنُ حَرْبٍ عن خُصَيْفٍ نَحْوَ هَذَا. وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عن خُصَيْفٍ عن مِقْسَمٍ، وَلَمْ يَذْكُرْ فِيهِ عن ابنِ عَبَّاسٍ.

3009- Ibn Abbas (R.A.A.) narrated that the verse, "*It is not for any Prophet to take illegally a part of booty (Ghulul), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly,*" was revealed in regards to a red garment that was missing from the booty. Some said that the Prophet (S.A.W.) might have taken it, and thus the verse was revealed.

Abu E'isa said that this hadeeth is hasan gharib.

3010 - حدثنا يَحْيَى بنُ حَبِيبٍ عن عَرَبِيٍّ أخبرنا مُوسَى بنُ إِبْرَاهِيمَ بنِ كَثِيرٍ الأَنْصَارِيُّ، قالَ: سَمِعْتُ طَلْحَةَ بنَ خِرَاشٍ، قالَ: سَمِعْتُ جَابِرَ بنَ عَبْدِ اللهِ، يَقُولُ: «لَقِيَنِي رَسُولُ اللهِ ﷺ فَقَالَ لِي «يَا جَابِرُ ما لِي أَرَاكَ مُنْكَسِراً؟» قُلْتُ يَا رَسُولَ اللهِ اسْتُشْهِدَ أَبِي وَتَرَكَ عِيَالاً وَدَيْناً، قالَ: قال: «أَلاَ أُبَشِّرُكَ بِمَا لَقِيَ اللهُ بِهِ أَبَاكَ؟» قالَ: بَلَى يَا رَسُولَ اللهِ، قَالَ: «مَا كَلَّمَ اللهُ أَحَداً قَطُّ إِلاَّ مِنْ وَرَاءِ حِجَابٍ وَأَحْيَى أَبَاكَ فَكَلَّمَهُ كِفَاحاً، فَقَالَ: تَمَنَّ عَلَيَّ أُعْطِيكَ، قالَ: يَا رَبِّ تُحْيِينِي فَأُقْتَلُ فِيكَ ثَانِيَةً، قالَ الرَّبُّ تَبَارَكَ وَتَعَالَى إِنَّهُ قَدْ سَبَقَ مِنِّي ﴿أَنَّهُمْ لَا يَرْجِعُونَ﴾ قالَ: وَأُنْزِلَتْ هَذِهِ الآيَةُ: ﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا﴾ الآيَةَ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ مِنْ هَذَا الْوَجْهِ لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ مُوسَى بنِ إِبْرَاهِيمَ. وَرَوَاهُ عَلِيُّ بنُ عَبْدِ اللهِ بنِ الْمَدِينِيِّ وَغَيْرُ وَاحِدٍ مِنْ كِبَارِ أَهْلِ الْحَدِيثِ هَكَذَا عن مُوسَى بنِ إِبْرَاهِيمَ. وَقَدْ رَوَى عَبْدُ اللهِ بنُ مُحَمَّدِ بنِ عَقِيلٍ عن جَابِرٍ شَيْئاً مِنْ هَذَا.

3010- Jaber Ibn Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) once looked at him and said, "Oh Jaber, what makes you look so defeated?" Jaber said, "Oh Messenger of Allah (S.A.W.), my father was martyred on the day of Uhud and left me with a lot of dependants and a debt."

He (S.A.W.) said, "Do you want me to give the good tiding of what Allah (S.W.T.) received your father with?" Jaber said, "Yes, oh Messenger of Allah (S.A.W.)." He (S.A.W.) said, "Allah (S.W.T.) has never talked to anyone accept from behind a veil, but Allah (S.W.T.) put life in your father and He talked to him without a barrier. He (S.W.T.) said to him, 'Oh My slave, wish and I will give you.' Your father said, 'I wish that you give me life again so I could be martyred for Your sake a second time.' Allah (S.W.T.) said, 'I have decreed that they can never go back to it (Earth).'" Jaber said that the verse, "*Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision,*" (Verse 169) was revealed about him.

Abu E'isa said that this hadeeth is hasan gharib.

3011 ـ حدثنا ابنُ أبي عُمَرَ حدثنا سُفْيَانُ عن الأَعْمَشِ عن عَبْدِ الله بنِ مُرَّةَ عن مَسْرُوقٍ عن عَبْدِ الله بنِ مَسْعُودٍ: «أَنَّهُ سُئِلَ عن قَوْلِهِ: ﴿وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ﴾ فَقَالَ: أَمَا إِنَّا قَدْ سَأَلْنَا عن ذَلِكَ فَأُخْبِرْنَا أَنَّ أَرْوَاحَهُمْ فِي طَيْرٍ خُضْرٍ تَسْرَحُ في الْجَنَّةِ حَيْثُ شَاءَتْ وَتَأْوِي إِلَى قَنَادِيلَ مُعَلَّقَةٍ بِالْعَرْشِ فَاطَّلَعَ إِلَيْهِمْ رَبُّكَ اطِّلاَعَةً، فَقَالَ هَلْ تَسْتَزِيدُونَ شَيْئاً فَأَزِيدَكُمْ؟ قَالُوا: رَبَّنَا، وَمَا نَسْتَزِيدُ وَنَحْنُ فِي الْجَنَّةِ نَسْرَحُ حَيْثُ شِئْنَا؟ ثُمَّ اطَّلَعَ عَلَيْهِمُ الثَّانِيَةَ، فَقَالَ: هَلْ تَسْتَزِيدُونَ شَيْئاً فَأَزِيدَكُمْ؟ فَلَمَّا رَأَوْا أَنَّهُمْ لم يُتْرَكُوا قالوا: تُعِيدُ أَرْوَاحَنَا فِي أَجْسَادِنَا حَتَّى نَرْجِعَ إِلَى الدُّنْيَا فَنُقْتَلَ فِي سَبِيلِكَ مَرَّةً أُخْرَى».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

. . . ـ حدثنا ابنُ أبي عُمَرَ حدثنا سُفْيَانُ عن عَطَاءِ بنِ السَّائِبِ عن أبي عُبَيْدَةَ عن ابنِ مَسْعُودٍ مِثْلَهُ وَزَادَ فِيهِ: «وَتُقْرِىءُ نَبِيَّنَا السَّلاَمَ وَتُخْبِرُهُ عَنا أَنَّا قَدْ رَضِينَا وَرُضِيَ عَنَّا».

قال أبو عيسى: هذا حديثٌ حسنٌ.

3011- It is narrated that Abdullah Ibn Mas'oud was asked about the verse, "*Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.*" He (R.A.A.) said, "We asked about that and were told that their spirits are in green birds that fly over Paradise wherever they please. They go back to lanterns hanging from the Throne. Your Lord looks at them and asks them if they want anything more. They reply, 'Oh Lord, what more can we ask for but that we are here in Paradise where we can go and come as we please.' Then he (S.W.T.) looked at them another time and asked if they wanted more bliss. Knowing that they will not be left alone until they ask for something else, they said, "We desire that our souls can be placed back in our bodies and be sent back to Earth so we could be martyred again for Your Sake."

Abu E'isa said that this hadeeth is hasan sahih.

In another narration, they added, "And so we can give our Salaams to our Prophet and tell him that we are pleased and (Allah (S.W.T.)) is pleased with us."

Abu E'isa said that the other narration is considered a hasan one.

3012 ـ حدثنا ابنُ أبي عُمَرَ حدثنا سُفْيَانُ عن جَامِعٍ، وَهُوَ ابنُ أبي رَاشِدٍ وَعبْدُ المَلِكِ بنُ أَعْيَنَ عن أبي وَائِلٍ عن عَبْدِ الله يَبْلُغُ بِهِ النَّبيَّ ﷺ قالَ: «مَا مِنْ رَجُلٍ لاَ يُؤَدِّي زَكَاةَ مَالِهِ إلاَّ جَعَلَ الله يَوْمَ الْقِيَامَةِ فِي عُنُقِهِ شُجَاعاً، ثُمَّ قَرَأَ عَلَيْنَا مِصْدَاقَهُ مِنْ كِتَابِ الله ﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ﴾ الآيَةَ، وَقَالَ مَرَّةً قَرَأَ رَسُولُ الله ﷺ مِصْدَاقَهُ ﴿سَيُطَوَّقُونَ مَا بَخِلُواْ بِهِۦ يَوْمَ ٱلْقِيَٰمَةِ﴾ وَمَن اقْتَطَعَ مَالَ أَخِيهِ المسْلِمِ بِيَمِينٍ لَقِيَ الله وَهُوَ عَلَيْهِ غَضْبَانُ، ثُمَّ قَرَأَ رَسُولُ الله ﷺ مِصْدَاقَهُ مِنْ كِتَابِ الله ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ﴾ الآيَةَ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ وَمَعْنَى قَوْلِهِ شُجَاعاً أَقْرَعَ يَعْنِي حَيَّةً.

3012- Abdullah Ibn Mas'oud narrated that the Prophet (S.A.W.) said, "Any man who does not give the zakat due on his money will have a serpent around his neck." He (S.A.W.) then recited a verse from the Book of Allah; "*And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakat). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth; and Allah is well acquainted with all that you do.*" He (S.A.W.) also said, "And he who snatches from the wealth of his Muslim brother by an oath will meet Allah (S.W.T.) with Him being angry with him." He (S.A.W.) then recited the verse that proves it; "*Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.*" (Verse 77)

Abu E'isa said that this hadeeth is hasan sahih.

3013 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ أخبرنا يَزِيدُ بنُ هَارُونَ وَسَعِيدُ بنُ عَامِرٍ عن مُحمَّدِ بنِ عَمرٍو عن أبي سَلَمَةَ عن أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ الله ﷺ: «إنَّ مَوْضِعَ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا اقْرَأُوا إنْ شِئْتُمْ ﴿فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3013- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.)

said, "The area of the size of a whip in Paradise is better than this Earth and what is on it. Recite if you will the verse, '*Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).*'" (Verse 185)

Abu E'isa said that this hadeeth is hasan sahih.

3014 ـ حدثنا الْحَسَنُ بنُ مُحمَّدٍ الزَّعْفَرَانِيُّ أخبرنا حَجَّاجُ بنُ محمدٍ قالَ: قالَ ابنُ جُرَيْجٍ أَخْبَرَنِي ابنُ أبي مُلَيْكَةَ أَنَّ حُمَيْدَ بنَ عَبْدِ الرَّحْمَنِ بنِ عَوْفٍ أَخْبَرَهُ أَنَّ مَرْوَانَ بنَ الْحَكَمِ قَالَ: «اذْهَبْ يَا رَافِعُ ـ لِبَوَّابِهِ ـ إِلَى ابنِ عَبَّاسٍ، فَقُلْ لَهُ لَئِنْ كَانَ كُلُّ امْرِىءٍ فَرِحَ بِمَا أُوتِيَ وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعَلْ مُعَذَّباً لَنُعَذَّبَنَّ أَجْمَعُونَ، فَقَالَ ابنُ عَبَّاسٍ مَا لَكُمْ وَلِهَذِهِ الآيَةِ إِنَّمَا أُنْزِلَتْ هَذِهِ فِي أَهْلِ الكِتَابِ، ثُمَّ تَلاَ ابنُ عَبَّاسٍ ﴿وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ﴾ وَتَلاَ ﴿لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟﴾. قالَ ابنُ عَبَّاسٍ: سَأَلَهُمُ النَّبِيُّ ﷺ عن شَيْءٍ فَكَتَمُوهُ وَأَخْبَرُوهُ بِغَيْرِهِ، فَخَرَجُوا وَقَدْ أَرَوْهُ أَنْ قَدْ أَخْبَرُوهُ بِمَا سَأَلَهُم عَنْهُ وَاسْتَحْمَدُوا بِذَلِكَ إِلَيْهِ وفَرِحُوا بِمَا أُوتُوا مِنْ كِتَابِهِمْ، وَمَا سَأَلَهُمْ عَنْهُ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ صحيحٌ.

3014- Marwan Ibn Al-Hakam told his doorman to go to Ibn Abbas and say to him, "If every man who is happy with what has been bestowed upon him and who likes to be praised for something that he has not done will be tormented, then we will all be tormented." Ibn Abbas (R.A.A.) said, "What do you have to do with this verse? This verse was revealed in reference to the people of the book." Then Ibn Abbas (R.A.A.) narrated the verse, "*(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad (S.A.W.) and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.*" Then Ibn Abbas recited the following verse, "*Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, - think not you that they are rescued from the torment, and for them is a painful torment.*" Ibn Abbas added that the Messenger of Allah (S.A.W.) had asked them (the Jews) about something, and they did not tell him. They told him about something else, but told him that they had told him what he (S.A.W.) wanted to know. They asked to be praised for what they said and were rejoicing that they had kept secret what he (S.A.W.) had asked them about.

Abu E'isa said that this hadeeth is hasan gharib sahih.

5 ـ باب وَمِنْ سُورَةِ النِّسَاءِ [م: 1، ت: 5]

3015 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ أخبرنا يَحْيَى بنُ آدَمَ أخبرنا ابنُ عُيَيْنَةَ عن مُحَمَّدِ بنِ المُنْكَدِرِ قالَ: سَمِعْتُ جَابِرَ بنَ عَبْدِ الله، يَقُولُ: «مَرِضْتُ فَأَتَانِي رَسولُ الله ﷺ يَعُودُنِي وَقَدْ أُغْمِيَ عَلَيَّ، فَلَمَّا أَفَقْتُ، قُلْتُ: كَيْفَ أَقْضِي فِي مَالِي؟ فَسَكَتَ عَنِّي حَتَّى نَزَلَتْ ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وَقَدْ رَواهُ غَيْرُ وَاحِدٍ عن مُحَمَّدِ بنِ المُنْكَدِرِ.

حدثنا الفَضْلُ بنُ صَبَّاحٍ البَغْدَادِيُّ أخبرنا سُفْيَانُ بنُ عُيَيْنَةَ عن مُحَمَّدِ بنِ المُنْكَدِرِ عن جَابِرِ بنِ عَبْدِ الله عن النبيِّ ﷺ نَحْوَهُ. وَفِي حَدِيثِ الفَضْلِ بنِ الصَّبَّاحِ كَلَامٌ أَكْثَرُ مِنْ هَذَا.

(5) From the Surah of An-Nisa' (the women)

3015- Jaber Ibn Abdullah (R.A.A.) narrated that he had gotten sick and that the Messenger of Allah (S.A.W.) visited him when he (Jaber) was unconscious. When Jaber regained consciousness, he asked him, "How do I divide my money?" The Messenger of Allah (S.A.W.) did not answer until the verse was revealed, "*Allah commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allah. And Allah is Ever All-Knower, All-Wise.*"

Abu E'isa said that this hadeeth is hasan gharib sahih.

3016 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ أخبرنا حَبَّانُ بنُ هِلَالٍ حدثنا هَمَّامُ بنُ يَحْيَى أخبرنا قَتَادَةُ عن أبي الخَلِيلِ عن أبي عَلْقَمَةَ الهَاشِمِيِّ عن أبي سَعِيدٍ الخُدْرِيِّ قالَ: «لَمَّا كَانَ يَوْمُ أَوْطَاسَ أَصَبْنَا نِسَاءً لَهُنَّ أَزْوَاجٌ فِي المُشْرِكِينَ فَكَرِهْنَ رِجَالٌ مِنْهُمْ فَأَنْزَلَ الله تَعَالَى ﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ.

3016- Abu Said Al-Khudri narrated that on the day of Awtas battle they captured some infidel women who had husbands. Some of the men hated to

take them as captives and so Allah (S.W.T.) revealed, "*Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allah ordained for you. All others are lawful, provided you seek (them in marriage) with Mahr (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allah is Ever All-Knowing, All-Wise.*"

Abu E'isa said that this hadeeth is hasan.

3017 ـ حدثنا أَحْمَدُ بنُ مَنِيعٍ أخبرنا هُشَيْمٌ أخبرنا عُثْمانُ البَتِّيُّ عن أبي الْخَلِيلِ عن أبي سَعِيدٍ قالَ: «أَصَبْنَا سَبَايَا يَوْمَ أَوْطَاسَ لَهُن أَزْوَاجٌ فِي قَوْمِهِنَّ، فَذَكَرُوا ذَلِكَ لِرَسول الله ﷺ فَنَزَلَتْ ﴿وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ. وَهَكَذَا رَوَى الثَّوْرِيُّ عن عُثْمانَ البَتِّيِّ عن أبي الْخَلِيلِ عن أبي سَعِيد الْخُدْرِيِّ عن النبيِّ ﷺ نَحْوَهُ، وَلَيْسَ فِي هَذا الْحَدِيثِ عن أبي عَلْقَمَةَ، وَلاَ أَعْلَمُ أَنَّ أَحداً ذَكَرَ أَبَا عَلْقَمَةَ فِي هذا الْحَدِيثِ إلاَّ مَا ذَكَرَ هَمَّامٌ عن قَتَادَةَ. وَأَبُو الْخَلِيلِ اسْمُهُ صَالِحُ بنُ أَبِي مَرْيَم.

3017- Abu Said Al-Khudr narrated that they had captured some non-believing women in the battle of Awtas that had husbands. They mentioned that to the Messenger of Allah (S.A.W.) and the above verse was revealed.

Abu E'isa said that this hadeeth is hasan.

3018 ـ حدثنا مُحَمَّدُ بنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ أخبرنا خَالِدُ بنُ الْحَارِثِ عن شُعْبَةَ حدثنا عُبَيْدُ الله بنُ أبي بَكْر بن أنس عن أنس بنِ مَالِكٍ عن النَّبيِّ ﷺ فِي الكَبَائِر قالَ: «الشِّرْكُ بالله وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَقَوْلُ الزُّورِ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ صحيحٌ. وَرَوَاهُ ابنُ عُبَادَةَ عن شُعْبَةَ وَقالَ عن عَبْدِ الله بنِ أبي بَكْر وَلاَ يَصِحُّ.

3018- Anas Ibn Malek (R.A.A.) narrated that the Prophet (S.A.W.) said that the major sins are "associating others with Allah, the mistreatment of the parents, killing the (innocent) soul, and telling lies".

Abu E'isa said that this hadeeth is hasan gharib sahih.

3019 ـ حدثنا حُمَيْدُ بنُ مَسْعَدَةَ بصريٌّ حدثنا بِشْرُ بنُ الْمُفَضَّلِ حدثنا الْجُرَيْرِيُّ عن عَبْدِ الرَّحْمَنِ بنِ أَبِي بَكْرَةَ عن أَبِيهِ قالَ: قالَ رَسولُ الله ﷺ: «أَلاَ أُحَدِّثُكُمْ بِأَكْبَرِ الكَبَائِرِ؟» قَالُوا: بَلَى يَا رَسُولَ الله قالَ: «الإِشْرَاكُ بالله وَعُقُوقُ الوَالِدَيْنِ،» قالَ: وَجَلَسَ وَكَانَ مُتكئاً

قالَ: «وَشَهَادَةُ الزُّورِ أَوْ قال قَوْلُ الزُّورِ،» قالَ فَمَا زَالَ رَسولُ الله ﷺ يَقُولُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَتَ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ صحيحٌ.

3019- Abu Bakra narrated that the Messenger of Allah (S.A.W.) said, "Should I tell you what the worst of the major sins are?" They said, "Tell us, oh Messenger of Allah (S.A.W.)." He (S.A.W.) said, "Associating others with Allah and mistreating parents." He (S.A.W.) sat up since he was reclining and said, "And giving false testimony -or false talk." He kept repeating it until they wished he would not repeat it again.

Abu E'isa said that this hadeeth is hasan sahih gharib.

3020 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ حدثنا يُونُسُ بنُ مُحمَّدٍ أخبرنا لَيْثُ بنُ سَعْدٍ عن هِشَامِ بنِ سَعْدٍ عن مُحَمَّدِ بنِ زَيْدِ بنِ مُهَاجِرِ بنِ قُنْفُذٍ التَّيْمِيِّ عن أبي أُمَامَةَ الأَنْصَارِيِّ عن عَبْدِ الله بنِ أُنَيْسٍ الْجُهَنِيِّ قالَ: قالَ رَسولُ الله ﷺ: «إنَّ مِنْ أَكْبَرِ الكَبَائِرِ الشِّرْكَ بالله وَعُقُوقَ الْوَالِدَيْنِ وَالْيَمِينَ الغَمُوسَ، وَمَا حَلَفَ حَالِفٌ بالله يَمِينَ صَبْرٍ، فَأَدْخَلَ فِيهَا مِثْلَ جَنَاحِ بَعُوضَةٍ إلاَّ جُعِلَتْ نُكْتَةً فِي قَلْبِهِ إِلَى يَوْمِ الْقِيَامَةِ».

قال أبو عيسى: وَأَبُو أُمَامَةَ الأَنْصَارِيُّ هُوَ ابنُ ثَعْلَبَةَ وَلاَ نَعْرِفُ اسْمَهُ وَقَدْ رَوَى عن النبيِّ ﷺ أَحَادِيثَ. هذا حديثٌ حسنٌ غريبٌ.

3020- Abdullah Ibn Unais Al-Juhani narrated that the Messenger of Allah (S.A.W.) said, "The worst of the major sins are associating others with Allah, mistreating parents, and the false witness. Anyone who gives his oath by Allah, and it is an oath that intentionally has in it as much as a mosquito's weight of falsity. It will become a black spot in his heart until the Day of Resurrection."

Abu E'isa said that this hadeeth is hasan gharib.

3021 ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ حدثنا مُحَمَّدُ بنُ جَعْفَرٍ حدثنا شُعْبَةُ عن فِرَاسٍ عن الشَّعْبِيِّ عن عَبْدِ الله بنِ عَمْرٍو عن النبيِّ ﷺ قالَ: «الكَبَائِرُ الإِشْرَاكُ بالله وَعُقُوقُ الْوَالِدَيْنِ أَوْ قالَ الْيَمِينُ الغَمُوسُ» شَكَّ شُعْبَةُ.

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3021- Abdullah Ibn Amr narrated that the Prophet (S.A.W.) said, "The major sins are associating others with Allah (S.W.T.) and mistreating parents." He also might have said, "...and the false oath." Shuba (one of the narrators) was not sure if he (S.A.W.) had said it or not.

3022 ـ حدثنا ابنُ أبي عُمَرَ أخبرنا سُفْيَانُ عن ابنِ أبي نَجِيحٍ عن مُجَاهِدٍ عن أُمِّ

سَلَمَةَ أَنَّهَا قَالَتْ: «يَغْزُو الرِّجَالُ، وَلاَ تَغْزُو النِّسَاءُ، وَإِنَّمَا لَنَا نِصْفُ الْمِيرَاثِ، فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى ﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ﴾ قَالَ مُجَاهِدٌ: وأَنْزَلَ فِيهَا ﴿إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ﴾ وَكَانَتْ أُمُّ سَلَمَةَ أَوَّلَ ظَعِينَةٍ قَدِمَتِ الْمَدِينَةَ مُهَاجِرَةً».

قال أبو عيسى: هذا حديثٌ مُرْسَل وَرَوَاهُ بَعْضُهُمْ عن ابن أبي نَجِيحٍ عن مُجَاهِدٍ مُرْسلاً أَنَّ أُمَّ سَلَمَةَ قَالَتْ كَذَا وَكَذَا.

3022- Mujahed narrated that Um Salama said (to the Messenger of Allah (S.A.W.)), "The men go to battle and women do not. We only get one half of what the men get in inheritance. Allah (S.W.T.) thus revealed, "*And wish not for the things in which Allah has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allah of His Bounty. Surely, Allah is Ever All-Knower of everything.*" (Verse 32) Mujahed said that Allah (S.W.T.) also revealed the verse concerning Um Salama, "*Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord - Allah), the men and the women who give Sadaqat (i.e. Zakat, and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the optional Nawafil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues Allah has prepared for them forgiveness and a great reward (i.e. Paradise).*" (Surah Al-Ahzab, verse 35) Mujahed also said that Um Salama was the first woman immigrant who rode a camel and arrived in Medina."

Abu E'isa said that this hadeeth is mursal (meaning that the narration does not reach Um Salama directly).

3023 - حدثنا ابنُ أبي عُمَرَ أخبرنا سُفْيَانُ عن عَمْرِو بنِ دِينَارٍ عن رَجُلٍ مِنْ وَلَدِ أُمِّ سَلَمَةَ قَالَتْ: «يَا رَسُولَ اللهِ لاَ أَسْمَعُ اللهَ ذَكَرَ النِّسَاءَ فِي الْهِجْرَةِ، فَأَنْزَلَ اللهُ تَبَارَكَ وَتَعَالَى ﴿أَنِّي لَآ أُضِيعُ عَمَلَ عَٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّنۢ بَعْضٍ﴾».

3023- A man from the children of Um Salama narrated that she had said, "Oh Messenger of Allah (S.A.W.), I do not hear that Allah (S.W.T.) mentioned the women that had immigrated?" Allah (S.W.T.) thus revealed, "*So their Lord accepted of them (their supplication and answered them), 'Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and*

suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allah, and with Allah is the best of rewards.'" (Surah Aal-I'mran, verse 195)

3024 - حدثنا هَنَّادٌ أخبرنا أَبُو الأَحْوَصِ عن الأَعْمَشِ عن إِبْرَاهِيمَ عن عَلْقَمَةَ قَالَ: قَالَ عَبْدُ الله: «أَمَرَنِي رَسُولُ الله ﷺ أَنْ أَقْرَأَ عَلَيْهِ وَهُوَ عَلَى المِنْبَرِ، فَقَرَأْتُ عَلَيْهِ مِنْ سُورَةِ النِّسَاءِ حَتَّى إِذَا بَلَغْتُ ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾﴾ غَمَزَنِي رَسُولُ الله ﷺ بِيَدِهِ فَنَظَرْتُ إِلَيْهِ وَعَيْنَاهُ تَدْمَعَانِ».

قال أبو عيسى: هَكَذَا رَوَى أَبُو الأَحْوَصِ عن الأَعْمَشِ عن إِبْرَاهِيمَ عن عَلْقَمَةَ عن عَبْدِ الله. وَإِنَّمَا هُوَ إِبْرَاهِيمُ عن عُبَيْدَةَ عن عَبْدِ الله.

3024- Alqama narrated that Abdullah said that the Messenger of Allah (S.A.W.) ordered him once to recite the Quran while he (S.A.W.) was on the pulpit. Abdullah recited until he got to a verse from Surah An-Nisa'; "*How (will it be) then, when We bring from each nation a witness and We bring you (Oh Muhammad (S.A.W.)) as a witness against these people?*" (Verse 41) The Prophet (S.A.W.) waved at Abdullah to stop, and Abdullah looked up and found that his (S.A.W.) eyes were tearful.

Abu E'isa said that the hadeeth was narrated from Al-Ahwas in this way.

3025 - حدثنا مَحْمُودُ بن غَيلاَنَ حدثنا مُعاوِيَةُ بنُ هِشَامٍ حدثنا سُفْيَانُ عن الأَعْمَشِ عن إِبْرَاهِيمَ عن عُبَيْدَةَ عن عَبْدِ الله قَالَ: قَالَ لِي رَسُولُ الله ﷺ: «اقْرَأْ عَلَيَّ.» فَقُلْتُ: يَا رَسُولَ الله أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أُنْزِلَ؟ قَالَ: «إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي، فَقَرَأْتُ سُورَةَ النِّسَاءِ حَتَّى بَلَغْتُ ﴿وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ شَهِيدًا﴾ قَالَ: فَرَأَيْتُ عَيْنَيِ النَّبِيِّ ﷺ تَهْمُلاَنِ».

قال أبو عيسى: هذا أَصَحُّ مِنْ حَدِيثِ أَبِي الأَحْوَصِ.

. . . - حدثنا سُوَيْدُ بنُ نَصْرٍ، أخبرنا ابنُ المُبَارَكِ، عن سُفْيَانَ عن الأَعْمَشِ نَحْوَ حَدِيثِ مُعَاوِيَةَ بنِ هِشَامٍ.

3025- Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) told him to recite the Quran for him. Abdullah (R.A.A.) said, "Oh Messenger of Allah (S.A.W.), how can I recite to you, and it was revealed to you?" He (S.A.W.) said, "I like to hear it from someone else." Abdullah recited Surah An-Nisa' until he reached the verse, "*How (will it be) then, when We bring from each nation a witness and We bring you (Oh Muhammad (S.A.W.)) as a witness against these people?*" Abdullah said that he looked at the Prophet (S.A.W.) and saw his eyes shedding tears.

Abu E'isa said that this hadeeth is stronger than the one narrated by Al-Ahwas.

3026 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ حدثنا عَبْدُ الرَّحْمَنِ بنُ سَعْدٍ، عن أبي جَعْفَرٍ الرَّازِيِّ، عن عَطَاءِ بنِ السَّائِبِ عن أبي عَبْدِ الرَّحْمنِ السُّلَمِيِّ، عن عَلِيِّ بنِ أبي طَالِبٍ قالَ: «صَنَعَ لَنَا عَبْدُ الرَّحْمَنِ بنُ عَوْفٍ طَعَاماً فَدَعَانَا وَسَقَانَا مِنَ الْخَمْرِ، فَأَخَذَتْ الْخَمْرُ مِنَّا وَحَضَرَتِ الصَّلاَةُ، فَقَدَّمُونِي فَقَرَأْتُ: قُلْ يَا أَيُّهَا الكَافِرُونَ لاَ أَعْبُدُ مَا تَعْبُدُونَ وَنَحْنُ نَعْبُدُ مَا تَعْبُدُونَ قال: فَأَنْزَلَ الله ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُوا۟ مَا تَقُولُونَ﴾.

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ صحيحٌ.

3026- Ali Ibn Abi Taleb (R.A.A.) narrated that Abdurrahman Ibn Ouf made them food once and invited them. He had wine for them. The wine got them a little drunk. When it was time to pray, they asked Ali to lead the prayers. He (R.A.A.) recited Surah Al-Kafirun and he got mixed up. He recited a verse incorrectly. He said, "Say, 'Oh disbelievers! I do not worship what you worship and we worship what you worship." Thus Allah (S.W.T.) revealed the verse, "*Oh you who believe! Approach not As-Salat (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janaba,(i.e. in a state of sexual impurity and have not yet taken a bath) except when traveling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum). Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving.*" (Verse 43)

Abu E'isa said that this hadeeth is hasan gharib sahih.

3027 ـ حدثنا قُتَيْبَةُ، حدثنا اللَّيْثُ عن ابنِ شِهَابٍ عن عُرْوَةَ بنِ الزُّبَيْرِ، أَنَّهُ حَدَّثَهُ أَنَّ عَبْدَ الله بنَ الزُّبَيْرِ حَدَّثَهُ: «أَنَّ رَجُلاً مِنَ الأَنْصَارِ خَاصَمَ الزُّبَيْرَ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ، فَقَالَ الأَنْصَارِيُّ سَرِّحِ الْمَاءَ يَمُرُّ، فَأَبَى عَلَيْهِ، فَاخْتَصَمُوا إِلَى رَسُولِ الله ﷺ، فَقَالَ رَسُولُ الله ﷺ للزُّبَيْرِ: «اسْقِ يَا زُبَيْرُ وَأَرْسِلِ الْمَاءَ إِلَى جَارِكَ»، فَغَضِبَ الأَنْصَارِيُّ، وَقَالَ: يَا رَسُولَ الله أَنْ كَانَ ابنَ عَمَّتِكَ؟ فَتَغَيَّرَ وَجْهُ رَسُولِ الله ﷺ ثُمَّ قالَ: «يَا زُبَيْرُ اسْقِ وَاحْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجُدُرِ،» فَقَالَ الزُّبَيْرُ: إِنِّي لأَحْسَبُ هَذِهِ الآيَةَ نَزَلَتْ فِي ذَلِكَ ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾» الآية.

قال أبو عيسى: سَمِعْتُ مُحَمَّداً يَقُولُ قَدْ رَوَى ابنُ وَهْبٍ هَذَا الْحَدِيثَ عن اللَّيْثِ بنِ سَعْدٍ، وَيُونُسُ عن الزُّهْرِيِّ عن عُرْوَةَ عن عَبْدِ الله بنِ الزُّبَيْرِ نَحْوَ هَذَا الْحَدِيثِ. وَرَوَى

شُعَيْبُ بنُ أبي حَمْزَةَ عن الزُّهْرِيِّ عن عُرْوَةَ عن الزُّبَيْرِ وَلَمْ يَذْكُرْ عن عَبْدِ الله بنِ الزُّبَيْرِ.

3027- It is narrated that Az-Zubair had a dispute with a man from Al-Ansar over a stream of water running through Az-Zubair's land in Shiraj Al-Harra. The Ansari man said to Az-Zubair, "Let the water pass through." Az-Zubair refused, and they went to the Messenger of Allah (S.A.W.) to solve their dispute. The Messenger of Allah (S.A.W.) said to Az-Zubair, "Water your plants, oh Zubair, and then let the water pass to your neighbor." The Ansari man got upset and said, "Oh Messenger of Allah (S.A.W.), you ruled in this manner because he is your cousin." The face of the Messenger of Allah changed, and he (S.A.W.) said, "Oh Zubair, water your plant and keep the water from running until it fills the walls of the garden." Az-Zubair later said, "By Allah, I think that the verse, '*But no, by your Lord, they can have no Faith, until they make you (Oh Muhammad (S.A.W.)) judge in all disputes between them and find in themselves no resistance against your decisions, and accept (them) with full submission,*' was revealed in regards to them."

Abu E'isa said that he heard Muhammad narrating the same hadeeth through another chain of narrators.

[م: 14، ت: 5]

3028 ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ، حدثنا مُحَمَّدُ بنُ جَعْفَرٍ، حدثنا شُعْبَةُ عن عَدِيِّ بنِ ثَابِتٍ، قالَ: سَمِعْتُ عبدَ الله بنَ يَزِيدَ يُحَدِّثُ عن زَيْدِ بنِ ثَابِتٍ أَنَّهُ قالَ فِي هَذِهِ الآيَةِ: ﴿فَمَا لَكُمْ فِى ٱلْمُنَٰفِقِينَ فِئَتَيْنِ﴾ قالَ: «رَجَعَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يَوْمَ أُحُدٍ فَكَانَ النَّاسُ فِيهِمْ فَرِيقَيْنِ فَرِيقٌ مِنْهُمْ، يَقُولُ: اقْتُلْهُمْ، وَفَرِيقٌ يَقُولُ: لاَ. فَنَزَلَتْ هَذِهِ الآيَةُ: ﴿فَمَا لَكُمْ فِى ٱلْمُنَٰفِقِينَ فِئَتَيْنِ﴾ فَقَالَ: إِنَّهَا طيبَةٌ، وَقَالَ: إِنَّهَا تَنْفِي الْخَبَثَ كَمَا تَنْفِي النَّارُ خَبَثَ الْحَدِيدِ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3028- Zaid Ibn Thabet narrated about the verse, "*Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allah has made to go astray? And he whom Allah has made to go astray, you will never find for him any way (of guidance).*" (Verse 88) It was revealed when a group of the companions of the Messenger of Allah (S.A.W.) became divided into two teams after they got back from the battle of Uhud. One team wanted the hypocrites be killed, and the others said that they should not be killed. Thus the above verse was revealed. He (S.A.W.) said, "(Medina) is the good city, and it expels all what is filthy in it just like the fire expels the impurities of the iron."

Abu E'isa said that this hadeeth is hasan sahih.

3029 ـ حدثنا الْحَسَنُ بنُ مُحمَّدٍ الزَّعْفَرَانِيُّ، أخبرنا شَبَابَةُ أخبرنا وَرْقَاءُ بنُ عُمَرَ، عن عَمْرِو بنِ دِينَارٍ، عن ابنِ عَبَّاسٍ، عن النَّبيِّ ﷺ قالَ: «يَجِيءُ المَقْتُولُ بِالْقَاتِلِ يَوْمَ الْقِيَامَةِ نَاصِيَتُهُ وَرَأْسُهُ بِيَدِهِ وَأَوْدَاجُهُ تَشْخَبُ دَماً يَقُولُ: يَا رَبِّ قَتَلَنِي هَذَا حَتَّى يُدْنِيَهُ مِنَ العَرْشِ»، قَالَ: فَذَكَرُوا لابنِ عَبَّاسٍ التَّوْبَةَ فَتَلاَ هَذِهِ الآيَةَ: ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ﴾ وقَالَ وَمَا نُسِخَتْ هَذِهِ الآيَةُ وَلاَ بُدِّلَتْ وَأَنَّى لَهُ التَّوْبَةُ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ. وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عن عَمْرِو بنِ دِينَارٍ، عن ابنِ عَبَّاسٍ نَحْوَهُ وَلَمْ يَرْفَعْهُ.

3029- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) said, "The murdered will bring his murderer on the Day of Resurrection carrying his head in his hand and blood will be running down his cheeks. The murdered will say, 'Oh Lord, this one has killed me,' as he approaches the Throne." They asked Ibn Abbas if the murderer could be forgiven. Ibn Abbas recited the verse, "*And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him.*" (Verse 93) Ibn Abbas said, "How can he be forgiven, since this verse was never cancelled or altered?"

Abu E'isa said that this hadeeth is hasan.

3030 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا عَبْدُ العَزِيزِ بنُ أبي رِزْمَةَ عن إسْرَائِيلَ، عن سِمَاكِ بنِ حَرْبٍ، عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قالَ: «مَرَّ رَجُلٌ مِنْ بَنِي سُلَيْمٍ عَلَى نَفَرٍ مِنْ أَصْحَابِ رَسولِ الله ﷺ وَمَعَهُ غَنَمٌ لَهُ، فَسَلَّمَ عَلَيْهِمْ، قَالُوا مَا سَلَّمَ عَلَيْكُمْ إلاَّ لِيَتَعَوَّذَ مِنْكُمْ، فَقَامُوا وَقَتَلُوهُ، وَأَخَذُوا غَنَمَهُ، فَأَتَوا بِهَا رَسُولَ الله ﷺ، فَأَنْزَلَ الله تَعَالَى ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا ضَرَبْتُمْ فِي سَبِيلِ ٱللَّهِ فَتَبَيَّنُواْ وَلَا تَقُولُواْ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ. وفي الْبَابِ عن أُسَامَةَ بن زَيْدٍ.

3030- Ibn Abbas (R.A.A.) narrated that a man from the Sulaim tribe passed by a group of the companions of the Prophet (S.A.W.). The man greeted them with salams, and they thought that he was an enemy and that he only greeted them to escape their punishment. Thus they killed him and took his sheep as bounty. They brought the sheep to the Prophet (S.A.W.), and Allah (S.W.T.) revealed the verse, "*Oh you who believe! When you go (to fight) in the Cause of Allah, verify (the truth), and say not to anyone who greets you (by embracing Islam), 'You are not a believer'; seeking the perishable goods of the worldly life. There are much more profits and booties with Allah. Even as he is now, so were you yourselves before till Allah conferred on you His Favors (i.e. guided you to Islam), therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do.*" (Verse 94)

Abu E'isa said that this hadeeth is hasan.

3031 ـ حدثنا مَحْمُودُ بنُ غَيْلاَنَ، حدثنا وَكِيعٌ، حدثنا سُفْيَانُ عن أبي إسْحَاقَ عن البَرَاءِ بنِ عَازِبٍ قالَ: «لَمَّا نَزَلَتْ ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ﴾ الآيَةَ جَاءَ عَمْرُو ابنُ أُمِّ مَكْتُومٍ إِلَى النَّبِيِّ ﷺ وَكَانَ ضَرِيرَ البَصَرِ، فَقَالَ: يَا رَسُولَ الله مَا تَأْمُرُنِي إني ضَرِيرُ البَصَرِ، فَأَنْزَلَ الله هَذِهِ الآيَةَ ﴿غَيْرُ أُوْلِى ٱلضَّرَرِ﴾ الآيَةِ، فَقَالَ النَّبِيُّ ﷺ: «إِيتُونِي بِالكَتِفِ وَالدَّوَاةِ أَو اللَّوْحِ وَالدَّوَاةِ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وَيُقَالُ عَمْرُو ابنُ أُمِّ مَكْتُومٍ، وَيُقَالُ عَبْدُ الله ابنُ أُمِّ مَكْتُومٍ وَهُوَ عَبْدُ الله بنُ زَائِدَةَ وَأُمُّ مَكْتُومٍ أُمُّهُ.

3031- Al-Baraa' Ibn Azeb narrated about when the verse, "*Not equal are those of the believers who sit (at home),*" the beginning of the verse 95. Amr Ibn Um Maktoum who was blind came to the Prophet (S.A.W.) and said, "What do you order me with, oh Messenger of Allah (S.A.W.)? I am blind." Then Allah (S.W.T.) revealed, "*...except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home) by a huge reward.*" (Verse 95) The Prophet (S.A.W.) said, "Bring me a shoulder bone (of a sheep on which they used to write) and the ink." He might have said, "...a board and the ink."

Abu E'isa said that this hadeeth is hasan sahih.

3032 ـ حدثنا الْحَسَنُ بنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ، حدثنا الْحَجَّاجُ بنُ مُحَمَّدٍ، عن ابنِ جُرَيْجٍ، أَخْبَرَنِي عَبْدُ الكَرِيمِ، سَمِعَ مِقْسَماً مَوْلَى عَبْدِ الله بنِ الْحَارِثِ يُحَدِّثُ، عن ابنِ عَبَّاسٍ أَنَّهُ قَالَ: ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُوْلِى ٱلضَّرَرِ﴾ ـ عن بَدْرٍ ـ وَالخَارِجُونَ إِلَى بَدْرٍ لَمَّا نَزَلَتْ غَزْوَةُ بَدْرٍ قَالَ عَبْدُ الله بنُ جَحْشٍ وَابنُ أُمِّ مَكْتُومٍ: إِنَّا أَعْمَيَانِ يَا رَسُولَ الله فَهَلْ لَنَا رُخْصَةٌ؟ فَنَزَلَتْ ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُوْلِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى ٱلْقَٰعِدِينَ دَرَجَةً﴾ فَهَؤُلاَءِ القَاعِدُونَ غَيْرُ أُولِي الضَّرَرِ ﴿وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ عَلَى ٱلْقَٰعِدِينَ أَجْرًا عَظِيمًا﴾ دَرَجَاتٍ مِنْهُ عَلَى القَاعِدِينَ مِنَ المُؤْمِنِينَ غَيْرُ أُولي الضَّرَرِ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ مِنْ هَذَا الْوَجْهِ مِن حَدِيثِ ابنِ عَبَّاسٍ. وَمِقْسَمٌ يُقَالُ هو مَوْلَى عَبْدِ الله بنِ الْحَارِثِ ويُقَالُ هو مَوْلَى عَبْدِ الله بنِ عَبَّاسٍ وَمِقْسَمٌ يُكْنَى أَبَا القَاسِمِ.

3032- Ibn Abbas (R.A.A.) narrated that the verse, "*Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame),*" was revealed about the battle of Badr and those people who did not participate in the fight. So when it was revealed Abdullah Ibn Jahsh and Abdullah Ibn Um Maktoum who were blind came to the Messenger of Allah (S.A.W.) and asked to be excused because they were blind. Thus the verse was revealed, "*Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame).*" Also the other part of the verse was revealed: "*Those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home).*" Ibn Abbas explained that the one sitting in their homes are not the handicapped ones. Ibn Abbas also explained that the part of the verse, "*Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home) by a huge reward,*" describes the difference in degrees between the Mujahedeen and the ones sitting in their homes but are able to fight.

Abu E'isa said that this hadeeth is hasan gharib.

3033 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، حدثني يَعْقُوبُ بنُ إبْرَاهِيمَ بنِ سَعْدٍ عن صَالِحِ بنِ كَيْسَانَ، عن ابنِ شِهَابٍ: حدثني سَهْلُ بنُ سَعْدٍ السَّاعِدِيُّ قَالَ: «رَأَيْتُ مَرْوَانَ بنَ الحَكَمِ جَالِساً فِي المَسْجِدِ فَأَقْبَلْتُ حَتَّى جَلَسْتُ إلَى جَنْبِهِ، فَأَخْبَرَنَا أنَّ زَيْدَ بنَ ثَابِتٍ أخْبَرَهُ أنَّ النَّبِيَّ ﷺ أمْلَى عَلَيْهِ ﴿لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُوْلِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ﴾، قَالَ: فَجاءَهُ ابنُ أُمِّ مَكْتُومٍ، وَهُوَ يُمِلُّهَا عَلَيَّ، فَقَالَ: يَا رَسُولَ الله، وَالله لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ، وَكَانَ رَجُلاً أَعْمَى، فَأَنْزَلَ الله عَلَى رَسُولِهِ ـ وَفَخِذُهُ عَلَى فَخِذِي ـ فَثَقُلَتْ حَتَّى هَمَّتْ تَرُضُّ فَخِذِي، ثُمَّ سُرِّيَ عَنْهُ فَأَنْزَلَ الله عَلَيْهِ ﴿غَيْرُ أُوْلِى ٱلضَّرَرِ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. [هكذا روى غير واحدٍ عن الزهري عن سهل بن سعدٍ نحو هذا وروى معمر عن الزهري هذا الحديث عن قبيصة بن ذؤيبٍ عن زيد بن ثابتٍ] وَفِي الْحَدِيثِ رِوَايَةُ رَجُلٍ مِنْ أصحَابِ النَّبِيِّ ﷺ عن رَجُلٍ مِنَ التَّابِعِينَ. رواه سَهْلُ بنُ سَعْدٍ الأَنْصَارِيُّ عن مَرْوانَ بنِ الْحَكَمِ. وَمَرْوانُ لَمْ يَسْمَعْ مِنَ النَّبِيِّ ﷺ وَهُوَ مِنَ التَّابِعِينَ.

3033- Zaid Ibn Thabet reported to Marwan Ibn Al-Hakam that the Prophet (S.A.W.) was dictating to him the verse, "*Not equal are those of the believers who sit (at home to) those who strive hard and fight in the Cause of Allah with their wealth and their lives.*" Zaid said that when the Prophet (S.A.W.) was dictating it, Ibn Maktoum entered. Ibn Maktoum said, "Oh Messenger of Allah (S.A.W.), by Allah (S.W.T.), if I could fight I would have." He was a blind man.

Thus Allah (S.W.T.) revealed something to His Messenger while the Prophet's thigh was resting against Zaid's thigh, and Zaid could feel the heaviness of the Prophet's thigh as he (S.A.W.) was receiving the revelation. When the Holy Ghost left him, Allah (S.W.T.) had revealed, "*Except those who are disabled (by injury or are blind or lame).*"

Abu E'isa said that this hadeeth is hasan sahih.

3034 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا عَبْدُ الرَّزَّاقِ، أخبرنا ابنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحمَنِ بنَ عَبْدِ الله بنِ أبي عَمَّارٍ يُحَدِّثُ عن عَبْدِ الله بنِ بَابَاهُ عن يَعْلَى بنِ أُمَيَّةَ قالَ: «قُلْتُ لِعُمَرَ إنَّمَا قَالَ الله ﴿أَن تَقْصُرُوا مِنَ الصَّلَوٰةِ إِنْ خِفْتُمْ﴾ وَقَدْ أَمِنَ النَّاسُ، فَقَالَ عُمَرُ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ الله ﷺ، فَقَالَ: «صَدَقَةٌ تَصَدَّقَ الله بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3034- Yaa'la Ibn Ummiah reported that he spoke to Omar Ibn Al-Khattab (R.A.A.) about this verse; "*And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salat (the prayer) if you fear that the disbelievers may put you in trial (attack you etc.), verily, the disbelievers are ever unto you open enemies.*" Yaa'la said that Muslims no longer feared the disbelievers (so they should not shorten their prayers anymore). Omar said that he had wondered the same thing before and had asked the Messenger of Allah (S.A.W.). He (S.A.W.) said, "It is a charity that Allah (S.W.T.) gave to you, so accept His charity."

Abu E'isa said that this hadeeth is hasan sahih.

3035 ـ حدثنا مَحمُودُ بنُ غَيْلاَنَ أخبرنا عَبْدُ الصَّمَدِ بنُ عَبْدِ الْوَارِثِ أخبرنا سَعِيدُ بنُ عُبَيْدٍ الْهُنَائِيُّ، أخبرنا عَبْدُ الله بنُ شَقِيقٍ: أخبرنا أَبُو هُرَيْرَةَ «أَنَّ رسولَ الله ﷺ نَزَلَ بَيْنَ ضَجْنَانَ وَعُسْفَانَ، فَقَالَ الْمُشْرِكُونَ إِنَّ لِهَؤُلاَءِ صَلاَةً هِيَ أَحَبُّ إِلَيْهِمْ مِنْ آبَائِهِمْ وَأَبْنَائِهِمْ، وَهِيَ الْعَصْرُ فَأَجْمِعُوا أَمْرَكُمْ فَمِيلُوا عَلَيْهِمْ مَيْلَةً وَاحِدَةً وَأَنَّ جِبْرَائِيلَ أتى النَّبِيَّ ﷺ فَأَمَرَهُ أَنْ يَقْسِمَ أَصْحَابَهُ شَطْرَيْنِ فَيُصَلِّيَ بِهِمْ، وَتَقُومَ طَائِفَةٌ أُخْرَى وَرَاءَهُمْ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ، ثُمَّ يَأْتِي الآخَرُونَ وَيُصَلُّونَ مَعَهُ رَكْعَةً وَاحِدَةً ثُمَّ يَأْخُذُ هَؤُلاَءِ حِذْرَهُمْ وَأَسْلِحَتَهُمْ فَتَكُونُ لَهُمْ رَكْعَةٌ رَكْعَةٌ وَلِرَسُولِ الله ﷺ رَكْعَتَانِ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ مِنْ حَدِيثِ عَبْدِ الله بنِ شَقِيقٍ، عن أبي هُرَيْرَةَ.

وفي البابِ عن عَبْدِ الله بنِ مَسْعُودٍ وَزَيْدِ بنِ ثَابِتٍ، وَابنِ عَبَّاسٍ وَجَابِرٍ وَأَبي عَيَّاشٍ الزُّرَقِيِّ وَابنِ عُمَرَ وَحُذَيْفَةَ وَأَبي بَكْرَةَ وَسَهْلِ بنِ أبي حَثْمَةَ. وَأَبُو عَيَّاشٍ الزُّرَقِيُّ

اسْمُهُ زَيْدُ بنُ الصَّامِتِ.

3035- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) had camped with the army between Dajnan and A'asufan, and the disbelievers said, "Those people have a prayer that is dearer to them than their fathers or sons. It is Asr prayers. So gather yourselves, and when they start the prayers, you can attack them collectively." Jibril came down to the Prophet and ordered him (S.A.W.) to divide his companions into two groups. He (S.A.W.) should lead the fist group in prayers while the second group stayed alert behind them and carried their arms. Then the second group would go and pray one raka'a behind him (S.A.W.) while the first group is in charge of guarding them. Thus each group would have prayed one raka'a with the Prophet (and another on their own), and the Messenger of Allah (S.A.W.) would pray two raka'as.

Abu E'isa said that this hadeeth is hasan gharib.

3036 - حدثنا الْحَسَنُ بنُ أَحْمَدَ بنِ أبي شُعَيْبٍ أبُو مُسْلِمٍ الْحَرَّانِيُّ، أخبرنا مُحَمَّدُ بنُ سَلَمَةَ الْحَرَّانِيُّ، أخبرنا مُحَمَّدُ بنُ إسْحَاقَ عن عَاصِمِ بنِ عُمَرَ بنِ قَتَادَةَ عن أبِيهِ عن جَدِّهِ قَتَادَةَ بنِ النُّعْمَانِ، قالَ: «كَانَ أهْلُ بَيْتٍ مِنَّا يُقَالُ لَهُمْ بَنُو أُبَيْرِقٍ بِشْرٌ وَبُشَيْرٌ وَمُبَشِّرٌ، وَكَانَ بُشَيْرٌ رَجُلاً مُنَافِقاً، يَقُولُ الشِّعْرَ يَهْجُو بِهِ أصْحَابَ النَّبِيِّ ﷺ ثُمَّ يَنْحَلُهُ بَعْضَ العَرَبِ، ثُمَّ يَقُولُ: قالَ فُلاَنٌ كَذَا وَكَذَا، فَإِذَا سَمِعَ أصْحَابُ رَسولِ الله ﷺ ذَلِكَ الشِّعْرَ، قالُوا: والله مَا يَقُولُ هَذَا الشِّعْرَ إلاَّ هَذَا الْخَبِيثُ أوْ كَمَا قالَ الرَّجُلُ وَقَالُوا: ابنُ الأبَيْرِقِ قَالَهَا. قَالَ وَكَانُوا أهْلَ بَيْتِ حَاجَةٍ وَفَاقَةٍ فِي الْجَاهِلِيَّةِ وَالإسْلاَمِ، وَكَانَ النَّاسُ إنَّمَا طَعَامُهُمْ بِالْمَدِينَةِ التَّمْرُ وَالشَّعِيرُ، وَكَانَ الرَّجُلُ إذَا كَانَ لَهُ يَسَارٌ فَقَدِمَتْ ضَافِطَةٌ مِنَ الشَّامِ مِنَ الدَّرْمَكِ ابْتَاعَ الرجُلُ مِنْهَا فَخَصَّ بِهَا نَفْسَهُ، وَأمَّا الْعِيَالُ فَإِنَّمَا طَعَامُهُمْ التَّمْرُ وَالشَّعِيرُ، فَقَدِمَتْ ضَافِطَةٌ مِنَ الشَّامِ فَابْتَاعَ عَمِّي رِفَاعَةُ بنُ زَيْدٍ حِمْلاً مِنَ الدَّرْمَكِ فَجَعَلَهُ فِي مَشْرَبَةٍ لَهُ وَفِي الْمَشْرَبَةِ سِلاَحٌ، دِرْعٌ وَسَيْفٌ، فَعُدِيَ عَلَيْهِ مِنْ تَحْتِ الْبَيْتِ، فَنُقِّبَتِ الْمَشْرَبَةُ وَأُخِذَ الطَّعَامُ وَالسِّلاَحُ. فَلَمَّا أصْبَحَ أتَانِي عَمِّي رِفَاعَةُ، فَقَالَ: يَا ابنَ أخِي إنَّهُ قَدْ عُدِيَ عَلَيْنَا فِي لَيْلَتِنَا هَذِهِ، فَنُقِّبَتْ مَشْرَبَتُنَا وَذُهِبَ بِطَعَامِنَا وَسِلاحِنَا، قَالَ: فَتَحَسَّسْنَا فِي الدَّارِ وَسَأَلْنَا فَقِيلَ لَنَا قَدْ رَأَيْنَا بَنِي أُبَيْرِقٍ اسْتَوْقَدُوا فِي هَذِهِ اللَّيْلَةِ، وَلاَ نَرَى فِيمَا نَرَى إلاَّ عَلَى بَعْضِ طَعَامِكُمْ، قالَ: وَكَانَ بَنُو أُبَيْرِقٍ، قالُوا - وَنَحْنُ نَسْأَلُ فِي الدَّارِ - وَالله ما نُرَى صَاحِبَكُمْ إلاَّ لَبِيدَ بنَ سَهْلٍ «رَجُلٌ مِنَّا، لَهُ صَلاَحٌ وَإسْلاَمٌ» فَلَمَّا سَمِعَ لَبِيدٌ اخْتَرَطَ سَيْفَهُ، وَقَالَ: أنَا أسْرِقُ؟ فَوَالله لَيُخَالِطَنَّكُمْ هَذَا السَّيْفُ أوْ لَتُبَيِّنُنَّ هَذِهِ السَّرِقَةَ. قَالُوا: إلَيْكَ عَنَّا أيُّهَا الرَّجُلُ فَمَا أنْتَ بِصَاحِبِهَا فَسَأَلْنَا فِي الدَّارِ حَتَّى لَمْ نَشُكَّ أنَّهُمْ أصْحَابُهَا، فَقَالَ لِي عَمِّي يَا ابْنَ أخِي لَوْ أتَيْتَ رَسولَ الله ﷺ فَذَكَرْتَ ذَلِكَ لَهُ. قالَ قَتَادَةُ فَأتَيْتُ رَسولَ الله ﷺ فَقُلْتُ إنَّ أهْلَ بَيْتٍ مِنَّا أهْلَ جَفَاءٍ عَمَدُوا

إِلَى عَمِّي رِفَاعَةَ بنِ زَيْدٍ فَنَقَبُوا مَشْرَبَةً لَهُ وَأَخَذُوا سِلاَحَهُ وَطَعَامَهُ فَلْيَرُدُّوا عَلَيْنَا سِلاَحَنَا، فَأَمَّا الطَّعَامُ فَلاَ حَاجَةَ لَنَا فِيهِ، فَقَالَ النَّبِيُّ ﷺ: «سَآمُرُ فِي ذَلِكَ» فَلَمَّا سَمِعَ بَنُو أُبَيْرِقٍ أَتَوْا رَجُلاً مِنْهُمْ، يُقَالُ لَهُ: أُسَيْرُ بنُ عُرْوَةَ فَكَلَّمُوهُ فِي ذَلِكَ وَاجْتَمَعَ فِي ذَلِكَ نَاسٌ مِنْ أَهْلِ الدَّارِ، فَقَالُوا: يَا رَسُولَ الله إِنَّ قَتَادَةَ بنَ النُّعْمَانِ وَعَمَّهُ عَمَدَا إِلَى أَهْلِ بَيْتٍ مِنَّا أَهْلِ إِسْلاَمٍ وَصَلاَحٍ يَرْمُونَهُمْ بِالسَّرِقَةِ مِنْ غَيْرِ بَيِّنَةٍ، وَلاَ ثَبْتٍ. قَالَ قَتَادَةُ: فَأَتَيْتُ رَسُولَ الله ﷺ فَكَلَّمْتُهُ فَقَالَ: «عَمِدتَ إِلَى أَهْلِ بَيْتٍ ذُكِرَ مِنْهُمْ إِسْلاَمٌ وَصَلاَحٌ تَرْمِيهِمْ بِالسَّرِقَةِ عَلَى غَيْرِ ثَبْتٍ وَبَيِّنَةٍ». قَالَ فَرَجَعْتُ وَلَوَدِدْتُ أَنِّي خَرَجْتُ مِنْ بَعْضِ مَالِي وَلَمْ أُكَلِّمْ رسولَ الله ﷺ فِي ذَلِكَ، فَأَتَانِي عَمِّي رِفَاعَةُ، فَقَالَ: يَا ابنَ أَخِي مَا صَنَعْتَ، فَأَخْبَرْتُهُ بِمَا قَالَ لِي رسولُ الله ﷺ، فَقَالَ الله المُسْتَعَانُ، فَلَمْ يَلْبَثْ أَنْ نَزَلَ القُرْآنُ: ﴿إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُ وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا﴾ بَنِي أُبَيْرِقٍ ﴿وَٱسْتَغْفِرِ ٱللَّهَ﴾ مِمَّا قُلْتَ لِقَتَادَةَ ﴿إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿١٠٦﴾ وَلَا تُجَٰدِلْ عَنِ ٱلَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ﴿١٠٧﴾ يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ ٱللَّهِ وَهُوَ مَعَهُمْ﴾ - إِلَى قَوْلِهِ ﴿رَّحِيمًا﴾ أَيْ لَو اسْتَغْفَرُوا الله لَغَفَرَ لَهُمْ ﴿وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُۥ عَلَىٰ نَفْسِهِۦ﴾ إِلَى قَوْلِهِ و ﴿إِثْمًا مُّبِينًا﴾ قَوْلَهُمْ ﴿وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكَ وَرَحْمَتُهُۥ﴾ إِلَى قَوْلِهِ ﴿فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾ فَلَمَّا نَزَلَ القُرْآنُ أُتِيَ رَسُولُ الله ﷺ بِالسِّلاَحِ فَرَدَّهُ إِلَى رِفَاعَةَ. فَقَالَ قَتَادَةُ: لَمَّا أَتَيْتُ عَمِّي بِالسِّلاَحِ، وَكَانَ شَيْخاً قَدْ عَشَا أَوْ عَسَا - الشَّكُّ مِنْ أَبِي عِيسَى - فِي الجَاهِلِيَّةِ، وَكُنْتُ أُرَى إِسْلاَمَهُ مَدخولاً، فَلَمَّا أَتَيْتُهُ قَالَ: يَا ابنَ أَخِي هُوَ فِي سَبِيلِ الله، فَعَرَفْتُ أَنَّ إِسْلاَمَهُ كَانَ صَحِيحاً، فَلَمَّا نَزَلَ القُرْآنُ لَحِقَ بُشَيْرٌ بِالمُشْرِكِينَ، فَنَزَلَ عَلَى سُلاَفَةَ بِنْتِ سَعْدِ بنِ سُمَيَّةَ، فَأَنْزَلَ الله تَعَالَى: ﴿وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ ﴿١١٦﴾ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ﴿١١٧﴾ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا﴾ فَلَمَّا نَزَلَ عَلَى سُلاَفَةَ رَمَاهَا حَسَّانُ ابنُ ثَابِتٍ بِأَبْيَاتٍ مِنْ شِعْرٍ، فَأَخَذَتْ رَحْلَهُ فَوَضَعَتْهُ عَلَى رَأْسِهَا، ثُمَّ خَرَجَتْ بِهِ فَرَمَتْ بِهِ فِي الأَبْطَحِ، ثُمَّ قَالَتْ: أَهْدَيْتَ لِي شِعْرَ حَسَّانَ مَا كُنْتُ تَأْتِينِي بِخَيْرٍ».

قال أبو عيسى: هذا حديثٌ غريبٌ لاَ نَعْلَمُ أحداً أَسْنَدَهُ غَيْرَ مُحَمَّدِ بنِ سَلَمَةَ الحَرَّانِيِّ. وَرَوَى يُونُسُ بنُ بُكَيْرٍ وَغَيْرُ وَاحِدٍ هَذَا الحَدِيثَ، عن مُحَمَّدِ بنِ إِسْحَاقَ، عن عَاصِمِ بنِ عُمَرَ بنِ قَتَادَةَ مُرْسلاً لَمْ يَذْكُرُوا فِيهِ عن أَبِيهِ عن جَدِّهِ. وَقَتَادَةُ بنُ النُّعْمَانِ هوَ أَخُو أَبِي سَعِيدٍ الخُدْرِيِّ لأُمِّهِ. وَأَبُو سَعِيدٍ اسْمُهُ سَعْدُ بنُ مَالِكِ بنِ سِنَانٍ.

3036-Qutada Ibn An-Nu'man narrated that there was a household from his tribe who were from the family of Ubairek. They had three sons; Bishr, Bushair, and Mubashar. Bushair was a hypocrite, and he used to recite poetry that

insulted the companions of the Messenger of Allah (S.A.W.). He would then falsely refer it to certain Arabs and say that a certain other person had recited this poetry. When the companions used to hear the poetry, they would recognize that it was the filthy Bushair who really had said it. The family of Ubairek was a poor one during both the Jahili and the Islamic times. People in Medina lived basically on dates and barley.

During those times, if a man had money, and the convoy arrived carrying Darmac (higher quality wheat), he would keep it for himself and only feed his children dates and barley. One time, a convoy carrying Darmac arrived, and Qutada's uncle, Rifa'a, bought a case of Darmac wheat and stored it in a sack that contained his weapon, shield, and sword. Later, his house was robbed and the sack with the food and the weapons were stolen. The next morning, Rifa'a came to Qutada and said, "Oh nephew, we were robbed last night, and our sac was taken with the food and the weapons." Qutada said that they asked around and were told that the sons of Ubairek were seen lighting a fire and that the food that they had with them that night fit the description of Rifa'a's food.

Before that the sons of Ubairek had been asked if they had seen anything suspicious, and they accused Labeed Ibn Sahl who was known to be a righteous Muslim man. When Labeed heard that he was falsely accused by them, he took his sword and said, "Me, a thief? By Allah, this sword will cut you or you will confess to whoever has really committed this thievery." The sons of Ubairek said, "Leave us alone, you are not the one." Qutada and his uncle kept asking around until they had no doubt that it was the sons of Ubairek who had committed the crime. Rifa'a asked Qutada to go tell the Messenger of Allah (S.A.W.) about the incident. Qutada went to the Messenger of Allah (S.A.W.) and said, "A family from among our tribe is a people of bad conduct. They went to my uncle's house Rifa'a, broke a case of food and weapons and stole them. Make them return his weapons, but keep the food since we do not need it." The Prophet (S.A.W.) said, "I will order them to do that."

When the sons of Ubairek heard that the news had reached the Prophet (S.A.W.), they went to a prominent man from among them called Usair Ibn Urwa and asked to him to take a delegation from their family and talk to the Prophet (S.A.W.). They went and said to the Prophet (S.A.W.), "Oh Messenger of Allah (S.A.W.), Qutada Ibn An-Nu'man and his uncle are accusing a family known for their Islam and righteousness of thievery without evidence or a proof." Qutada went to the Messenger of Allah to speak with him and the Prophet (S.A.W.) said to him, "You purposely accused a house known for their Islam and righteousness with thievery without evidence or proof." Qutada said, "I went back home wishing that I had lost some of my money and never had told the Messenger of Allah (S.A.W.) about the incident." His uncle Rifa'a soon came asking about what the Messenger of Allah (S.A.W.) had done for him.

Qutada told him what had happened and Rifa'a said, "Allah (S.W.T.) is the Best Supporter." Soon Quranic verses were revealed; "*Surely, We have sent down to you (Oh Muhammad (S.A.W.)) the Book (this Quran) in truth that you might judge between men by that which Allah has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous.*" (Verse 105) It referred to the family of Ubairek. "*And seek the Forgiveness of Allah, certainly Allah is Ever Oft-Forgiving, Most Merciful.*" (Verse 106) This meant to ask forgiveness for what he (S.A.W.) had said to Qutada. "*And argue not on behalf of those who deceive themselves. Verily, Allah does not like anyone who is a betrayer, sinner. They may hide (their crimes) from men, but they cannot hide (them) from Allah; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allah ever encompasses what they do. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allah, or who will then be their defender? And whoever does evil or wrongs himself but afterwards seeks Allah's Forgiveness, he will find Allah Oft-Forgiving, Most Merciful.*" (Verses 107 - 110) These verses meant that if they had asked forgiveness from Allah then He (S.W.T.) would have forgave them. "*And whoever earns sin, he earns it only against himself. And Allâh is Ever All-Knowing, All-Wise. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.*" (Verses 111- 112) These verses addressed Labeed. "*Had not the Grace of Allah and His Mercy been upon you (Oh Muhammad (S.A.W.)) a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allah has sent down to you the Book (The Quran), and Al-Hikmah (Islamic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allah unto you (Oh Muhammad (S.A.W.)).* (Verse 113)

When the above verses were revealed, the Messenger of Allah (S.A.W.) took the weapons from them and sent them to Rifa'a. Qutada said that he took the weapons to deliver them to Rifa'a who was an old man and had spent most of his life in Jahiliya times. Qutada though that his Islam was not strong, but Rifa'a brought the weapons back to him and said, "Oh nephew, give those weapons for the sake of Allah (S.W.T.)." On that day he knew that his uncle's faith was strong.

After those verses were revealed Bushair left to live among the infidels. He first stayed with Sulafa Bint Saad Ibn Sumiah, so the verses were revealed to the Messenger of Allah (S.A.W.), "*And whoever contradicts and opposes the Messenger (Muhammad (S.A.W.)) after the right path has been shown clearly to him and follows other than the believers' way, We shall keep him in the path he has*

chosen, and burn him in Hell - what an evil destination! Verily! Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away." (Verses 115-116) Also, when Bushair stayed with Sulafa, Hassan Ibn Thabet (the Prophet's poet) recited bad poetry about her. So she took Bushair's saddle and threw out and said, "You have caused me the troubles of Hassan's poetry! You have never brought me any good!"

Abu E'isa said that this hadeeth is gharib.

3037 ـ حدثنا خَلاَّدُ بنُ أَسْلَمَ البَغْدَادِيُّ، أخبرنا النَّضْرُ بنُ شُمَيْلٍ عن إِسْرَائِيلَ عن ثُوَيْرٍ وَهُوَ ابنُ أَبي فَاخِتَةَ عن أَبِيهِ عن عَلِيِّ بنِ أَبي طَالِبٍ قالَ: «مَا فِي القُرْآنِ آيَةٌ أَحَبُّ إِلَيَّ مِنْ هَذِهِ الآيَةِ: ﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾».

قال: هذا حديثٌ حسنٌ غريبٌ. وأَبُو فَاخِتَةَ اسْمُهُ سَعِيدُ بنُ عِلاَقَةَ وَثُوَيْرٌ يُكْنَى أَبَا جَهْمٍ، وَهُو كُوفِيٌّ رَجُلٌ من التابعين، وَقَدْ سَمِعَ مِن ابنِ عُمَرَ، وَابنِ الزُّبَيْرِ وَابنِ مَهْدِيٍّ كَانَ يَغْمِزُه قَلِيلاً.

3037- It is narrated that Ali Ibn Abi Taleb had said, "There is no verse in the Quran that I like more than this verse; '*Verily! Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives to whom He wills the sins other than that.*'"

Abu E'isa said that this hadeeth is gharib.

3038 ـ حدثنا محمدُ بنُ يحيى بن أبي عُمَرَ وَعَبْدُ الله بنُ أبي زِيَادٍ، المَعْنَى وَاحِدٌ قالاَ أخبرنا سُفْيَانُ بنُ عُيَيْنَةَ، عن ابنِ مُحَيْصِنٍ، عن مُحَمَّدِ بنِ قَيْسِ بنِ مَخْرَمَةَ عن أبي هُرَيْرَةَ قالَ: «لَمَّا نَزَلَتْ ﴿مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ﴾ شَقَّ ذَلِكَ عَلَى المُسْلِمِينَ فَشَكَوْا ذَلِكَ إِلَى النَّبِيِّ ﷺ، فَقَالَ: «قَارِبُوا وَسَدِّدُوا. وَفِي كلِّ مَا يُصِيبُ المُؤْمِنَ كَفَّارَةٌ حَتَّى الشَّوْكَةِ يُشَاكُهَا وَالنَّكْبَةِ يُنْكَبُهَا». قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ. ابنُ مُحَيْصِنٍ هو عُمَرُ بنُ عَبْدِ الرَّحْمٰنِ بن مُحَيْصِنٍ.

3038- Abu Huraira (R.A.A.) narrated that when the verse, "*It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah,*" (Verse 123) was revealed, it was hard on the Muslims. They complained to the Prophet (S.A.W.) who said, "Do your best and (remember) that there is an act that makes up for every sin, even including the splinter that pinches the (believer) or the adversity that he faces."

Abu E'isa said that this hadeeth is hasan gharib.

3039 ـ حدثنا يَحْيَى بنُ مُوسَى وَعَبْدُ بنُ حُمَيْدٍ قالاَ: حدثنا رَوْحُ بنُ عُبَادَةَ، عن مُوسَى بنِ عُبَيْدَةَ: أخبرني مَوْلَى ابنِ سِبَاعٍ قالَ: سَمِعْتُ عَبْدَ الله بنَ عُمَرَ يُحَدِّثُ عن أبي بَكْرٍ الصِّدِّيقِ قالَ: «كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَأُنْزِلَتْ عَلَيْهِ هَذِهِ الآيَةُ: ﴿مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ وَلَا يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ فَقَالَ رسولُ الله ﷺ: «يَا أَبَا بَكْرٍ أَلاَ أُقْرِئُكَ آيَةً أُنْزِلَتْ عَلَيَّ؟» قُلْتُ: بَلَى يَا رَسُولَ الله: قالَ: فَأَقْرَأَنِيهَا فَلاَ أَعْلَمُ إِلاَّ أَنِّي وَجَدْتُ فِي ظَهْرِي انْقِصَاماً فَتَمَطَّأْتُ لَهَا، فَقَالَ رَسولُ الله ﷺ «مَا شَأْنُكَ يَا أَبَا بَكْرٍ؟» قُلْتُ يَا رَسُولَ الله بِأَبِي أَنْتَ وَأُمِّي وَأَيُّنَا لَمْ يَعْمَلْ سُوءًا وَإِنَّا لَمَجْزِيُّونَ بِمَا عَمِلْنَا؟ فَقَالَ رَسُولُ الله ﷺ: «أَمَّا أَنْتَ يَا أَبَا بَكْرٍ وَالمُؤْمِنُونَ، فَتُجْزَوْنَ بِذَلِكَ فِي الدُّنْيَا حَتَّى تَلْقَوا الله، وَلَيْسَ لَكُمْ ذُنُوبٌ، وَأَمَّا الآخَرُونَ فَيَجْتَمِعُ ذَلِكَ لَهُمْ، حَتَّى يُجْزَوْا بِهِ يَوْمَ القِيَامَةِ».

قال أبو عيسى: هذا حديثٌ غريبٌ. وَفِي إِسْنَادِهِ مَقَالٌ، وَمُوسَى بنُ عُبَيْدَةَ يُضَعَّفُ فِي الْحَدِيثِ، ضَعَّفَهُ يَحْيَى بنُ سَعِيدٍ وَأَحْمَدُ بنُ حَنْبَلٍ، وَمَوْلَى ابنِ سِبَاعٍ مَجْهُولٌ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عن أبي بَكْرٍ، وَلَيْسَ لَهُ إِسْنَادٌ صحيحٌ أيضاً. وَفِي البَابِ عن عَائِشَةَ.

3039- Abdullah Ibn Omar heard Abu Bakr As-Siddiq (R.A.A.) narrate that he was with the Prophet (S.A.W.) when the verse, "*It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah,*" was revealed. The Messenger of Allah (S.A.W.) said to him, "Oh Abu Bakr, do you want me to teach you a verse that was just revealed to me?" Abu Bakr said, "Yes, oh Messenger of Allah (S.A.W.)." When he (S.A.W.) recited it, Abu Bakr felt like it was breaking his back, so he was slow in learning it. The Messenger of Allah (S.A.W.) said, "What is wrong with you, oh Abu Bakr?" Abu Bakr said, "Oh Messenger of Allah, with my father and my mother, who amongst us does not commit a sin? Are we punished for every bad deed we commit?" The Messenger of Allah (S.A.W.) said, "As for you, oh Abu Bakr, and the believers, you will pay in this life for your sins until you will meet your Allah (S.W.T.) with no sins on you. As for the others, all their sins will be added to them until they will be punished for them on the Day of Resurrection."

Abu E'isa said that this hadeeth is gharib. Musa Ibn Ubaida (one of the narrators) makes this hadeeth a week hadeeth.

3040 ـ حدثنا محمدُ بنُ المُثَنَّى حدثنا أَبُو دَاوُدَ الطَّيَالِسِي، أخبرنا سُلَيْمَانُ بنُ مُعَاذٍ عن سِمَاكٍ، عن عِكْرِمَةَ عن ابنِ عَبَّاسٍ قَالَ: «خَشِيَتْ سَوْدَةُ أَنْ يُطَلِّقَهَا النَّبِيُّ ﷺ، فَقَالَتْ: لاَ تُطَلِّقْنِي وَأَمْسِكْنِي وَاجْعَلْ يَوْمِي لِعَائِشَةَ، فَفَعَلَ فَنَزَلَتْ ﴿فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا

صُلْحًا وَالصُّلْحُ خَيْرٌ﴾ فَمَا اصْطَلَحَا عَلَيْهِ مِنْ شَيْءٍ فَهُوَ جَائِزٌ» كأنه من قول ابن عباس.

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ غريبٌ.

3040- Ibn Abbas (R.A.A.) narrated that Sawda was afraid that the Prophet (S.A.W.) was going to divorce her. She said to the Prophet (S.A.W.), "Do not divorce me and you can spend my day with A'isha." So he (S.A.W.) did. The verse was then revealed, "*And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allah is Ever Well-Acquainted with what you do.*" (Verse 128) Ibn Abbas might have said that any agreement that they reach is considered valid.

Abu E'isa said that this hadeeth is hasan gharib.

3041 - حدثنا عَبْدُ بنُ حُمَيْدٍ، حدثنا أَبُو نُعَيْمٍ، حدثنا مَالِكُ بنُ مِغْوَلٍ عن أبي السَّفَرِ عن البَرَاءِ قالَ: «آخِرُ آيَةٍ أُنْزِلَتْ أَوْ آخِرُ شَيْءٍ أُنْزِلَ ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ. وَأَبُو السَّفَرِ اسْمُهُ سَعِيدُ بنُ أَحْمَدَ، وَيُقَالُ ابنُ يُحْمِدَ الثَّوْرِيُّ.

3041- Al-Baraa' (R.A.A.) narrated that the last verse to be revealed was, "*They ask you for a legal verdict. Say, 'Allah directs (thus) about Al-Kalalah (those who leave neither descendants nor ascendants as heirs). If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allah make clear to you (His Law) lest you go astray. And Allah is the All-Knower of everything.*'" (Verse 176)

Abu E'isa said that this hadeeth is hasan.

3042 - حدثنا عَبْدُ بنَ حُمَيْدٍ، أخبرنا أَحْمَدُ بنُ يُونُسَ، عن أبي بَكْرِ بنِ عَيَّاشٍ عن أبي إِسْحَاقَ عن البَرَاءِ قَالَ: «جَاءَ رَجُلٌ إِلَى رسولِ الله ﷺ فَقَالَ: يَا رَسُولَ الله ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ﴾ فَقَالَ لهُ النَّبِيُّ ﷺ: «تُجْزِئُكَ آيَةُ الصَّيْفِ».

3042- Al-Baraa' narrated that a man came to the Messenger of Allah (S.A.W.) and said, "*They ask you for a legal verdict. Say, 'Allah directs (thus) about Al-Kalalah (those who leave neither descendants nor ascendants as heirs).*'" The Prophet (S.A.W.) said, "The verse of the summer suffices you (two verses were revealed regarding the Kalalah; one in the winter and verse 176 was

revealed in the summer)."

6 ـ باب وَمِنْ سُورَةِ الْمَائِدَةِ [م: 1، ت: 6]

3043 ـ حدثنا ابنُ أبي عُمَرَ، حدثنا سُفْيَانُ، عن مِسْعَرٍ وَغَيْرِهِ، عن قَيْسِ بنِ مُسْلِمٍ، عن طَارِقِ بنِ شِهَابٍ قالَ: «قالَ رَجُلٌ مِنَ الْيَهُودِ لِعُمَرَ بنِ الْخَطَّابِ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ عَلَيْنَا أُنْزِلَتْ هَذِهِ الآيَةُ: ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ لاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيداً، فَقَالَ عُمَرُ إِنِّي لأَعْلَمُ أَيَّ يَوْمٍ أُنْزِلَتْ هَذِهِ الآيَةُ؛ أُنْزِلَتْ يَوْمَ عَرَفَةَ فِي يَوْمِ الْجُمُعَةِ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

(6) Verses Revealed from Surah Al-Maeda (the Last Supper)

3043- Tarek Ibn Shehab narrated that a Jewish man said to Omar Ibn Al-Khattab, "Oh Commander of the Believers, if the verse, '*This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion,*' (part of verse 3) was revealed on us we would have taken the day of its revelation a holiday." Omar Ibn Al-Khattab (R.A.A.) said to him, "I know the day this verse was revealed; it was revealed on the day of Arafat that was a Friday (the Adha holiday; Friday is also a holiday)."

Abu E'isa said that this hadeeth is hasan sahih.

3044 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، حدثنا يَزِيدُ بنُ هَارُونَ، حدثنا حَمَّادُ بنُ سَلَمَةَ، عن عَمَّارِ بنِ أبي عَمَّارٍ قالَ: «قَرَأَ ابنُ عَبَّاسٍ ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ وَعِنْدَهُ يَهُودِيٌّ فَقَالَ: لَوْ أُنْزِلَتْ هَذِهِ الآيَةُ عَلَيْنَا لاتَّخَذْنَا يَوْمَهَا عِيداً، قال ابنُ عَبَّاسٍ: فَإِنَّهَا نَزَلَتْ فِي يَوْمِ عِيدَيْنِ: فِي يَوْمِ الْجُمُعَةِ وَيَوْمِ عَرَفَةَ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ مِنْ حَدِيثِ ابنِ عَبَّاسٍ وهو صحيح.

3044- Ammar Ibn Abi Amer narrated that Ibn Abbas recited the verse, "*This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion,*" in the presence of a Jewish man. The Jewish man said, "If this verse was revealed on us we would have taken the day of its revelation a holiday." Ibn Abbas said, "It was revealed on a holiday; a Friday that coincided with Arafat day."

Abu E'isa said that this hadeeth is hasan gharib taken from Ibn Abbas which is a sahih hadeeth.

3045 ـ حدثنا أَحْمَدُ بنُ مَنِيعٍ، حدثنا يَزِيدُ بنُ هَارُونَ، حدثنا مُحَمَّدُ بنُ إِسْحَاقَ، عن أبي الزِّنَادِ عن الأَعْرَجِ عن أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللهِ ﷺ: «يَمِينُ الرَّحْمَنِ مَلأى

سَحَّاءُ لاَ يَغِيضُهَا اللَّيْلُ وَالنَّهَارُ، قَالَ: أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاوَاتِ، فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَمِينِهِ وَعَرْشُهُ عَلَى الْمَاءِ وَبِيَدِهِ الأُخْرَى الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وهَذَا الْحَدِيثُ فِي تَفْسِيرِ هَذِهِ الآيَةِ ﴿وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ﴾ الآيَةَ وَهَذَا حديث قد روته الأَئِمَّةُ يُؤْمَنُ بِهِ كَمَا جَاءَ مِنْ غَيْرِ أَنْ يُفَسَّرَ أَوْ يُتَوَهَّمَ. هَكَذَا قَالَهُ غَيْرُ وَاحِدٍ مِن الأَئِمَّةِ مِنْهُمْ سُفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ أَنَسٍ وَابْنُ عُيَيْنَةَ وَابْنُ الْمُبَارَكِ أَنَّهُ تُرْوَى هَذِهِ الأَشْيَاءُ وَيُؤْمَنُ بِهَا، فلا يُقَالُ كَيْفَ.

3045- Abu Huraira (R.A.A.) narrated that the Messenger of Allah said, "The Right Hand of Allah (S.W.T.) is (ultimate) rich and (ultimate) generous and no giving can lessen it whether during the day or at night." He (S.A.W.) also said, "Look at everything that was spent since the creation of the Heavens and the Earth, and all of that does not diminish what is in Allah's Hand. His Throne is on water and in His other Hand are the Scales going up and down."

Abu E'isa said that this hadeeth is hasan sahih.

The above is the interpretation of this verse; "*The Jews say, 'Allah's Hand is tied up (i.e. He does not give and spend of His Bounty).' Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allah) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allah extinguished it; and they (ever) strive to make mischief on the earth. And Allah does not like the Mufsidun (mischief-makers).*" (Verse 64) This hadeeth is narrated by many scholars who said that "we believe in as it is revealed and that we should not imagine or interpret the Hands; just believe in it without asking about the how."

3046 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، حدثنا مُسْلِمُ بنُ إِبْرَاهِيمَ، أخبرنا الْحَارِثُ بنُ عُبَيْدٍ عن سَعِيدٍ الْجُرَيْرِيِّ عن عَبْدِ الله بنِ شَقِيقٍ، عن عَائِشَةَ قَالَتْ: «كَانَ النَّبِيُّ ﷺ يُحْرَسُ حَتَّى نَزَلَتْ هَذِهِ الآيَةُ: ﴿وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ﴾ فَأَخْرَجَ رَسولُ الله ﷺ رَأْسَهُ مِنَ الْقُبَّةِ، فَقَالَ لَهُمْ: «يَا أَيُّهَا النَّاسُ انْصَرِفُوا، فَقَدْ عَصَمَنِي الله».

قال أبو عيسى: هذا حديثٌ غريبٌ.

وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عن الْجُرَيْرِيِّ عن عَبْدِ الله بنِ شَقِيقٍ، قَالَ: كَانَ النَّبِيُّ ﷺ يُحْرَسُ، وَلَمْ يَذْكُرُوا فِيهِ عن عَائِشَةَ.

3046- A'isha narrated that the Prophet (S.A.W.) was guarded until the verse was revealed, "*Oh Messenger (Muhammad (S.A.W.))! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have*

not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve." (Verse 67) He (S.A.W.) stuck his head out of the tent and said to his guard, "Oh people, be dismissed for Allah (S.W.T.) has protected me from mankind."

Abu E'isa said that this hadeeth is gharib.

3047 ـ حدثنا عَبْدُ الله بنُ عَبْدِ الرَّحْمنِ، أخبرنا يَزِيدُ بنُ هَارُونَ أخبرنا شَرِيكٌ، عن عَلِيِّ بنِ بَذِيمَةَ، عن أبي عُبَيْدَةَ، عن عَبْدِ الله بنِ مَسعُودٍ قَالَ: قالَ رَسولُ الله ﷺ: «لَمَّا وَقَعَتْ بَنُو إِسْرَائِيلَ في المَعَاصِي فَنَهَتْهُمْ عُلَمَاؤُهُمْ، فَلَمْ يَنْتَهُوا فَجَالَسُوهُمْ فِي مَجَالِسِهِمْ وَوَاكَلُوهُمْ وَشَارَبُوهُمْ، فَضَرَبَ الله قُلُوبَ بَعْضِهِمْ عَلَى بَعْضٍ وَلَعَنَهُم عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ. قَالَ: فَجَلَسَ رَسُولُ الله ﷺ، وَكَانَ مُتَّكِئاً، فَقَالَ: «لاَ وَالذِي نَفْسِي بِيَدِهِ، حَتَّى تَأْطِرُوهُمْ أَطْراً» قالَ عَبْدُ الله بنُ عَبْدِ الرَّحْمنِ قالَ يَزِيدُ: وَكَانَ سُفْيَانُ الثَّوْرِيُّ لاَ يَقُولُ فِيهِ عن عَبْدِ الله.

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ.

وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عن مُحَمَّدِ بنُ مُسْلِمِ بنِ أبي الوَضَّاحِ، عن عَلِيِّ بنِ بَذِيمَةَ عن أبي عُبَيْدَةَ عن عَبْدِ الله بنِ مَسْعُودٍ عن النَّبِيِّ ﷺ نَحْوَ هَذَا، وَبَعْضُهُمْ يَقُولُ عن أبي عُبَيْدَةَ عن النَّبِيِّ ﷺ مُرْسَلٌ.

3047- Abdullah Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "When the Children of Israel fell into committing sins, their scholars warned them but they did not deter. However, the scholars would continue to keep company with them, and they all shared food, drinks, and gatherings. As a result, Allah (S.W.T.) sealed their hearts and made them alike and cursed them. *'Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud and Jesus, son of Maryam. That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds.'* (Verse 78) The Prophet (S.A.W.) was reclining, so he sat up straight and said, "No, by the One who owns my soul, (the same will happen to you) unless you enjoin the good (and forbid the evil) with all your power."

Abu E'isa said that this hadeeth is hasan gharib.

3048 ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ، حدثنا عَبْدُ الرَّحْمنِ بنُ مَهْدِيٍّ، حدثنا سُفْيَانُ، عن عَلِيِّ بنِ بَذِيمَةَ، عن أبي عُبَيْدَةَ قالَ: قالَ رَسُولُ الله ﷺ: «إِنَّ بَنِي إِسْرَائِيلَ لَمَّا وَقَعَ فِيهِمُ النَّقْصُ كَانَ الرَّجُلُ فِيهِمْ يَرَى أَخَاهُ يَقَعُ عَلَى الذَّنْبِ فَيَنْهَاهُ عَنْهُ، فَإِذَا كَانَ الغَدُ لَمْ يَمْنَعْهُ مَا رَأَى مِنْهُ أَنْ يَكُونَ أَكِيلَهُ وَشَرِيبَهُ وَخَلِيطَهُ، فَضَرَبَ الله قُلُوبَ بَعْضِهِمْ بِبَعْضٍ وَنَزَلَ فِيهِمُ القُرْآنَ فَقَالَ: ﴿لُعِنَ ٱلَّذِينَ كَفَرُوا۟ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ ۚ ذَٰلِكَ

بِمَا عَصَوا وَكَانُوا يَعْتَدُونَ﴾ وَقَرَأَ حَتَّى بَلَغَ ﴿وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ﴾ قَالَ: وَكَانَ نَبِيُّ اللهِ ﷺ مُتَّكِئًا فَجَلَسَ، فَقَالَ: «لاَ حَتَّى تَأْخُذُوا عَلَى يَدِ الظَّالِمِ فَتَأْطِرُوهُ عَلَى الْحَقِّ أَطْرًا».

... - حدثنا مُحَمَّدُ بنُ بَشَّارٍ، حدثنا أَبُو دَاوُدَ وَأَمْلاَهُ عَلَيَّ، حدثنا مُحَمَّدُ بنُ مُسْلِمِ بنِ أَبِي الْوَضَّاحِ عن عَلِيِّ بنِ بَذِيمَةَ عن أَبِي عُبَيْدَةَ عن عَبْدِ اللهِ عن النَّبِيِّ ﷺ مثله.

3048- Abu Ubaida narrated that the Messenger of Allah (S.W.T.) said, "When the faith of the Children of Israel started decreasing, a man among them would see his brother committing sin and not forbid him. Committing the sin the day before did not stop the pious man from sitting, eating, and drinking with the sinner the next day. Thus Allah (S.W.T.) struck (mixed) their hearts with each other and revealed verses describing their fate; '*Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud and Jesus, son of Maryam. That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, and disbelief) which they committed. Vile indeed was what they used to do. You see many of them taking the disbelievers as their Auliya' (protectors and helpers). Evil indeed is that which their ownselves have sent forward before them; for that (reason) Allah's Wrath fell upon them, and in torment they will abide. And had they believed in Allah, and in the Prophet (Muhammad (S.A.W.)) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliya' (protectors and helpers); but many of them are the Fasiqun (rebellious, disobedient to Allah).*' (Verses 78- 81)" The Messenger of Allah (S.W.T.) was reclining in his seat so he sat up straight and said, "No, until you take the transgressor by force and oblige him to follow the truth."

There is a similar hadeeth narrated by Abu Dawood At-Tialisi.

3049 - حدثنا أَبُو حَفْصٍ الفَلاَّسُ عَمْرُو بنُ عَلِيٍّ أخبرنا أَبُو عَاصِمٍ أخبرنا عُثْمَانُ بنُ سَعْدٍ، أخبرنا عِكْرِمَةُ عن ابنِ عَبَّاسٍ: «أَنَّ رَجُلاً أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ إِنِّي إِذَا أَصَبْتُ اللَّحْمَ انْتَشَرْتُ لِلنِّسَاءِ وَأَخَذَتْنِي شَهْوَتِي فَحَرَّمْتُ عَلَيَّ اللَّحْمَ، فَأَنْزَلَ اللهُ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾ وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا﴾».

قال هَذا حديثٌ حسنٌ غريبٌ. وَرَوَاهُ بَعْضُهُمْ مِنْ غَيْرِ حديثِ عُثْمَانَ بنِ سَعْدٍ مُرْسَلاً لَيْسَ فِيهِ عن ابنِ عَبَّاسٍ، وَرَوَاهُ خَالِدٌ الْحَذَّاءُ عن عِكْرِمَةَ مُرْسَلاً.

3049- Ibn Abbas (R.A.A.) narrated that a man came to the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.)! I have a problem. When I eat meat my lust overcomes me, and I start chasing women. Thus I have made

eating meat unlawful for me." Allah (S.W.T.) then revealed the verse, "*Oh you who believe! Make not unlawful the Tayyibat (all that is good as regards foods, things, deeds, beliefs, persons) which Allah has made lawful to you and transgress not. Verily, Allah does not like the transgressors. And eat of the things which Allah has provided for you, lawful and good, and fear Allah in Whom you believe.*" (Verse 87, 88)

This hadeeth is hasan gharib.

3050 ـ حدثنا عَبْدُ الله بنُ عَبدِ الرَّحْمٰنِ أخبرنا مُحمَّدُ بنُ يُوسُفَ أخبرنا إسرائيل، أخبرنا أبُو إسْحَاقَ عن عَمْرِ بنِ شَرَحْبِيلَ عن أبي ميسرة عن عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قالَ: «اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بيان شِفَاءٍ فَنَزَلَتْ الَّتِي في البَقَرَةِ ﴿يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ﴾ الآيَةَ فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ، قَالَ: اللَّهُمَّ بَيِّنْ لَنَا في الْخَمْرِ بَيَانَ شِفَاء، فَنَزَلَتْ الَّتِي في النِّسَاءِ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ﴾ فَدُعِيَ عُمَرُ فقرئت عَلَيْهِ، ثُمَّ قالَ: اللَّهُمَّ بَيِّنْ لَنا في الْخَمْرِ بَيَانَ شِفَاءٍ، فَنَزَلَتْ الَّتِي في المَائِدَةِ: ﴿إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ﴾ ـ إِلَى قَولِهِ ـ ﴿فَهَلْ أَنتُم مُّنتَهُونَ﴾ فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ، فَقَالَ: انْتَهَيْنَا انْتَهَيْنَا».

قال أبو عيسى: وَقَدْ رُوِيَ عن إِسْرَائِيلَ مُرْسلاً.

. . . ـ حدثنا مُحمَّدُ بنُ الْعَلاءِ، أخبرنا وَكِيعٌ عن إِسْرَائِيلَ عن أبي إسحٰقَ عن أبي مَيْسَرَةَ: «أنَّ عُمَرَ بنَ الْخَطَّابِ، قَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانَ شِفَاءٍ».

فَذَكَرَ نَحْوَهُ وَهَذَا أَصَحُّ مِنْ حَدِيثِ مُحمَّدِ بنِ يُوسُفَ.

3050- Omar Ibn Al-Khattab said, "Oh Allah, show us a decree about wine that cures (satisfies) our hearts." Thus the verse in Surah Al-Baqara was revealed, "*They ask you (Oh Muhammad (S.A.W.)) concerning alcoholic drink and gambling. Say, 'In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit.'*(Verse 219)" When the verse was revealed, Omar was summoned and the verse was read to him so he said, "Oh Allah, show us a decree about wine that cures (satisfies) our hearts." The verse in Surah An-Nisa' was then revealed, "*Oh you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter.*" (Verse 43) Omar was summoned and the verse was recited to him. He said, "Oh Allah, show us a decree about wine that cures our hearts." Thus the verse in Surah Al-Maeda was revealed, "*Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salat (the prayer). So, will you not then abstain?*" (Verse 91) Omar was summoned and the verse was recited to him, so he said, "We abstain, we abstain."

Abu E'isa said that this hadeeth was narrated from Israel as a Mursal hadeeth.

There is also another narration of a similar hadeeth by Amr Ibn Sharhabil that is stronger than the above version.

3051 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، حدثنا عُبَيْدُ الله بنُ مُوسَى، عن إِسْرَائِيلَ عن أبي إِسْحَاقَ عن البَرَاءِ قالَ: «مَاتَ رِجَالٌ مِنْ أَصْحابِ النبيِّ ﷺ قَبْلَ أَنْ تُحَرَّمَ الْخَمْرُ، فَلَمَّا حُرِّمَتِ الْخَمْرُ، قالَ رِجَالٌ كَيْفَ بِأَصْحَابِنَا وَقَدْ مَاتُوا يَشْرَبُونَ الْخَمْرَ؟ فَنَزَلَتْ: ﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وقد رَوَاهُ شُعْبَةُ عن أبي إِسْحَاقَ عن الْبَرَاءِ أيضاً.

3051- Al-Baraa' narrated that some men from among the companions died before drinking wine had been prohibited. So when drinking was prohibited, some people said, "What about our companions who died drinking wine?" The verse was thus revealed, "."*Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allah (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allah and believe, and once again fear Allah and do good deeds with Ihsan (perfection). And Allah loves the good-doers* (Verse 93)

Abu E'isa said that this hadeeth is hasan sahih.

3052 ـ حدثنا بِذَلِكَ مُحَمَّدُ بنُ بَشَّارٍ، أخبرنا مُحَمَّدُ بنُ جَعْفَرٍ، عن شُعْبَةَ عن أبي إِسْحَاقَ قال: قالَ الْبَرَاءُ بنُ عَازِبٍ: «ماتَ نَاسٌ مِنْ أَصْحابِ رَسُولِ الله ﷺ وَهُمْ يَشْرَبُونَ الْخَمْرَ، فَلَمَّا نَزَلَتْ تَحْرِيمُهَا قال نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: فَكَيْفَ بِأَصْحَابِنَا الَّذِينَ مَاتُوا وَهُمْ يَشْرَبُونَهَا؟ فَنَزَلَتْ: ﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ . . .﴾ الآية».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3052- Al-Baraa' narrated that some men from among the companions of the Prophet (S.A.W.) had drank wine and died in the times before it was prohibited. So some people from among the companions of the Prophet (S.A.W.) said, "What about our companions who died while they were still drinking it?" Thus above verse was then revealed. (Verse 93)

Abu E'isa said that this hadeeth is hasan sahih.

3053 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا عَبْدُ الْعَزِيزِ بنُ أبي رِزْمَةَ عن إِسْرَائِيلَ عن سِمَاكٍ عن عِكْرِمَةَ عن ابنِ عَبَّاسٍ قال قالُوا: «يا رسولَ الله أَرَأَيْتَ الَّذِينَ مَاتُوا وَهُمْ يَشْرَبُونَ الْخَمْرَ لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ؟ فَنَزَلَتْ: ﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا

طَعِمُوٓاْ إِذَا مَا ٱتَّقَواْ وَّءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ﴾». قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3053- Ibn Abbas (R.A.A.) narrated that some people said, "Oh Messenger of Allah (S.A.W.), what about those who died while they were still drinking wine now that it is prohibited?" The verse was then revealed, "*Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allah (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allah and believe, and once again fear Allah and do good deeds with Ihsan (perfection). And Allah loves the good-doers.*" (Verse 93)

Abu E'isa said that this hadeeth is hasan sahih.

3054 ـ حدثنا سُفْيَانُ بنُ وَكِيعٍ، أخبرنا خَالِدُ بنُ مَخْلَدٍ عن عَلِيِّ بنِ مِسْهَرٍ عن الأعْمَشِ عن إبْرَاهِيمَ عن عَلْقَمَةَ عن عَبْدِ الله قالَ: لَمَّا نَزَلَتْ: ﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓاْ إِذَا مَا ٱتَّقَواْ وَّءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ﴾ قال لِي رَسُولُ الله ﷺ: «أنْتَ مِنْهُمْ». قال: هذا حديثٌ حسنٌ صحيحٌ.

3054- Abdullah (R.A.A.) narrated that when the verse, "*Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)...,*" was revealed, the Messenger of Allah (S.A.W.) told him that he was one of them.

Abu E'isa said that this hadeeth is hasan sahih.

3055 ـ حدثنا أبُو سَعِيدٍ الأشَجُّ، أخبرنا مَنْصُورُ بنُ وَرْدَانَ عن عَلِيِّ بنِ عَبْدِ الأعْلَى عن أبِيهِ عن أبِي الْبَخْتَرِيِّ عن عَلِيٍّ قال: «لَمَّا نَزَلَتْ: ﴿وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا﴾ قالُوا: يَا رَسُولَ الله في كُلِّ عام؟ فَسَكَتَ، فقالُوا: يَا رَسُولَ الله، في كُلِّ عام؟ قال: «لاَ، لوَ قُلْتُ نَعَمْ لَوَجَبَتْ»، وَأنْزَلَ الله عَزَّ وَجلَّ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسْـَٔلُواْ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾.

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ من حديثِ عَلِيٍّ.

وفي البابِ عن أبي هُرَيْرَةَ وَابْنِ عَبَّاسٍ.

3055- Ali (R.A.A.) narrated about the verse, "*In it are manifest signs (for example), the Maqam (place) of Ibrahim; whosoever enters it, he attains security. And Hajj (pilgrimage to Mecca) to the House (Kaa'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves (i.e. denies Hajj (pilgrimage to Mecca), then he is a disbeliever of Allah), then Allah stands not in need of any of the A'alamin (mankind, jinn and all that exists.*" (Al-Baqara, verse 97) When it was revealed, they said, "Oh Messenger of Allah (S.A.W.), is it every year?" He

(S.A.W.) said, "No, and if I had said yes, then it would have been an obligation." Then another verse was revealed, "*Oh you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Quran is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing.*" (Verse 101)

Abu E'isa said that this hadeeth is hasan gharib.

3056 ـ حدثنا مُحَمَّدُ بنُ مَعْمَرٍ أَبُو عَبْدِ الله الْبَصْرِيُّ، حدثنا رَوْحُ بنُ عُبَادَةَ، حدثنا شُعْبَةُ، أخبرني مُوسَى بنُ أَنَسٍ قال: «سَمِعْتُ أَنَسَ بنَ مَالِكٍ يقولُ: قال رَجلٌ: يَا رَسُولَ الله مَنْ أَبِي؟ قال: «أَبُوكَ فُلاَنٌ»، قال: فَنَزَلَتْ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَسْـَٔلُواْ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ صحيحٌ.

3056- Anas Ibn Malek (R.A.A.) narrated that a man asked, "Oh Messenger of Allah (S.A.W.), who is my father?" The Prophet (S.A.W.) told him who his father was. Then the following verse was revealed; "*Oh you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Quran is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing.*" (Verse 101)

Abu E'isa said that this hadeeth is hasan sahih gharib.

3057 ـ حدثنا أَحْمَدُ بنُ مَنِيعٍ، أخبرنا يَزِيدُ بنُ هَارُونَ، حدثنا إِسْمَاعِيلُ بنُ أبي خالِدٍ عن قَيْسِ بنِ أبي حَازِمٍ عن أبي بَكْرٍ الصِّدِّيقِ أَنَّهُ قال: «يا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَؤُونَ هَـٰذِهِ الآيَةَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ﴾ وإني سَمِعْتُ رسولَ الله ﷺ يقولُ: «إِنَّ النَّاسَ إِذَا رَأَوْا ظَالِماً فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعُمَّهُمُ الله بِعِقَابٍ مِنْهُ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وقد رَوَاهُ غيرُ وَاحِدٍ، عن إِسْمَاعِيلَ بنِ أبي خَالِدٍ نحوَ هذا الحديثِ مرفوعاً. وَرَوَى بَعْضُهُمْ عن إسماعِيلَ عن قَيْسٍ عن أبي بَكْرٍ قَوْلَهُ وَلَمْ يَرْفَعُوهُ.

3057- It is reported that Abu Bakr As-Siddiq (R.A.A.) said, "Oh people, you recite the verse; '*Oh you who believe! Take care of your ownselves. If you follow the (right) guidance (and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)) no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that which you used to do,*' (Verse 105) and I have heard the Messenger of Allah (S.A.W.) say. 'If the people when they see the oppressor do not prevent him (from

oppressing), then Allah (S.W.T.) is about to encompass all of them with His torment."

Abu E'isa said that this hadeeth is hasan sahih.

3058 - حدثنا سَعِيدُ بنُ يَعْقُوبَ الطَّالقَانِيُّ، حدثنا عَبْدُ الله بنُ المُبَارَكِ، أخبرنا عُتْبَةُ بنُ أبي حَكِيم، حدثنا عَمْرُو بنُ جَارِيَةَ اللَّخْمِيُّ عن أبي أُمَيَّةَ الشَّعْبَانِيِّ قال: أَتَيْتُ أَبَا ثَعْلَبَةَ الْخشنِيَّ فَقُلْتُ لَهُ: كَيْفَ تَصْنَعُ في هَذِهِ الآيَةِ؟ قال: أَيَّةُ آيَةٍ؟ قُلْتُ: قَوْلُهُ تَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ﴾ قال: «أَمَا والله لَقَدْ سَأَلْتَ عَنْهَا خَبِيراً، سَأَلْتُ عَنْهَا رسولَ الله ﷺ قال: «بَلِ ائْتَمِرُوا بِالمَعْرُوفِ، وَتَنَاهَوْا عَنِ المُنْكَرِ، حَتَّى إِذَا رَأَيْتَ شُحًّا مُطَاعاً، وَهَوًى مُتَّبَعاً، وَدُنْيَا مُؤْثَرَةً، وَإِعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ، فَعَلَيْكَ بِخَاصَّةِ نَفْسِكَ وَدَعِ الْعَوَامَّ، فَإِنَّ مِنْ وَرَائِكُمْ أَيَّاماً الصَّبْرُ فِيهِنَّ مِثْلُ الْقَبْضِ عَلَى الْجَمْرِ، لِلعَامِلِ فِيهِنَّ مِثْلُ أَجْرِ خَمْسِينَ رَجُلاً يَعْمَلُونَ مِثْلَ عَمَلِكُمْ». قال عَبْدُ الله بنُ المُبَارَكِ: وَزَادَنِي غيرُ عُتْبَةَ قِيلَ: يَا رَسُولَ الله أَجْرُ خَمْسِينَ رَجُلاً مِنَّا أَوْ مِنْهُمْ؟ قال: «لاَ، بَلْ أَجْرُ خَمْسِينَ رَجُلاً مِنْكُمْ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ.

3058- Abu Tha'alaba Al-Khushani was asked about the verse, "*Oh you who believe! Take care of your ownselves. If you follow the (right) guidance (and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)) no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that which you used to do.*' (Verse 105) He (R.A.A.) said, "By Allah, I asked an expert about it; I have asked the Messenger of Allah (S.A.W.) about it. He (S.A.W.) said, 'Enjoin the good and forbid the evil even if you see misery being followed or lust being fulfilled or a world being preferred over the Hereafter or the opinions of people are favored (over the Book and the Sunnah). At that point you should take care of your (closest) self (circles) and leave the public. Ahead of you will be days wherein being steadfast (on the religion) is like holding on to a piece of charcoal, and the person among them who does good (adheres to the religion) in those times is equal to the deeds of fifty men of you." Ibn Al-Mubarak, in his narration of the hadeeth, added that it was said, "Oh Messenger of Allah (S.A.W.), is it equal to the deeds of fifty men from among us or from among them?" He (S.A.W.) said, "It is equivalent to the deeds of fifty men from among you."

Abu E'isa said that this hadeeth is hasan gharib.

3059 - حدثنا الْحَسَنُ بنُ أَحْمَدَ بنِ أبي شُعَيْبٍ الْحَرَّانِيُّ، حدثنا مُحَمَّدُ بنُ سَلَمَةَ

الْحَرَّانِيُّ، حدثنا مُحَمَّدُ بنُ إِسْحَاقَ عن أبي النَّضْرِ عن بَاذَانَ مَوْلَى أُمِّ هَانِىءٍ عن ابنِ عَبَّاسٍ عن تَمِيمٍ الدَّارِيِّ في هَذِهِ الآيَةِ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ﴾ قال: بَرِىءَ النَّاسُ مِنْهَا غَيْرِي، وَغَيْرَ عَدِيِّ بنِ بَدَّاءٍ، وكَانَا نَصْرَانِيَّيْنِ يَخْتَلِفَانِ إِلَى الشَّامِ قَبْلَ الإِسْلَامِ، فَأَتَيَا الشَّامَ لِتِجَارَتِهِمَا، وَقَدِمَ عَلَيْهِمَا مَوْلًى لِبَنِي سَهْمٍ يُقَالُ لَهُ بُدَيْلُ بنُ أبي مَرْيَمَ بِتِجَارَةٍ وَمَعَهُ جامٌ مِنْ فِضَّةٍ يُرِيدُ بِهِ المَلِكَ وَهُوَ عُظْمُ تِجَارَتِهِ فَمَرِضَ، فَأَوْصَى إِلَيْهِمَا وَأَمَرَهُمَا أَنْ يُبَلِّغَا مَا تَرَكَ أَهْلَهُ.

قال تَمِيمٌ: فَلَمَّا مَاتَ أَخَذْنَا ذَلِكَ الْجَامَ فَبِعْنَاهُ بِأَلْفِ دِرْهَمٍ، ثُمَّ اقْتَسَمْنَاهُ أَنَا وَعَدِيُّ بنُ بَدَّاءٍ، فَلَمَّا أَتَيْنَا إِلَى أَهْلِهِ دَفَعْنَا إِلَيْهِمْ مَا كَانَ مَعَنَا وفَقَدُوا الْجَامَ، فَسَأَلُونَا عَنْهُ، فَقُلْنَا: مَا تَرَكَ غَيْرَ هَذَا وَمَا دَفَعَ إِلَيْنَا غَيْرَهُ.

قال تَمِيمٌ: فَلَمَّا أَسْلَمْتُ بَعْدَ قُدُومِ رسولِ الله ﷺ المَدِينَةَ تَأَثَّمْتُ مِنْ ذَلِكَ، فَأَتَيْتُ أَهْلَهُ، فَأَخْبَرْتُهُم الْخَبَرَ، وَأَدَّيْتُ إِلَيْهِمْ خَمْسَمائَةِ دِرْهَمٍ، وأَخْبَرْتُهُمْ أَنَّ عِنْدَ صَاحِبِي مِثْلَهَا، فَأَتَوْا بِهِ رسولَ الله ﷺ، فَسَأَلَهُمُ الْبَيِّنَةَ، فَلَمْ يَجِدُوا، فَأَمَرَهُمْ أَنْ يَسْتَحْلِفُوهُ بِمَا يَعْظُمُ بِهِ عَلَى أَهْلِ دِينِهِ، فَحَلَفَ، فَأَنْزَلَ الله: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ﴾ - إلى قوله - ﴿أَوْ يَخَافُوٓا۟ أَن تُرَدَّ أَيْمَٰنٌۢ بَعْدَ أَيْمَٰنِهِمْ﴾.

فَقَامَ عَمْرُو بنُ الْعَاصِ وَرَجُلٌ آخَرُ فَحَلَفَا، فَنَزِعَت الْخَمْسَمائَةِ دِرْهَمٍ مِنْ عَدِيِّ بنِ بَدَّاءٍ.

قال أبو عيسى: هذا حديثٌ غريبٌ وليس إِسْنَادُهُ بصَحِيحٍ. وأبو النَّضْرِ الذي رَوَى عَنْهُ مُحَمَّدُ بنُ إِسْحَاقَ هذا الحديثَ هُوَ عِنْدِي مُحَمَّدُ بنُ السَّائِبِ الْكَلْبِيُّ يُكْنَى أَبَا النَّضْرِ، وقد تَرَكَهُ أَهْلُ الْعِلْمِ بالحديثِ، وَهُوَ صَاحِبُ التَّفْسِيرِ، سَمِعْتُ مُحَمَّدَ بنَ إِسْمَاعِيلَ يقولُ: مُحَمَّدُ بنُ سَائِبٍ الْكَلْبِيُّ يُكْنَى أَبَا النَّضْرِ ولا نَعْرِفُ لِسَالِمٍ أبي النَّضْرِ المَدِينِيِّ رِوَايَةً عن أبي صالحٍ مَوْلَى أُمِّ هَانِىءٍ. وقد رُوِيَ عن ابنِ عَبَّاسٍ شَيْءٌ من هذا عَلَى الاخْتِصَارِ من غيرِ هذا الْوَجْهِ.

3059- Ibn Abbas (R.A.A.) reported that Tamim Ad-Dari commented about the verse, "*Oh you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside, while you are traveling through the land and death befalls on you. Detain them both after As-Salat (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allah (saying), 'We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allah, for then indeed we should be of the sinful.*" He said that everybody was cleared by it except for him and A'dday Ibn Baddaa'. Before their Islam and when they were still Christians, they used to travel to Al-Sham on business. One time when they were in Al-Sham on a

business trip they met a worker for the family of Hashem named Budail Ibn Abi Maryam who had a silver pitcher that was his most precious possession of that trade and wanted to sell it to the king. However, he got sick, so he summoned them and entrusted it to them and if he died they would take his earnings to his family. Tamim said that when Budail died they took the pitcher and sold it for a thousand dirhams. They split the money among themselves. When they got to Budail's family they gave them what had been entrusted with except for the price of the pitcher. When the family asked about the pitcher, they said that was everything that Budail's had given them.

However after the arrival of the Messenger of Allah (S.A.W.) in Medina, Tamim embraced Islam and so felt sinful for having kept the money. So he went to the wife of Budail and told her what had happened and paid her the five hundred dirhams that he had taken unjustly. He also told her that the other five hundred was with A'dday. They brought A'dday to the Messenger of Allah (S.A.W.) and he (S.A.W.) asked them to bring forth proof of their accusation. They did not have any, so he (S.A.W.) ordered them to make him swear according to the manner used in his own religion that he had not done anything. A'dday gave his oath, and Allah (S.W.T.) then revealed the verses, "*Oh you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside, while you are traveling through the land and death befalls on you. Detain them both after As-Salat (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allah (saying), 'We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allah, for then indeed we should be of the sinful.' If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allah (saying). 'We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers.' That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allah and listen (with obedience to Him). And Allah guides not the people who are Al-Fasiqun (the rebellious and disobedient).*" (Verses 106-108) Therefore Amr Ibn Al-A'as and another man got up and gave their oaths, and the five hundred dirhams were taken by force from A'dday Ibn Baddaa'.

Abu E'isa said that this hadeeth is gharib and that its chain is not reliable.

3060 - **حدثنا** سُفْيَانُ بنُ وَكِيعٍ، حدثنا يَحْيَى بنُ آدَمَ، عن ابنِ أبي زَائِدَةَ، عن مُحمَّدِ بنِ أبي الْقَاسِمِ، عبدِ المَلِكِ بنِ سَعِيدِ بنِ جُبَيْرٍ عن أبِيهِ عن ابنِ عَبَّاسٍ قال: «خَرَجَ

رَجُلٌ مِنْ بَنِي سَهْمٍ مَعَ تَمِيمٍ الدَّارِيِّ وَعَدِيِّ بنِ بَدَّاءٍ، فَمَاتَ السَّهْمِيُّ بِأَرْضٍ لَيْسَ بِهَا مُسْلِمٌ، فَلَمَّا قَدِمَا بِتَرِكَتِهِ فَقَدُوا جاماً مِنْ فِضَّةٍ مُخَوَّصاً بِالذَّهَبِ، فَأَحْلَفَهُمَا رَسُولُ اللهِ ﷺ، ثُمَّ وَجَدُوا الْجَامَ بِمَكَّةَ، فَقِيلَ: اشْتَرَيْنَاهُ مِنْ تَمِيمٍ وَعَدِيٍّ، فَقَامَ رَجُلاَنِ مِنْ أَوْلِيَاءِ السَّهْمِيِّ فَحَلَفَا بِاللهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا، وَإِنَّ الْجَامَ لِصَاحِبِهِمْ. قال: وَفِيهِمْ نَزَلَتْ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ بَيْنِكُمْ﴾». هذا حديثٌ حسنٌ غريبٌ، وَهُوَ حديثُ ابنُ أبي زَائِدَةَ.

3060- Ibn Abbas narrated that a man from the tribe of Sahm went on a trip with Tamim Ad-Dari and A'dday Ibn Baddaa'. The Sahmi man died in a land where there were not any Muslims. When the two brought his belongings back to his family a silver pitcher with gold trimmings was missing. The Messenger of Allah (S.A.W.) had them swear that they did not have it. Later, the pitcher was found in Mecca. The people who had it said that they had bought it from Tamim and A'dday. The two men from the tribe of the Sahmi man swore that their testimony was truer than that Tamim and A'dday and that the pitcher belonged to their kin. For that situation the above verse was revealed.

Abu E'isa said that this hadeeth is hasan gharib.

3061 ـ حدثنا الْحَسَنُ بنُ قَزَعَةَ الْبَصْرِيُّ، حدثنا سُفْيَانُ بنُ حَبِيبٍ، حدثنا سَعِيدٌ عن قَتَادَةَ، عن خِلاَسِ بنِ عَمْرٍو عن عَمَّارِ بنِ يَاسِرٍ قال: قال رَسولُ اللهِ ﷺ: «أُنْزِلَتِ الْمَائِدَةُ مِنَ السَّماءِ خُبْزاً وَلَحْماً، وَأُمِرُوا أَنْ لا يَخُونُوا ولا يَدَّخِرُوا لِغَدٍ، فَخَانُوا وَادَّخَرُوا وَرَفَعُوا لِغَدٍ، فَمُسِخُوا قِرَدَةً وَخَنَازِيرَ».

قال أبو عيسى: هذا حديثٌ غريبٌ. وَرَوَاهُ أَبُو عَاصِمٍ وغيرُ وَاحِدٍ عن سَعِيدِ بنِ أبي عَرُوبَةَ، عن قَتَادَةَ عن خِلاَسٍ، عن عَمَّارٍ موقوفاً، ولا نَعرِفُهُ مرفوعاً إلاَّ من حديثِ الْحَسَنِ بنِ قَزَعَةَ.

3061- Ammar Ibn Yaser narrated that he Messenger of Allah (S.A.W.) said, "The banquet was descended from the sky with meat and bread. They were ordered not to betray or save any food for the next day. However, they betrayed and saved food for the next day. Thus they were turned into apes and swine."

Abu E'isa said that this hadeeth is gharib.

3062 ـ حدثنا ابنُ أبي عُمَرَ، حدثنا سُفْيَانُ بن عيينة عن عَمْرِو بنِ دِينَارٍ عن طَاوُسٍ عن أبي هُرَيْرَةَ قال: «يُلَقَّى عِيسَى حُجَّتَهُ فَلَقَّاهُ اللهُ في قَوْلِهِ: ﴿وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ﴾ قال أبو هُرَيْرَةَ عن النَّبِيِّ ﷺ، فَلَقَّاهُ اللهُ: ﴿سُبْحَٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ﴾» الآيَةَ كلَّهَا.

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3062- Abu Huraira (R.A.A.) that the Messenger of Allah (S.A.W.) said that Jesus will be inspired by Allah to give his defense according to the verse, "*And (remember) when Allah will say (on the Day of Resurrection), 'Oh Jesus, son of Maryam! Did you say unto men: Worship me and my mother as two gods besides Allah?'*" (Verse 116) Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said that Allah (S.W.T.) inspires him (Jesus) to say, "*He will say, 'Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).'*" (Verse 116)

Abu E'isa said that this hadeeth is hasan sahih.

3063 - حدثنا قُتَيْبَةُ، حدثنا عَبْدُ الله بنُ وَهْبٍ، عن حُيَيٍّ، عن أبي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ عن عَبْدِ الله بنِ عَمْرٍو قال: «آخِرُ سُورَةٍ أُنْزِلَتْ سُورَةُ الْمَائِدَةِ [وَالْفَتْحُ]».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ. ورُوِيَ عن ابنِ عَبَّاسٍ أَنَّهُ قال: «آخِرُ سُورَةٍ أُنْزِلَتْ ﴿إذا جاء نصر الله والفتح﴾».

3063- Abdullah Ibn Amr reported that the last Surah revealed was Surah Al-Maeda.

Abu E'isa said that this hadeeth is hasan gharib.

---

7 - باب وَمِنْ سُورَةِ الأنعام [م: 1، ت: 7]

3064 - حدثنا أَبُو كُرَيْبٍ حدثنا مُعَاوِيَةُ بنُ هِشَامٍ، عن سُفْيَانَ عن أبي إِسْحَاقَ، عن نَاجِيَةَ بنِ كَعْبٍ، عن عَلِيٍّ «أَنَّ أَبَا جَهْلٍ قال لِلنَّبِيِّ ﷺ: إِنَّا لا نُكَذِّبُكَ وَلَكِنْ نكَذِّبُ بِمَا جِئْتَ بِهِ، فأَنْزَلَ الله تَعَالَى: ﴿فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ﴾».

... **حدثنا** إِسْحَاقُ بنُ مَنْصُورٍ، أخبرنا عبدُ الرَّحمٰنِ بنُ مَهْدِيٍّ عن سُفْيَانَ عن أبي إِسْحَاقَ عن نَاجِيَةَ، أَنَّ أَبَا جَهْلٍ قال لِلنَّبِيِّ ﷺ، وَذَكَرَ نَحْوَهُ، ولَمْ يَذْكُرْ فِيهِ عن عَلِيٍّ، وهذا أَصَحُّ.

(7) Verses from Surah Al-Ana'am

3064- Ali (R.A.A.) narrated that Abu Jahl said to the Prophet (S.A.W.), "We do not accuse you of being a liar, but we say that what you brought was a lie." Allah (S.W.T.) then revealed the verse, "*We know indeed the grief which their words cause you (Oh Muhammad (S.A.W.)); it is not you that they deny, but it is the Verses (the Quran) of Allah that the Zalimun (polytheists and wrong-doers) deny.*" (Verse 33)

There is another narration of the same hadeeth from Is-haq Ibn Mansour and it is stronger than this one.

3065 ـ حدثنا ابنُ أبي عُمَرَ، حدثنا سُفْيَانُ عن عَمْرِو بنِ دِينَارٍ سَمِعَ جابِرَ بنَ عَبدِ الله يقولُ: «لَمَّا أُنزِلَتْ هَذِهِ الآيَةُ: ﴿قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ﴾، قال النَّبيُّ ﷺ: «أَعُوذُ بِوَجْهِكَ»، فَلَمَّا نَزَلَتْ: ﴿أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ﴾ قال النَّبيُّ ﷺ: هَاتَانِ أَهْوَنُ، أَوْ هَاتَانِ أَيْسَرُ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3065- Jaber Ibn Abdullah said that when the verse, "*Say, 'He has power to send torment on you from above or from under your feet,*" was revealed, the Prophet (S.A.W.) said, "I sake refuge with Your Face." So when the part of the verse, "*...or to cover you with confusion in party strife and make you to taste the violence of one another,*" was revealed, he (S.A.W.) said, "Those two are easier."

Abu E'isa said that this hadeeth is hasan sahih.

3066 ـ حدثنا الْحَسَنُ بنُ عَرَفَةَ، عن إسماعِيلَ بنِ عَيَّاشٍ، عن أبي بَكْرِ بنِ أبي مَرْيَمَ الْغَسَّانيِّ عن رَاشِدِ بنِ سَعْدٍ عن سَعْدِ بنِ أبي وَقَّاصٍ عن النَّبيِّ ﷺ في هَذِهِ الآيَةِ: ﴿قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ﴾، فقالَ النَّبيُّ ﷺ: «أَمَا إِنَّها كَائِنَةٌ وَلَمْ يَأْتِ تَأْوِيلُهَا بَعْدُ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ.

3066- Saad Ibn Abi Waqas narrated that the Prophet (S.A.W.) said regarding the verse, "*Say, 'He has power to send torment on you from above or from under your feet,*" that "this will happen but its time has not arrived yet."

Abu E'isa said that this hadeeth is hasan gharib.

3067 ـ حدثنا عَلِيُّ بنُ خَشْرَمٍ، أخبرنا عِيسَى بنُ يُونُسَ، عن الأعمَشِ، عن إبراهِيمَ، عن عَلْقَمَةَ، عن عبدِ الله قال: «لَمَّا نَزَلَتْ: ﴿ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَـٰنَهُم بِظُلْمٍ﴾ شَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ فَقَالُوا: يَا رَسُولَ الله وَأَيُّنَا لا يَظْلِمُ نَفْسَهُ؟ قال: «لَيْسَ ذَلِكَ، إِنَّمَا الشِّرْكُ، أَلَمْ تَسْمَعُوا مَا قَالَ لُقْمَانُ لابْنِهِ: ﴿يَـٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3067- Abdullah (R.A.A.) narrated that when the verse, "*It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided,*" (Verse 82) it was hard on the Muslims. They said, "Oh Messenger of Allah (S.A.W.), who amongst us does not commit oppression against himself?" He (S.A.W.) said, "It is not about that. It is about Shirk (associating other gods with Allah). Have not you heard what Luqman said to his son? '*Oh my son! Join not in worship others with Allah. Verily*

joining others in worship with Allah is a great Zulm (wrong) indeed.'" (Surah Luqman, verse 13)

Abu E'isa said that this hadeeth is hasan sahih.

3068 ـ حدثنا أَحْمَدُ بنُ مَنِيعٍ، حدثنا إِسْحَاقُ بنُ يُوسُفَ الأَزْرَقُ، أخبرنا دَاوُدُ بنُ أبي هِنْدٍ، عن الشَّعْبِيِّ عن مَسْرُوقٍ قَالَ: «كُنْتُ مُتَّكِئاً عِنْدَ عائِشَةَ، فقالَتْ: يَا أَبَا عائِشَةَ، ثَلاثٌ مَنْ تَكَلَّمَ بِوَاحِدَةٍ مِنْهُنَّ فَقَدْ أَعْظَمَ الْفِرْيَةَ عَلَى الله: مَنْ زَعَمَ أَنَّ مُحمَّداً رَأَى رَبَّهُ فَقَدْ أَعْظَمَ الفِرْيَةَ عَلَى الله، والله يقولُ: ﴿لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ﴿١٠٣﴾﴾ ﴿وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآيِٕ حِجَابٍ﴾ وَكُنْتُ مُتَّكِئاً فَجَلَسْتُ فَقُلْتُ: يَا أُمَّ المُؤْمِنِينَ، انْظِرِينِي ولا تُعْجِلِينِي، أَلَيْسَ الله تَعَالَى يقولُ: ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾﴾ ﴿وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ﴾ قالَتْ: أَنَا والله أَوَّلُ مَنْ سَأَلَ رَسُولَ الله ﷺ عَنْ هَذَا، قال: «إِنَّمَا ذَلِكَ جِبْرِيلُ، مَا رَأَيْتُهُ في الصُّورَةِ التِي خُلِقَ فِيهَا غَيْرَ هَاتَيْنِ المَرَّتَيْنِ رَأَيْتُهُ مُنْهَبِطاً مِنَ السَّمَاءِ سَادّاً عُظْمُ خَلْقِهِ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ»، وَمَنْ زَعَمَ أَنَّ مُحمَّداً كَتَمَ شَيْئاً مِمَّا أَنْزَلَ الله عَلَيْهِ فَقَدْ أَعْظَمَ الْفِرْيَةَ عَلَى الله، يقولُ الله: ﴿يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ﴾، وَمَنْ زَعَمَ أَنَّهُ يَعْلَمُ مَا فِي غَدٍ أَعْظَمَ الْفِرْيَةَ عَلَى الله، والله يقولُ: ﴿قُل لَّا يَعْلَمُ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ﴾.

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وَمَسْرُوقُ بنُ الأَجْدَعِ يُكْنَى أبا عَائِشَةَ [وهو مسروقُ بن عبدِ الرحمنِ، وكذا كان اسمه في الديوان].

3068- Masrouq narrated that once he was with A'isha (R.A.A.) and she said to him, "Oh Abu A'isha (Masrouq)! There are three things that if someone says one of them he has told a big lie against Allah. (First) whoever claims that Muhammad (S.A.W.) saw his Lord has told a big lie against Allah. Has not Allah (S.W.T.) said, '*No vision can grasp Him, but He grasps all vision. He is Al-Latif (the Most Subtle and Courteous), Well-Acquainted with all things.*' (Verse 103) He (S.W.T.) also said, '*It is not given to any human being that Allah should speak to him unless (it be) by Revelation, from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.*'"(Surah Ash-Shura, verse 51) Masrouq was reclining, so he sat up and said, "Oh Mother of the Believers, hold on and wait! Did Allah (S.W.T.) not say, '*And indeed he (Muhammad (S.A.W.)) saw him at a second descent (i.e. another time).*' He (S.W.T.) also said, '*And indeed he (Muhammad (S.A.W.)) saw him in the clear horizon (towards the east).*' (Surah At-Takweer, verse 23) She (R.A.A.) replied, "By Allah, I was the first one to ask him and the Messenger of Allah (S.A.W.) said, 'That is Jibril. I have not seen him in his real image except on those two occasions. I have seen him once descending from the sky where his great creation was blocking what

is between the heaven and the Earth.'"

A'isha (R.A.A.) added (secondly), "And whoever claims that Muhammad (S.A.W.) has concealed any of what was revealed to him has committed a big lie against Allah (S.W.T.). Allah (S.W.T.) says, '*Oh Messenger (Muhammad (S.A.W.))! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.*'"(-Surah Al-Maeda, verse 67) A'isha (R.A.A.) also added (thirdly), "And whoever claims that he (S.A.W.) knows what will happen tomorrow has told a great lie against Allah (S.W.T.). Allah (S.W.T.) says to say, '*None in the heavens and the earth knows the Ghaib (Unseen) except Allah, nor can they perceive when they shall be resurrected.*'"

Abu E'isa said that this hadeeth is hasan sahih.

3069 - حدثنا مُحَمَّدُ بنُ مُوسَى الْبَصْرِيُّ الْحَرَشِيُّ، حدثنا زِيَادُ بنُ عبدِ الله الْبَكَّائِيُّ، حدثنا عَطَاءُ بنُ السَّائِبِ، عن سَعِيدِ بنِ جُبَيْرٍ، عن عبدِ الله بنِ عَبَّاسٍ قال: «أَتَى نَاسٌ النَّبِيَّ ﷺ فقالوا: يَا رَسُولَ الله أَنَأْكُلُ مَا نَقْتُلُ ولا نَأْكُلُ مَا يَقْتُلُ الله؟ فَأَنْزَلَ الله: ﴿فَكُلُوا مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ إِن كُنتُم بِـَٔايَٰتِهِۦ مُؤْمِنِينَ﴾ - إِلَى قَوْلِهِ - ﴿وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ. وقد رُوِيَ هذا الحديثُ من غيرِ هذا الْوَجْهِ عن ابنِ عَبَّاسٍ أيضاً، وَرَوَاهُ بَعْضُهُمْ عن عَطَاءِ بنِ السَّائِبِ عن سَعِيدِ بنِ جُبَيْرٍ عن النَّبِيِّ ﷺ مُرْسَلاً.

3069- Abdullah Ibn Abbas (R.A.A.) narrated that some people came to the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), we eat what we kill, but we cannot eat what Allah (S.W.T.) kills?" Allah (S.W.T.) then revealed, "*So eat of that (meat) on which Allah's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.). And why should you not eat of that (meat) on which Allah's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit. Eat not (O believers) of that (meat) on which Allah's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allah). And certainly, the Shayatin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them (by making Al-Maitah (a dead animal) legal by eating it), then you would indeed be Mushrikun*

(polytheists); (because they (devils and their friends) made lawful to you to eat that which Allah has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allah is polytheism)." (Verses 118-121)

Abu E'isa said that this hadeeth is hasan gharib.

3070 ـ حدثنا الْفَضْلُ بنُ الصَّبَّاحِ الْبَغْدَادِيُّ، حدثنا مُحَمَّدُ بنُ فُضَيْلٍ عن دَاوُدَ الأَوْدِيِّ عن الشَّعْبِيِّ عن عَلْقَمَةَ عن عبدِ الله قال: «مَنْ سَرَّهُ أَنْ يَنْظُرَ الَى الصَّحِيفَةِ الَّتِي عَلَيْهَا خَاتَمُ مُحَمَّدٍ ﷺ فَلْيَقْرَأْ هَؤُلاَءِ الآيَاتِ: ﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ﴾ ـ إِلَى قَوْلِهِ ـ ﴿لَعَلَّكُمْ تَتَّقُونَ﴾.

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ.

3070- Abdullah said that whoever would pleased by looking at this document that has the seal of Muhammad should read, "*Say (Oh Muhammad (S.A.W.)), 'Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand. And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfill the Covenant of Allah. This He commands you, so that you may remember. And verily, this (i.e. Allah's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqun (the pious).*'" (Verse 151-153)

Abu E'isa said that this hadeeth is hasan gharib.

3071 ـ حدثنا سُفْيَانُ بنُ وَكِيعٍ، أخبرنا أبي عن ابنِ أبي لَيْلَى عن عَطِيَّةَ عن أبي سَعِيدٍ عن النَّبِيِّ ﷺ في قَوْلِ الله تَعَالَى: ﴿أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ﴾ قال: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا».

قال أبو عيسى: هذا حديثٌ غريبٌ، وَرَوَاهُ بَعْضُهُمْ ولم يَرْفَعْهُ.

3071- Abu Said (R.A.A.) narrated that the Prophet (S.A.W.) interpreted the verse, "*Do they then wait for anything other than that the angels should come to them, or that your Lord (Allah) should come, or that some of the Signs of your*

Lord should come! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say, 'Wait you! We (too) are waiting.'" (Verse 158) He (S.A.W.) said that the "*Signs of your Lord*" are the portents of the Hour such as the rising of the sun from the west.

Abu E'isa said that this hadeeth is hasan gharib.

3072 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، حدثنا يَعْلَى بنُ عُبَيْدٍ، عن فُضَيْلِ بنِ غَزْوَانَ، عن أبي حَازِمٍ، عن أبي هُرَيْرَةَ، عن النَّبيِّ ﷺ قال: «ثَلاثٌ إذَا خَرَجْنَ ﴿لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ﴾ الآيَة. . . الدَّجَّالُ وَالدَّابَّةُ وَطُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا أوْ مِنَ المَغْرِبِ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ وأبو حازمٍ هو الأشجعيُّ الكوفيُّ واسمُهُ سلمانُ مَوْلى عَزَّةَ الأشجعيَّةِ.

3072- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "There are three (signs) that once they are revealed then no '...*Good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith;*' (part of verse 158) they are the Anti-Christ, the Animal (that will talk to people), and the rising of the sun from the west."

Abu E'isa said that this hadeeth is hasan sahih.

3073 ـ حدثنا ابنُ أبي عُمَرَ، حدثنا سُفْيَانُ عن أبي الزِّنَادِ، عن الأعْرَجِ، عن أبي هُرَيْرَةَ، أنَّ رَسُولَ الله ﷺ قال: «قال الله تَبَارَكَ وَتَعَالَى وَقَوْلُهُ الْحَقُّ: إذَا هَمَّ عَبْدِي بِحَسَنَةٍ فَاكْتُبُوهَا لَهُ حَسَنَةً، فَإنْ عَمِلَهَا فَاكْتُبُوهَا لَهُ بِعَشْرِ أَمْثَالِهَا، وَإذَا هَمَّ بِسَيِّئَةٍ فَلاَ تَكْتُبُوهَا، فَإنْ عَمِلَهَا فَاكْتُبُوهَا بِمِثْلِهَا، فَإنْ تَرَكَهَا، وَرُبَّمَا قال: فَإنْ لَمْ يَعْمَلْ بِهَا، فَاكْتُبُوهَا لَهُ حَسَنَةً، ثُمَّ قَرَأَ: ﴿مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3073- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Allah, the Almighty, says and He only speaks the Truth, "*If a servant of Mine intended to do a good deed, then record it for him as a good deed. If he performed it, then record it for him ten folds. And if My servant intended a bad deed, then do not record it, but if he did it then record it as one bad deed. But if he abandoned it and did not do it, then record it for him as one good deed.*'" The Prophet (S.A.W.) then recited the verse, "*Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allah and His Messenger (S.A.W.)) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allah and His Messenger (S.A.W.)) shall have only the recompense of the like thereof, and they*

will not be wronged." (Verse 160)

Abu E'isa said that this hadeeth is hasan sahih.

8 ـ باب وَمِنْ سُورةِ الأعراف [م: 1، ت: 8]

3074 ـ حدثنا عَبْدُ الله بنُ عَبْدِ الرَّحمَنِ، أخبرنا سُلَيْمانُ بنُ حَرْبٍ حدثنا حَمَّادُ بنُ سَلَمَةَ، عن ثَابِتٍ عن أَنَسٍ، «أَنَّ النَّبيَّ ﷺ قَرَأَ هَذِهِ الآيَةَ: ﴿فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكًّا﴾ قال حَمَّادٌ: هَكَذَا، وَأَمْسَكَ سُلَيْمانُ بِطَرَفِ إِبْهَامِهِ عَلَى أَنْمُلَةِ إِصْبَعِهِ الْيُمْنَى، قال: فَسَاخَ الْجَبَلُ ﴿وَخَرَّ مُوسَىٰ صَعِقًا﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ غريبٌ لا نَعْرِفُهُ إلاَّ من حديثِ حَمَّادِ بنِ سَلَمَةَ.

... حدثنا عَبْدُ الْوَهَّابِ الْوَرَّاقُ الْبَغْدَادِيُّ، حدثنا مُعَاذُ بنُ مُعَاذٍ، عن حَمَّادِ بنِ سَلَمَةَ، عن ثَابِتٍ عن أَنَسٍ عن النَّبيِّ ﷺ نحْوَهُ. هذا حديثٌ حسنٌ.

(8) Verses from Surah Al-Aa'raf

3074- Anas narrated that the Prophet (S.A.W.) recited the verse, "*And when Musa (Moses) came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said, 'Oh my Lord! Show me (Yourself), that I may look upon You.' Allah said, 'You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me.*' (first part of verse 143)" Hammad (one of the narrators) said that Suleiman (another narrator) put his right thumb on the tip of his index and said that the mountain turned into dust, "*So when his Lord appeared to the mountain, He made it collapse to dust, and Musa fell down unconscious. Then when he recovered his senses he said, 'Glory be to You, I turn to You in repentance and I am the first of the believers.*'" (Second part of verse 143)

Abu E'isa said that this hadeeth is hasan gharib sahih.

3075 ـ حدثنا الأنْصارِيُّ، أخبرنا مَعْنٌ، حدثنا مَالِكُ بنُ أَنَسٍ عن زَيْدِ بنِ أبي أُنَيْسَةَ عن عَبْدِ الْحَمِيدِ بنِ عبدِ الرَّحْمَنِ بنِ زَيْدِ بنِ الْخَطَّابِ عن مُسْلِمِ بنِ يَسَارٍ الْجُهَنِيِّ، أَنَّ عُمَرَ بنَ الْخَطَّابِ سُئِلَ عَنْ هَذِهِ الآيَةِ: ﴿وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا۟ بَلَىٰ شَهِدْنَآ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ﴾ فَقَالَ عُمَرُ بنُ الْخَطَّابِ؛ سَمِعْتُ رسولَ الله ﷺ سُئِلَ عَنْهَا، فَقَالَ رسولُ الله ﷺ: «إِنَّ الله خَلَقَ آدَمَ ثُمَّ مَسَحَ بِيَمِينِهِ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً، فقال: خَلَقْتُ هَؤلاءِ لِلْجَنَّةِ وَبِعَمَلِ أَهْلِ الْجَنَّةِ يَعْمَلُونَ، ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً، فقال: خَلَقْتُ هَؤلاءِ لِلنَّارِ، وبِعَمَلِ أَهْلِ النَّارِ يَعْمَلُونَ». فقالَ الرَّجُلُ: فَفِيمَ الْعَمَلُ يَا رَسُولَ الله؟ قال فقالَ رَسُولُ الله ﷺ: إِنَّ الله إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ

فَيُدْخِلَهُ الله الْجَنَّةَ، وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ النَّارِ فَيُدْخِلَهُ الله النَّارَ».

قال أبو عيسى: هذا حديثٌ حسنٌ. وَمُسْلِمُ بنُ يَسَارٍ لم يَسْمَعْ مِنْ عُمَرَ. وقد ذَكَرَ بَعْضُهُمْ في هذا الإسنادِ بَيْنَ مُسْلِمِ بنِ يَسَارٍ وبَيْنَ عُمَرَ رَجُلاً مجهولاً.

3075- Omar Ibn Al-Khattab (R.A.A.) was asked about the verse, "*And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying), 'Am I not your Lord?' They said, 'Yes! We testify,' lest you should say on the Day of Resurrection, 'Verily, we have been unaware of this.'*" (Verse 172) Omar Ibn Al-Khattab (R.A.A.) said that he was listening when the Messenger of Allah (S.A.W.) was being asked about this verse, and he (S.A.W.) said, "Allah (S.W.T.) created Adam, then He wiped over his back with His Right Hand and brought forth offspring and said, 'I have created those for Paradise and with the deeds that will lead to Paradise they will work.' Then He (S.W.T.) wiped over Adam's back and brought forth offspring and said, 'I have created those for the Hellfire and with the deeds of the Hellfire they will work.'" A man said, "So what does it (benefit) us to do the work?" The Messenger of Allah (S.A.W.) said, "When Allah creates a servant for the Paradise, then He (S.W.T.) will use him for the works of the people of Paradise until he dies on a deed that will lead to Paradise, and Allah (S.W.T.) will put him into Paradise. Also, when Allah (S.W.T.) creates a servant for the Hellfire, He will use him for the works of the people of the Hellfire until he dies on a deed that will lead to the Hellfire, and Allah (S.W.T.) will place him into the Hellfire."

Abu E'isa said that this hadeeth is hasan.

3076 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ حدثنا أبو نُعَيْمٍ، حدثنا هِشامُ بنُ سَعْدٍ، عن زَيْدِ بْنِ أَسْلَمَ، عن أبي صالحٍ، عن أبي هُرَيْرَةَ قال: قال رَسولُ الله ﷺ: «لَمَّا خَلَقَ الله آدَمَ مَسَحَ ظَهْرَهُ فَسَقَطَ مِنْ ظَهْرِهِ كُلُّ نَسَمَةٍ هُوَ خَالِقُهَا مِنْ ذُرِّيَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ، وَجَعَلَ بَيْنَ عَيْنَيْ كُلِّ إِنْسَانٍ مِنْهُمْ وَبِيصاً مِنْ نُورٍ، ثُمَّ عَرَضَهُمْ عَلَى آدَمَ فَقَالَ: أَيْ رَبِّ، مَنْ هَؤُلاءِ؟ قال: هَؤُلاءِ ذُرِّيَّتُكَ، فَرَأَى رَجُلاً مِنْهُمْ فَأَعْجَبَهُ وَبِيصُ ما بَيْنَ عَيْنَيْهِ، فقال: أَيْ رَبِّ، مَنْ هَذَا؟ قال: هَذَا رَجُلٌ مِنْ آخِرِ الأُمَمِ مِن ذُرِّيَّتِكَ يُقَالُ لَهُ دَاوُد، قال: رَبِّ وَكَمْ جَعَلْتَ عُمْرَهُ؟ قال: سِتِّينَ سَنَةً، قال: أَيْ رَبِّ، زِدْهُ مِنْ عُمْرِي أَرْبَعِينَ سَنَةً، فَلَمَّا انْقَضَى عُمْرُ آدَمَ جَاءَهُ مَلَكُ الْمَوْتِ فقال: أَوَلَمْ يَبْقَ مِنْ عُمْرِي أَرْبَعُونَ سَنَةً؟ قال: أَوَلَمْ تُعْطِهَا لابْنِكَ دَاوُدَ؟ قال: فَجَحَدَ آدَمُ فَجَحَدَتْ ذُرِّيَّتُهُ وَنَسِيَ آدَمُ فَنَسِيَتْ ذُرِّيَّتُهُ، وَخَطِئَ آدَمُ فَخَطِئَتْ ذُرِّيَّتُهُ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وقد رُوِيَ من غيرِ وَجْهٍ عن أبي هُرَيْرَةَ عن النَّبيِّ ﷺ.

3076- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said that when Allah (S.W.T.) created Adam, He (S.W.T.) wiped over his back and every (human) soul created till the Day of Resurrection fell from his back. He (S.W.T.) created between their eyes a shining light and presented them to Adam. Adam said, "Oh Lord, who are all of these?" He (S.W.T.) said, "These are your offspring." Adam saw a man among them and liked his shining light, so he asked, "Oh Lord, who is that man?" Allah (S.W.T.) said, "That man is from the latter nations from your offspring, and his name is David." Adam asked, "How long will he live?" Allah (S.W.T.) said, "Sixty years." Adam said, "Oh Lord, give him forty years from my age." When Adam reached the end of his life, and the Angel of Death came to take his soul, he said, "Do I not have forty more years to live?!" The angel said, "Did you not give those forty years to your son David?!" The Messenger of Allah (S.A.W.) said, "Thus Adam denied and his offspring denies, Adam forgot and his offspring forgets, and Adam made mistakes and his offspring makes mistakes."

Abu E'isa said that this hadeeth is hasan sahih.

3077 - **حدثنا** محمَّدُ بنُ المثنَّى، حدثنا عبدُ الصَّمَدِ بنُ عبدِ الْوَارِثِ حدثنا عُمرُ بنُ إبْرَاهِيمَ عن قَتَادَةَ، عن الْحَسَنِ عن سَمُرَةَ بنِ جُنْدُب، عن النَّبيِّ ﷺ قال: «لَمَّا حَمَلَتْ حَوَّاء طَافَ بِها إبْلِيسُ وكَانَ لا يَعِيشُ لَها وَلَدٌ، فقال: سَمِّيهِ عَبْد الْحَارِثِ، فَسَمَّتْهُ عَبْدَ الْحَارِثِ، فَعَاشَ وكَانَ ذٰلِكَ مِنْ وَحْيِ الشَّيْطَانِ وَأَمْرِهِ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ لا نَعْرِفهُ مرفوعاً إلا من حديثِ عُمَرَ بنِ إبراهِيمَ عن قَتَادَةَ، وَرَوَاهُ بَعْضُهُمْ عن عَبْدِ الصَّمَدِ ولم يَرْفَعْهُ عمر بن إبراهيم شيخ بصري.

3077- Samura (R.A.A.) narrated that the Prophet (S.A.W.) said, "When Eve used to carry (get pregnant), Satan would come to her and she would have a miscarriage. Thus Satan said to her, 'Name the next baby Abdul Hareth (the servant of Al-Hareth (Satan)).' That child lived and that was from the whispering of Satan and his orders."

Abu E'isa said that this hadeeth is hasan gharib.

3078 - **حدثنا** عبدُ بنُ حُميدٍ حدثنا أبو نُعَيْم حدثنا هشامُ بنُ سَعْدٍ عن زيدِ بنِ أسْلَمَ عَن أبي صالح عن أبي هُرَيرةَ قَال: قال رَسولُ الله ﷺ: «لَمَّا خُلِقَ آدمُ»... الحديث.

3078- There is another narration of the hadeeth of Abu Huraira above.

---

9 - باب وَمِنْ سُورَةِ الأَنْفَالِ [م: 1، ت: 9]

3079 - **حدثنا** أبو كُرَيْبٍ، أخبرنا أبُو بَكْرِ بْنُ عَيَّاش عن عاصِمِ بنِ بَهْدَلَةَ عن مُصْعَبِ بنِ سَعْدٍ عن أبِيهِ قال: «لَمَّا كَانَ يَوْمُ بَدْرٍ جِئْتُ بِسَيْفٍ فَقُلْتُ: يَا رَسُولَ الله، إنَّ الله

شَفَى صَدْرِي مِنَ الْمُشْرِكِينَ أَوْ نَحْوَ هَذَا هَبْ لِي هَذَا السَّيْفَ، فقالَ: «هَذَا لَيْسَ لِي وَلاَ لَكَ»، فَقُلْتُ: عَسَى أَنْ يُعْطَى هَذَا مَنْ لاَ يُبْلِي بَلاَئِي، فجاءَ الرَّسُولُ فَقَالَ «إِنَّكَ سَأَلْتَنِي وَلَيْسَ لِي وَإِنَّهُ قَدْ صَارَ لِي وَهُوَ لَكَ»، قالَ: فَنَزَلَتْ: ﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ﴾. الآية.

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وقد رَوَاهُ سِماكُ بنُ حَربٍ عن مُصعَبِ بنِ سَعدٍ أيضاً. وفي البابِ عن عُبَادَةَ بن الصَّامِتِ.

(9) Verses from the Surah Al-Anfal

3079- Saad narrated that on the day of the Badr battle, he went to the Messenger of Allah carrying a sword from the booty. Saad said, "Oh Messenger of Allah (S.A.W.), Allah (S.W.T.) has avenged me from the non-believers so give me this sword." The Messenger of Allah (S.A.W.) said, "This is neither mine nor yours." Saad said to himself, "This should not be given to anyone else for I have done very well in the battle." The Messenger of Allah (S.A.W.) later came to Saad and said, "You asked me for this sword and it was not mine then, but now that it has become mine I am giving it to you." The verse was then revealed, "*They ask you (Oh Muhammad (S.A.W.)) about the spoils of war. Say, 'The spoils are for Allah and the Messenger.' So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad (S.A.W.)) if you are believers.*" (Verse 1)

Abu E'isa said that this hadeeth is hasan sahih.

3080 ـ **حدثنا** عَبْدُ بنُ حُمَيْدٍ، أخبرنا عَبْدُ الرَّزَّاقِ عن إِسْرَائِيلَ عن سِمَاكٍ عن عِكْرِمَةَ عن ابنِ عَبَّاسٍ قال: «لَمَّا فَرَغَ رسولُ الله ﷺ مِنْ بَدْرٍ قيلَ لَهُ: عَلَيْكَ الْعِيرُ لَيْسَ دُونَهُ شَيْءٌ. قال: فَنَادَاهُ الْعَبَّاسُ ـ وَهُوَ في وَثَاقِهِ ـ لا يَصْلُحُ! وقال: لأَنَّ الله تَعَالَى وَعَدَكَ إِحْدَى الطَّائِفَتَيْنِ وَقَدْ أَعْطَاكَ مَا وَعَدَكَ. قال: «صَدَقْتَ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3080- Ibn Abbas (R.A.A.) narrated that when the Messenger of Allah (S.A.W.) was finished after the Battle of Badr someone said to him, "Here are the camels too. There is nothing to prevent you from taking them." Al-Abbas was tied up with the rest of the captives. He called out to him and said, "Allah has promised you only one of the two parties (either the army or the caravan), and He has given it to you." The Prophet (S.A.W.) said, "You have spoken the truth."(The Muslims did not go after and take the caravan.)

Abu E'isa said that this hadeeth is hasan sahih.

3081 ـ **حدثنا** مُحَمَّدُ بنُ بَشَّارٍ، أخبرنا عُمَرُ بنُ يُونُسَ الْيَمَامِيُّ، أخبرنا عِكْرِمَةُ بنُ عَمَّارٍ أخبرنا أبو زُمَيْلٍ، حدثني عَبْدُ الله بنُ عَبَّاسٍ، حدثني عُمَرُ بنُ الْخَطَّابِ قال: «نَظَرَ

نَبِيُّ الله ﷺ إِلَى المشْرِكِينَ وَهُمْ أَلْفٌ وَأَصْحَابُهُ ثَلاثُمائَةٍ وَبِضْعَةُ عَشَرَ رَجُلاً، فَاسْتَقْبَلَ نَبِيُّ الله ﷺ الْقِبْلَةَ ثُمَّ مَدَّ يَدَيْهِ وَجَعَلَ يَهْتِفُ بِرَبِّهِ: «اللَّهُمَّ انْجِزْ لِي مَا وَعَدْتَنِي، اللَّهُمَّ إِنَّكَ إِنْ تَهْلِكْ هَذِهِ الْعِصَابَةُ مِنْ أَهْلِ الإِسْلامِ لا تُعْبَدُ فِي الأَرْضِ»، فَمَا زَالَ يَهْتِفُ بِرَبِّهِ مادًّا يَدَيْهِ مُسْتَقْبِلَ الْقِبْلَةِ حَتَّى سَقَطَ رِدَاؤُهُ مِنْ مَنْكِبَيْهِ، فَأَتَاهُ أَبُو بَكْرٍ فَأَخَذَ رِدَاءَهُ فَأَلْقَاهُ عَلَى مَنْكِبَيْهِ ثُمَّ الْتَزَمَهُ مِنْ وَرَائِهِ وقال: يَا نَبِيَّ الله، كَفَاكَ مُنَاشَدَتُكَ رَبَّكَ فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ، فَأَنْزَلَ الله تَبَارَكَ وَتَعَالَى ﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ مُرْدِفِينَ﴾ فَأَمَدَّهُمُ الله بِالْمَلائِكَةِ.

قال: هذا حديثٌ حسنٌ صحيحٌ غريبٌ، لا نَعْرِفُهُ من حديثِ عُمَرَ إلاَّ من حديثِ عِكْرِمَةَ بنِ عَمَّارٍ عن أبي زُمَيْلٍ. وأبو زُمَيْلٍ اسْمُهُ سِمَاكُ الْحَنَفِيُّ، وَإِنَّمَا كَانَ هَذَا يَوْمَ بَدْرٍ.

3081- Omar Ibn Al-Khattab (R.A.A.) narrated that the Messenger of Allah (S.A.W.) looked out at the non-believers. They were a thousand fighters and his companions were only three hundred and some men. He (S.A.W.) then faced the Qibla, raised his arms and supplicated, "Oh Allah! Fulfill Your Promise to me. Oh Allah! Give me what You have promised me. Oh Allah! If this throng of Muslims perishes, then You will never be worshipped on Earth." He (S.A.W.) kept supplicating and raising his arms facing the Qibla until his robe fell off his shoulders. Abu Bakr (R.A.A.) came to him, put the robe back on his shoulders and stayed standing behind him holding the robe around his shoulders. Abu Bakr said, "Oh Prophet of Allah (S.A.W.), stop supplicating your Lord. He (S.W.T.) will fulfill His Promise to you." Allah (S.W.T.) then revealed the verse, "*(Remember) when you sought help of your Lord and He answered you (saying), 'I will help you with a thousand of the angels each behind the other (following one another) in succession.*" (Verse 9) Thus they were supported by the angels.

Abu E'isa said that this hadeeth is hasan sahih gharib.

3082 - حدثنا سُفْيَانُ بنُ وَكِيعٍ، أخبرنا ابنُ نُمَيْرٍ عن إسماعِيلَ بنِ إبْرَاهِيمَ بنِ مُهَاجِرٍ، عن عَبَّادِ بنِ يُوسُفَ عن أبي بُرْدَةَ بنِ أبي مُوسَى عن أبيهِ قال: قال رَسولُ الله ﷺ: «أَنْزَلَ الله عَلَيَّ أَمَانَيْنِ لأُمَّتِي: ﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ﴾ فإذا مَضَيْتُ تَرَكْتُ فِيهِمُ الاسْتِغْفَارَ إِلَى يَوْمِ الْقِيَامَةِ».

هذا حديثٌ غريبٌ. وَإِسْمَاعِيلُ بنُ إِبْرَاهِيمَ بنِ مُهاجِرٍ يُضعَّفُ في الحَدِيثِ.

3082- Abu Musa (R.A.A.) narrated that he Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) has granted my nation two safeguards; "*And Allah would not punish them while you (Muhammad (S.A.W.)) are amongst them, nor will He punish them while they seek (Allah's) Forgiveness.*" (Verse 33) When I depart this world I will leave them seeking Allah's Forgiveness (to protect them from general torment) until the Day of Resurrection."

This hadeeth is gharib and one of the narrators is considered weak by the scholars.

3083 - حدثنا أَحْمَدُ بنُ مَنِيعٍ، أخبرنا وَكِيعٌ عن أُسَامَةَ بنِ زَيْدٍ عن صَالِحِ بنِ كَيْسَانَ عن رَجُلٍ لَمْ يُسَمِّهِ عن عُقْبَةَ بنِ عَامِرٍ، «أَنَّ رسولَ الله ﷺ قَرَأَ هَذِهِ الآيَةَ عَلَى المِنْبَرِ: ﴿وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ﴾ قال: «أَلاَ إِنَّ القُوَّةَ الرَّمْيُ - ثَلاَثَ مَرَّاتٍ - أَلاَ إِنَّ الله سَيَفْتَحُ لَكُمُ الأَرْضَ وَسَتَكْفُونَ المُؤْنَةَ، فَلاَ يَعْجِزَنَّ أَحَدُكُمْ أَنْ يَلْهُوَ بِأَسْهُمِهِ». قال أبو عيسى: وقد رَوَى بعضُهم هذا الحديثَ عن أُسَامَةَ بنِ زَيْدٍ عن صالحِ بنِ كَيْسَانَ عن عُقْبَةَ بنِ عَامِرٍ. وحديثُ وَكِيعٍ أَصَحُّ. وصالحُ بنُ كَيْسَانَ لم يُدْرِكْ عُقْبَةَ بنَ عامرٍ، وقد أَدْرَكَ ابنَ عُمَرَ.

3083- Uqba Ibn Amer (R.A.A.) narrated that the Messenger of Allah (S.A.W.) recited the verse, "*And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly,*" (Verse 60) and said, "The power here is the shooting." He said that three times. "Allah (S.W.T.) will let you conquer the earth, and you will be well provided for so no one should become too busy to learn how to shoot and make it your leisure."

Abu E'isa said that this hadeeth was narrated from more than chain of narrators.

3084 - حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرني مُعاوِيَةُ بنُ عَمْرٍو، عن زَائِدَةَ عن الأعمَشِ عن أبي صالحٍ عن أبي هُرَيْرَةَ عن النَّبيِّ ﷺ قال: «لَمْ تَحِلَّ الْغَنَائِمُ لأَحَدٍ سُودِ الرُّؤُوسِ مِنْ قَبْلِكُمْ كانَتْ تَنْزِلُ نَارٌ مِنَ السَّمَاءِ فَتَأْكُلُهَا». قال سُلَيْمانُ الأعمَشُ: فَمَنْ يقولُ هَذَا إلاَّ أَبُو هُرَيْرَةَ الآنَ. فَلَمَّا كَانَ يَوْمُ بَدْرٍ وَقَعُوا في الْغَنَائِمِ قَبْلَ أَنْ تَحِلَّ لَهُمْ، فَأَنْزَلَ الله ﴿لَّوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ﴾.

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ غريب من حديث الأعمش.

3084- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "The spoils were not made lawful to the people before you. Fire used to come down from the sky and destroy the spoils." On the day of Badr, they right away took the spoils and the verse was revealed, "*Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took.*" (Verse 68)

Abu E'isa said that this hadeeth is hasan sahih gharib.

3085 - حدثنا هَنَّادٌ، أخبرنا أبو مُعَاوِيَةَ، عن الأعمَشِ، عن عَمْرِو بنِ مُرَّةَ، عن أبي

عُبَيْدَةَ بنِ عَبْدِ الله، عن عَبْدِ الله بنِ مَسْعُودٍ قال: لَمَّا كَانَ يَوْمُ بَدْرٍ وَجِيءَ بِالأَسَارَى قال رَسُولُ الله ﷺ: «مَا تَقُولُونَ في هَؤُلاَءِ الأَسَارَى»، فَذَكَرَ في الْحَدِيثِ قِصَّةً، فقال رَسولُ الله ﷺ: «لا يَنْفَلِتَنَّ أَحَدٌ مِنْهُمْ إلاَّ بِفِدَاءٍ أَوْ ضَرْبِ عُنُقٍ»، فقال عبدُ الله بنُ مَسْعُودٍ فَقُلْتُ: يَا رَسُولَ الله، إلاَّ سُهَيْلَ ابنَ بَيْضَاءَ فَإِنِّي سَمِعْتُهُ يَذْكُرُ الإِسْلاَمَ. قالَ: فَسَكَتَ رَسولُ الله ﷺ. قال: فَمَا رَأَيْتُنِي في يَوْمٍ أَخوفَ أَنْ تَقَعَ عَلَيَّ حِجَارَةٌ مِنَ السَّمَاءِ مِنِّي في ذَلِكَ الْيَوْمِ، حَتَّى قال رَسُولُ الله ﷺ: «إلاَّ سُهَيْلَ ابنَ الْبَيْضَاءِ». قال: وَنَزَلَ الْقُرْآنُ بِقَوْلِ عُمَرَ: ﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ﴾... إلى آخِرِ الآياتِ.

قال أبو عيسى: هذا حديثٌ حسنٌ. وأبو عُبَيْدَةَ بنُ عبدِ الله لم يَسْمَعْ مِنْ أبيهِ.

3085- Abdullah Ibn Mas'oud (R.A.A.) narrated that at the end of the day of the Battle of Badr, the captives were brought to the Messenger of Allah (S.A.W.). He (S.A.W.) said, "What do you think we should do with the captives?" Abdullah then mentioned the whole hadeeth, which is a long one. Then the Messenger of Allah (S.A.W.) said, "No one will be set free except with a ransom, or he will be killed." Abdullah Ibn Mas'oud said, "Oh Messenger of Allah (S.A.W.), except for Suhail Ibn Al-Baidaa'! I heard him say good things about Islam." The Messenger of Allah (S.A.W.) did not answer him, and Abdullah was sorry he had said that and hoped that stones would not be cast at him from the sky that day. The Messenger of Allah (S.A.W.) later mentioned the names of the captives until he said, "Except for Suhail Ibn Al-Baidaa." Abdullah Ibn Mas'oud then said that the verses were revealed which confirmed the opinion of Omar; "*It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took. So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allah. Certainly, Allah is Oft-Forgiving, Most Merciful. Oh Prophet (Muhammad (S.A.W.)) Say to the captives that are in your hands! 'If Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful.' But if they intend to betray you (Oh Muhammad (S.A.W.)), they indeed betrayed Allah before. So He gave (you) power over them. And Allah is All-Knower, All-Wise.*" (Verses 67 - 71)

Abu E'isa said that this hadeeth is hasan.

---

10 ـ باب وَمِنْ سُورَةِ التَّوْبَةِ [م: 1، ت: 10]

3086 ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ حدثنا يَحْيَى بنُ سَعِيدٍ وَمُحَمَّدُ بنُ جَعْفَرٍ وَابنُ أبي

عَدِيٌّ وَسَهْلُ بنُ يُوسُفَ، قالوا: أخبرنا عَوْفُ بنُ أبي جَمِيلَةَ، حدثني يَزِيدُ الْفَارِسِيُّ، حدثني ابنُ عَبَّاسٍ قال: «قلْتُ لِعُثْمانَ بنِ عَفَّانَ: مَا حَمَلَكُمْ أَنْ عَمَدْتُمْ إِلَى الأَنْفَالِ وَهِيَ مِنَ الْمَثَانِي، وَإِلَى بَرَاءَةَ وَهِيَ مِنَ الْمِئِينَ، فَقَرَنْتُمْ بَيْنَهُمَا وَلَمْ تَكْتُبُوا بَيْنَهُمَا سَطْرَ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ، وَوَضَعْتُمُوهَا في السَّبْعِ الطُّوَلِ، مَا حَمَلَكُمْ عَلَى ذَلِكَ؟ فَقَالَ عُثْمانُ: كَانَ رَسولُ اللهِ ﷺ مِمَّا يَأْتِي عَلَيْهِ الزَّمَانُ وَهُوَ يُنْزَلُ عَلَيْهِ السُّوَرُ ذَوَاتُ الْعَدَدِ، فَكَانَ إِذَا نَزَلَ عَلَيْهِ الشَّيْءُ دَعَا بَعْضَ مَنْ كَانَ يَكْتُبُ، فيقولُ: ضَعُوا هَؤُلاءِ الآيَاتِ في السُّورَةِ التِي يُذْكَرُ فِيهَا كَذَا وَكَذَا، فَإِذَا نَزَلَتْ عَلَيْهِ الآيَةُ فيقولُ: ضَعُوا هَذِهِ الآيَةَ في السُّورَةِ الَّتِي يُذْكَرُ فِيهَا كَذَا وَكَذَا، وَكَانَتِ الأَنْفَالُ مِنْ أَوَائِلِ مَا نَزِلَتْ بالمَدِينَةِ، وَكَانَتْ بَرَاءَةُ مِنْ آخِرِ الْقُرْآنِ، وَكَانَتْ قِصَّتُهَا شَبِيهَةً بِقِصَّتِهَا، فَظَنَنْتُ أَنَّهَا مِنْهَا، فَقُبِضَ رَسولُ اللهِ ﷺ وَلَمْ يُبَيِّنْ لَنَا أَنَّهَا مِنْهَا، فَمِنْ أَجْلِ ذَلِكَ قَرَنْتُ وَلَمْ أَكْتُبْ بَيْنَهُمَا سَطْرَ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ، فَوَضَعْتُهَا في السَّبْعِ الطُّوَلِ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ لاَ نَعْرِفُهُ إِلاَّ من حديثِ عَوفٍ عن يَزِيدَ الْفَارِسِيِّ عن ابنِ عَبَّاسٍ. وَيَزِيدُ الْفَارِسِيُّ قد روى عن ابن عباس غيرَ حَديثٍ وَيُقَالُ: هُو يزيدُ بنُ هُرمُزَ، ويَزيدُ الرُّقاشِيُّ هُوَ يَزِيدُ بنُ أبان الرَّقَاشِيُّ وهُوَ مِنَ التَّابعينَ وَلم يُدرِكِ ابنَ عبّاسٍ إنما روى عن أنسِ بنِ مالكٍ، وكلاهُما مِنْ أَهْلِ الْبَصْرَةِ، ويزيدُ الفارسيُّ أقدمُ مِن يزيد الرُّقاشيِّ.

(10) Verses from Surah At-Tauba (repentance)

3086- Ibn Abbas narrated that he asked Othman Ibn Affan (R.A.A.), "What caused you to join the two Surahs; Al-Anfal and At-Tauba? Why did you not write between them the line of '*In the Name of Allah, the Most Gracious, the Most Merciful*'? Why do you have considered it one of the seven longest Surahs?" Othman said, "Sometimes, a long time would pass, and there would be no revelation to the Messenger of Allah (S.A.W.). He used to receive revelations of many Surahs. Thus, if a certain verse was revealed, he (S.A.W.) would call on his scribes and tell them to put the verse in the assigned Surah and so on. However, Surah Al-Anfal was among the first Surahs to be revealed in Medina while Surah Bara'a (At-Tauba) was the last Surah to be revealed. However, the subject of both Surahs was the same. That is why I thought they belonged to the same Surah. The Messenger of Allah (S.A.W.) died before he specified whether they were one Surah or two, so I combined them together and did not write the line '*In the Name of Allah, the Most Gracious, the Most Merciful*' between them and considered it one of the seven, longest Surahs."

Abu E'isa said that this hadeeth is hasan sahih.

3087 ـ حدثنا الْحَسَنُ بنُ عَلِيٍّ الْخَلاَّلُ، أخبرنا حُسَيْنُ بنُ عَلِيٍّ الْجُعْفِيُّ عن زَائِدَةَ

عن شَبِيبِ بن غَرْقَدَةَ عن سُلَيْمانَ بنِ عَمْرِو بن الأحْوَصِ قال: حدثني أبي أنَّهُ شَهِدَ حَجَّةَ الْوَدَاعِ مَعَ رسولِ الله ﷺ فَحَمَدَ الله وَأَثْنَى عَلَيْهِ وَذَكَرَ وَوَعَظَ ثُمَّ قال: «أيُّ يَوْمٍ أَحْرَمُ، أيُّ يَوْمٍ أَحْرَمُ، أيُّ يَوْمٍ أَحْرَمُ»؟ قالَ فقالَ النَّاسُ: يَوْمُ الْحَجِّ الأَكْبَرِ يا رَسُولَ الله. قال: فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، في بَلَدِكُمْ هَذَا، في شَهْرِكُمْ هَذَا، أَلاَ لاَ يَجْنِي جَانٍ إِلاَّ عَلَى نَفْسِهِ، ولا يَجْنِي وَالِدٌ عَلَى وَلَدِهِ، ولا وَلَدٌ عَلَى وَالِدِهِ، أَلاَ إِنَّ الْمُسْلِمَ أَخُو الْمُسْلِمِ، فَلَيْسَ يَحِلُّ لِمُسْلِمٍ مِنْ أَخِيهِ شَيْءٌ إِلاَّ مَا أَحَلَّ مِنْ نَفْسِهِ، أَلاَ وَإِنَّ كُلَّ رِباً في الْجَاهِلِيَّةِ مَوْضُوعٌ، لَكُمْ رؤوسُ أَمْوَالِكُمْ لا تَظْلِمُونَ وَلا تُظْلَمُونَ غَيْرَ رِبَا الْعَبَّاسِ بنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوضُوعٌ كُلُّهُ، أَلاَ وَإِنَّ كُلَّ دَمٍ كَانَ في الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ دَمٍ أَضَعُ مِنْ دَمِ الْجَاهِلِيَّةِ دَمَ الْحَارِثِ بنِ عَبْدِ الْمُطَّلِبِ، كَانَ مُسْتَرْضَعاً في بَنِي لَيْثٍ فَقَتَلَتْهُ هُذَيْلٌ، أَلاَ وَاسْتَوْصُوا بالنِّسَاءِ خَيْراً، فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ، لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئاً غَيْرَ ذَلِكَ إِلاَّ أَنْ يَأْتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ، فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ في الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْباً غَيْرَ مُبَرِّحٍ، فَإِنْ أَطَعْنَكُمْ فَلاَ تَبْغُوا عَلَيْهِنَّ سَبِيلاً. أَلاَ وَإِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا، فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ فَلاَ يُوطِئْنَ فُرُشَكُمْ مِنْ تَكْرَهُونَ، وَلا يَأْذَنَّ في بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ. أَلاَ وَإِنَّ حَقَّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ في كِسْوَتِهِنَّ وَطَعَامِهِنَّ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وَرَوَاهُ أبو الأحْوَصِ عن شَبِيبِ بنِ غَرْقَدَةَ.

3087-Amr Ibn Al-Ahwas narrated that he had witnessed the Farewell Hajj with the Messenger of Allah (S.A.W.). He (S.A.W.) praised Allah and attributed the Good to Him and reminded people of Him and started his sermon. "Which day is the most sacred? Which day is the most sacred? Which day is the most sacred?" People replied that it was the greater Hajj day (Arafat day). He (S.A.W.) said, "Your blood, your money, and you honor are as sacred as the sanctity of this day, in this holy land, and in this sacred month. No transgressor should oppress anyone because he will be oppressing himself. No father should wrong his son nor should a child wrong his father. The Muslim is the brother of his fellow Muslim; it is unlawful for a Muslim to take anything from his brother unless the brother permits it. As for the usury of the pre-Islamic days, it is now unlawful. You can keep your capital so you will not oppress or be oppressed. Except for the usury of Al-Abbas, it is all cancelled. Every blood (murder) before the Islamic time is cancelled (not to be avenged for), and the first blood I cancel is the blood of Al-Hareth Ibn Abdulmuattalib who was being breastfed in the tribe Laith and was murdered by the tribe of Huthail. Take a good care of your women. They are like prisoners (because they are weaker) under your control, so you have no power but to treat them with

care. Unless they commit a great sin (adultery or other great sins) then you can abandon their beds and beat them without harming them physically. If they come back and obey you, then do not transgress over them (you cannot beat them in this case). You have rights on your wives, and they have rights on you. Your right on your wives is that they should not let any strangers in your homes whom you dislike, and their rights on you is that you treat them in the best manner in feeding and clothing them."

Abu E'isa said that this hadeeth is hasan sahih.

3088 - حدثنا عَبْدُ الْوَارِثِ بنُ عَبْدِ الصَّمَدِ بنِ عَبْدِ الْوَارِثِ، حدثنا أبي عن أبيهِ عن مُحمَّدِ بنِ إسْحَاقَ عن أبي إسْحَاقَ عن الْحَارِثِ عن عَلِيٍّ قال: سَأَلْتُ رَسولَ الله ﷺ عَنْ يَوْمِ الْحَجِّ الأَكْبَرِ فقالَ: «يَوْمُ النَّحْرِ».

3088- Ali (R.A.A.) narrated that he asked the Messenger of Allah (S.A.W.) about which is the greater Hajj day and that he (S.A.W.) said, "It is the day of slaughtering."

3089 - حدثنا ابنُ أبي عُمَرَ، حدثنا سُفْيَانُ عن أبي إسْحَاقَ عن الْحَارِثِ عن عَلِيٍّ قال: «يَوْمُ الْحَجِّ الأَكْبَرِ يَوْمُ النَّحْرِ».

قال هذا الحديث أَصَحُّ من حديثِ مُحمَّدِ بنِ إسْحَاقَ، لأَنَّهُ رَوَى من غيرِ وَجْهٍ هذا الحديث عن أبي إسْحَاقَ عن الحارِثِ عن عَلِيٍّ موقوفاً، ولا نَعْلَمُ أَحداً رَفَعَهُ إلاَّ مَا رُوِيَ عن مُحمَّدِ بنِ إسْحَاقَ. وقد روى شعبة هذا الحديث عن أبي إسحاق عن عبد الله بنِ مُرَّةَ عنِ الحارثِ عن عليٍّ موقوفاً.

3089- Al-Hareth narrated that Ali (R.A.A.) said that the greater Hajj day is the day of the slaughter.

Abu E'isa said that the chain of narrators of this hadeeth is stronger than the one above.

3090 - حدثنا محمدُ بنُ بشَّارٍ بُنْدَارٌ، حدثنا عَفَّانُ بنُ مُسْلِمٍ وَعَبْدُ الصَّمَدِ بن عبد الوارث قالا أخبرنا حَمَّادُ بنُ سَلَمَةَ عن سِمَاكِ بن حَرْبٍ عن أَنَسِ بنِ مَالِكٍ قال: «بَعَثَ النَّبِيُّ ﷺ بِبَرَاءَةٍ مَعَ أبي بَكْرٍ، ثمَّ دَعَاهُ فَقَالَ: «لا يَنْبَغِي لأَحَدٍ أَنْ يُبَلِّغَ هَذَا إلاَّ رَجُلٌ مِنْ أَهْلِي، فَدَعَا عَلِيًّا فَأَعْطَاهُ إِيَّاهَا».

قال: هذا حديثٌ حسنٌ غريبٌ من حديث أَنَسِ بن مالك.

3090- Anas Ibn Malek (R.A.A.) narrated that the Prophet (S.A.W.) sent the Surah of Bara'a (to Mecca) with Abu Bakr. He (S.A.W.) then called Abu Bakr back and said, "No one should inform others about this Surah except someone from my family." He (S.A.W.) summoned Ali (R.A.A.) and gave it to

him (to take it to Mecca).

Abu E'isa said that this hadeeth is hasan gharib.

3091 ـ حدثنا مُحمَّدُ بنُ إسماعِيلَ، أخبرنا سَعِيدُ بنُ سُلَيْمانَ، أخبرنا عَبَّادُ بنُ الْعَوَّامِ، حدثنا سُفْيَانُ بنُ الْحُسَيْنِ عن الْحَكَمِ بنِ عُتَيْبَةَ عن مِقْسَمٍ عن ابنِ عَبَّاسٍ قال: «بَعَثَ النَّبِيُّ ﷺ أبا بَكْرٍ وَأَمَرَهُ أَنْ يُنادِيَ بِهَؤُلاءِ الْكَلِمَاتِ، ثُمَّ أَتْبَعَهُ عَلِيًّا. فَبَيْنَا أَبُو بَكْرٍ في بَعْضِ الطَّرِيقِ إِذْ سَمِعَ رُغاءَ نَاقَةِ رسولِ الله ﷺ الْقَصْوَى فَخَرَجَ أَبُو بَكْرٍ فَزِعاً، فَظَنَّ أَنَّهُ رَسولُ الله ﷺ، فَإِذَا عَلِيٌّ، فَدَفَعَ إِلَيْهِ كِتَابَ رسولِ الله ﷺ وَأَمَرَ عَلِيًّا أَنْ يُنَادِيَ بِهَؤُلاءِ الْكَلِمَاتِ، فَانْطَلَقَا، فَحَجَّا، فَقَامَ عَلِيٌّ أَيَّامَ التَّشْرِيقِ فَنَادَى: ذِمَّةُ الله وَرَسُولِهِ بَرِيئَةٌ مِنْ كُلِّ مُشْرِكٍ، فَسِيحُوا في الأَرْضِ أَرْبَعَةَ أَشْهُرٍ، ولا يَحُجَّنَّ بَعْدَ الْعَامِ مُشْرِكٌ، ولا يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ، ولا يَدْخُلُ الْجَنَّةَ إِلاَّ مُؤْمِنٌ. وكَانَ عَلِيٌّ يُنَادِي، فَإِذَا عَيِيَ قامَ أبو بَكْرٍ فَنَادَى بها.

قال أبو عيسى: وهذا حديثٌ حسنٌ غريبٌ من هذا الْوَجْهِ من حديثِ ابنِ عَبَّاسٍ.

3091- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) sent Abu Bakr (R.A.A.) and ordered him to call those words (Surah Baraa'a). He then sent Ali (R.A.A.) after him. Abu Bakr had traveled part of the road when he heard the sound of the Qaswaa' (the Prophet's she camel). Abu Bakr (R.A.A.) turned around with the fear that it is the Prophet (S.A.W.), but it was Ali (R.A.A.). Ali (R.A.A.) gave him the letter of the Messenger of Allah (S.A.W.) that orders Ali to spread those words. They both marched towards Mecca and performed the Hajj. In the days of *Tashreeq* (the three days following the first day of the Eid), Ali (R.A.A.) would call the pilgrims and say, "The covenant (of safety) of Allah (S.W.T.) and His Messenger (S.A.W.) is broken with the disbelievers, so you are to move in the land freely for four months. No disbeliever is allowed to perform the Hajj after this year. No naked person is allowed to circle the House. None but a believer will enter into Paradise." Ali would call out those words until he got tired and then Abu Bakr would get up and call them out.

Abu E'isa said that this hadeeth is hasan gharib.

3092 ـ حدثنا ابنُ أبي عُمَرَ، حدثنا سُفْيَانُ عن أبي إسْحَاقَ عن زَيْدِ بنِ يُثَيْعٍ قال: «سَأَلْنَا عَلِيًّا؛ بِأَيِّ شَيْءٍ بُعِثْتَ في الْحَجَّةِ؟ قال: بُعِثْتُ بِأَرْبَعٍ: لا يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ، وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ النَّبِيِّ عَهْدٌ فَهُوَ إِلَى مُدَّتِهِ، وَمَنْ لَمْ يَكُنْ لَهُ عَهْدٌ فَأَجَلُهُ أَرْبَعَةُ أَشْهُرٍ، وَلا يَدْخُلُ الْجَنَّةَ إِلاَّ نَفْسٌ مُؤْمِنَةٌ، ولا يَجْتَمِعُ الْمُشْرِكُونَ وَالْمُسْلِمُونَ بَعْدَ عَامِهِمْ هَذَا».

قال أبو عيسى: هذا حديثٌ حسنٌ [صحيحٌ]، وَهُوَ حديثُ سفيانَ بنِ عُيَيْنَةَ عن أبي إسْحَاقَ وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ، عن أبي إسْحَاقَ، عن بَعْضِ أَصْحَابِهِ، عن عَلِيٍّ، وفي

الباب عن أبي هُرَيْرَةَ.

. . . حدثنا نَصْرُ بنُ عَلِيٍّ وَغَيْرُ وَاحِدٍ قالوا أخبرنا سُفْيانُ بنُ عُيَيْنَةَ عن أبي إِسْحَاقَ عن زَيْدِ بنِ يُثَيْعٍ عن عليٍّ نحْوَهُ.

. . . حدثنا عليُّ بنُ خَشْرَمٍ، حدثنا سُفْيَانُ بنُ عُيَيْنَةَ عن أبي إِسْحَاقَ عن زَيْدِ بنِ أُثَيْعٍ عن عليٍّ نحْوَهُ.

قال أبو عيسى: وقد رُوِيَ عن عُيَيْنَةَ كِلْتَا الرِّوَايَتَيْنِ عن ابنِ أُثَيْعٍ وعن ابنِ يُثَيْعٍ. وَالصَّحِيحُ زَيْدُ بنُ يُثَيْعٍ. وقد رَوَى شُعْبَةُ عن أبي إِسْحَاقَ عن زَيد غيرَ هذا الحديثِ فَوَهِمَ فيه، وقال زَيْدُ بنُ أُثَيْلٍ، ولا يُتَابَعُ عليه وفي الباب عن أبي هريرة.

3092- Ali (R.A.A.) was once asked about the commands he was sent with during the Hajj. He (R.A.A.) said, "I was sent with four (commands); that no naked person is allowed to circle the House, that whoever had a treaty with the Prophet (S.A.W.) then the treaty serves only its designated time and whoever does not have a treaty then the time is up to four months, that none but a believer will enter Paradise, and that the disbelievers will not be allowed after this year to perform the Hajj with the Muslims."

Abu E'isa said that this hadeeth is hasan sahih.

3093 ـ حدثنا أَبُو كُرَيْبٍ حدثنا رِشْدَينُ بنُ سَعْدٍ عن عَمْرِو بن الحارِثِ، عن دَرَّاجٍ عن أبي الهَيْثَمِ، عن أبي سَعِيدٍ قال: قال رَسولُ الله ﷺ: «إِذَا رَأَيْتُم الرَّجُلَ يَعْتَادُ المَسْجِدَ فَاشْهَدُوا لَهُ بالإِيمَانِ، قال الله تَعَالَى: ﴿إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ﴾».

. . . حدثنا ابن أبي عُمَرَ، حدثنا عَبْدُ الله بنُ وَهْبٍ عن عَمْرِو بن الْحَارِثِ، عن دَرَّاجٍ عن أبي الْهَيْثَمِ، عن أبي سَعِيدٍ عن النَّبِيِّ ﷺ نحْوَهُ إِلاَّ أَنَّهُ قال: «يَتَعَاهَدُ المَسْجِدَ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ. وأبو الهَيْثَمِ اسْمُهُ سُلَيْمانُ بنُ عَمْرِو بنِ عَبْدِ الْعُتْوَارِيّ، وَكَانَ يَتِيماً في حِجْرِ أبي سَعِيدٍ الْخُدْرِيّ.

3093- Abu Said (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If you see the man going frequently to the Mosque, then be his witness that he is a believer. Allah the Almighty, have said, "*The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, perform As-Salat (Iqamat-as-Salat), and give Zakat and fear none but Allah. It is they who are on true guidance.*" (Verse 18)

Abu E'isa said that this hadeeth is hasan gharib.

3094 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا عُبَيْدُ الله بنُ مُوسَى، عن إِسْرَائِيلَ عن مَنْصُورٍ

عن سَالِم بن أبي الْجَعْدِ عن ثَوْبَانَ قال: «لَمَّا نَزَلَتْ: ﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ﴾ قال: كُنَّا مَعَ رسولِ الله ﷺ في بَعْضِ أَسْفَارِهِ، فقال بَعْضُ أَصْحَابِهِ: أُنْزِلَتْ في الذَّهَبِ وَالْفِضَّةِ لَوْ عَلِمْنَا أَيُّ الْمَالِ خَيْرٌ فَنَتَّخِذَهُ. فقال: «أَفْضَلُهُ لِسَانٌ ذَاكِرٌ وَقَلْبٌ شَاكِرٌ وَزَوْجَةٌ مُؤْمِنَةٌ تُعِينُهُ عَلَى إِيمَانِهِ».

قال: هذا حديثٌ حسنٌ. سألتُ مُحمَّدَ بنَ إسماعِيلَ فَقُلْتُ لَهُ: سَالِمُ بنُ أبي الْجَعْدِ سَمِعَ مِنْ ثَوْبَانَ؟ فقال: لاَ، فقلت لَهُ: مِمَّنْ سَمِعَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ؟ قال: سَمِعَ مِنْ جَابِرِ بنِ عَبْدِ الله وَأَنَسِ بنِ مَالِكٍ، وَذَكَرَ غيرَ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ.

3094- Thawban narrated that when the verse, "*And those who hoard up gold and silver (Al-Kanz: the money, the Zakat of which has not been paid) and spend them not in the Way of Allah, announce unto them a painful torment,*" (Second part of verse 34) was revealed, they were with the Prophet (S.A.W.) during one of his expeditions. Some of his companions said, "Verses have been revealed regarding gold and silver. If only we knew which of the wealth is better, then we would only hoard that." He (S.A.W.) said, "The best (wealth) is a tongue that mentions Allah frequently, a heart grateful to Allah, and a believing wife who helps strengthen the faith."

This hadeeth is hasan.

3095 - حدثنا الحُسَيْنُ بنُ يَزِيد الْكُوفِيُّ، حدثنا عَبْدُ السَّلاَمِ بنُ حَرْبٍ عن غُطَيْفِ بنِ أَعْيَنَ عن مُصْعَبِ بنِ سَعْدٍ عن عَدِيِّ بنِ حَاتِمٍ قال: «أَتَيْتُ النَّبِيَّ ﷺ وَفي عُنُقِي صَلِيبٌ مِنْ ذَهَبٍ، فقال: يَا عَدِيُّ اطْرَحْ عَنْكَ هَذَا الْوَثَنَ، وَسَمِعْتُهُ يَقْرَأُ في سُورَةِ بَرَاءَةَ: ﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ﴾، قال: أَمَا إِنَّهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ، وَلَكِنَّهُمْ كَانُوا إِذَا أَحَلُّوا لَهُمْ شَيْئاً اسْتَحَلُّوهُ، وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئاً حَرَّمُوهُ».

قال أبو عيسى: هذا حديثٌ غريبٌ لا نَعْرِفُهُ إِلاَّ مِن حديثِ عبدِ السَّلاَمِ بنِ حَرْبٍ. وَغُطَيْفُ بنُ أَعْيَنَ لَيْس بِمَعْرُوفٍ في الحديثِ.

3095- Addey Ibn Hatem narrated that he went visited the Prophet (S.A.W.) wearing a gold cross on his neck. He (S.A.W.) said, "Oh Adday, take off that idol." Adday also heard him (S.A.W.) recite; "*They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam, while they (Jews and Christians) were commanded (in the Taurat (Torah) and the Injeel (Gospel)) to worship none but One Ilah (God - Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him).*" (Verse 31) The Prophet (S.A.W.) added, "They did not worship them (i.e. the

rabbis and monks), but when they (i.e. the rabbis and monks) made things lawful for them they would obey them and when they made things unlawful for them they would consider it unlawful."

Abu E'isa said that this hadeeth is gharib.

3096 ـ حدثنا زِيَادُ بنُ أَيُّوبَ الْبَغْدَادِيُّ، أخبرنا عَفَّانُ بنُ مُسْلِم، أخبرنا هَمَّامٌ، أخبرنا ثابتٌ عن أَنَسٍ، أَنَّ أَبَا بَكْرٍ حَدَّثَهُ قال: «قُلْتُ للنَّبيِّ ﷺ ونحنُ في الْغَارِ: لَوْ أَنَّ أَحَدَهُمْ يَنْظُرُ إِلَى قَدَمَيْهِ لأَبْصَرَنَا تَحْتَ قَدَمَيْهِ. فقالَ: «يَا أَبَا بَكْرٍ مَا ظَنُّكَ بِاثْنَيْنِ اللهُ ثَالِثُهُمَا؟».

قال: هذا حديثٌ حسنٌ صحيحٌ غريبٌ، إنما يُعرفُ من حديثِ هَمَّامٍ. تفرد به وقد رَوَى هذا الحديثَ حَبَّانُ بنُ هَلالٍ وغيرُ وَاحِدٍ عن هَمَّام نحوَ هذا.

3096- Anas narrated that Abu Bakr told him that he said to the Prophet (S.A.W.) while they were in the cave (hiding from the Quraish), "If one of them would look down below his feet he would see us." He (S.A.W.) said, "Oh Abu Bakr, what do you think of two (people), (when) Allah is their third?!"

This hadeeth is hasan sahih gharib.

3097 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ قال: حدثني يَعْقُوبُ بنُ إبراهِيمَ بنِ سَعْدٍ عن أَبِيهِ عن مُحمَّدِ بنِ إِسْحَاقَ عن الزُّهْرِيِّ عن عُبَيْدِ اللهِ بنِ عبدِ اللهِ بنِ عُتْبَةَ عن ابنِ عَبَّاسٍ قال: سَمِعْتُ عُمَرَ بنَ الْخَطَّابِ يقولُ: «لَمَّا تُوُفِّيَ عبدُ اللهِ بنُ أُبَيٍّ دُعِيَ رَسولُ اللهِ ﷺ لِلصَّلاةِ عَلَيْهِ، فَقَامَ إِلَيْهِ، فَلَمَّا وَقَفَ عَلَيْهِ يُرِيدُ الصَّلاةَ تَحَوَّلْتُ حَتَّى قُمْتُ في صَدْرِهِ فَقُلْتُ: يَا رَسُولَ اللهِ، أَعَلَى عَدُوِّ اللهِ عَبْدِ اللهِ بنِ أُبَيٍّ الْقَائِلِ يَوْمَ كَذَا وَكَذَا كَذَا وَكَذَا ـ يَعُدُّ أَيَّامَهُ ـ قالَ ورَسولُ اللهِ ﷺ يَتَبَسَّمُ، حَتَّى إِذَا أَكْثَرْتُ عَلَيْهِ قال: «أَخِّرْ عَنِّي يَا عُمَرُ، إِنِّي قَدْ خُيِّرْتُ فَاخْتَرْتُ، قَدْ قِيلَ لِي ﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ﴾ لَوْ أَعْلَمُ أَنِّي لَوْ زِدْتُ عَلَى السَّبْعِينَ غُفِرَ لَهُ لَزِدْتُ. قال: ثُمَّ صَلَّى عَلَيْهِ وَمَشَى مَعَهُ، فَقَامَ عَلَى قَبْرِهِ حَتَّى فُرِغَ مِنْهُ». قال: فَعَجَبٌ لِي وَجُرْأَتِي عَلَى رَسولِ اللهِ ﷺ، وَاللهُ وَرَسُولُهُ أَعْلَمُ، فَوَاللهِ مَا كَانَ إِلاَّ يَسِيراً حَتَّى نَزَلَتْ هَاتَانِ الآيَتَانِ: ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾ إِلَى آخِرِ الآيَةِ. قال: فما صَلَّى رسولُ اللهِ ﷺ بَعْدَهُ عَلَى مُنَافِقٍ وَلاَ قَامَ عَلَى قَبْرِهِ حَتَّى قَبَضَهُ اللهُ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ غريبٌ.

3097- Ibn Abbas (R.A.A.) narrated that he heard Omar Ibn Al-Khattab say that when Abdullah Ibn Ubbai died, the Messenger of Allah (S.A.W.) was called to pray over him. He (S.A.W.) went and when he (S.A.W.) stood by him to pray Omar walked around him and stood facing him and said, "Oh

Messenger of Allah, you pray on the enemy of Allah who has said.... (He mentioned all the bad deeds and sayings that he said.)" The Messenger of Allah (S.A.W.) was smiling until Omar had said too much. Then he (S.A.W.) said, "Back off Omar, I was given the choice and I have chosen. It was said to me, '*Whether you (Oh Muhammad (S.A.W.)) ask forgiveness for them (hypocrites) or ask not forgiveness for them - (and even) if you ask seventy times for their forgiveness - Allah will not forgive them because they have disbelieved in Allah and His Messenger (Muhammad (S.A.W.)). And Allah guides not those people who are Fasiqun (rebellious, disobedient to Allah).*' (Verse 80) If I knew that if I asked more than seventy times for his forgiveness he would be forgiven, then I would have asked more." The Prophet (S.A.W.) then prayed over him and walked in his funeral until they finished the burial ceremony.

People were amazed about how Omar challenged the Messenger of Allah (S.A.W.), and Allah (S.W.T.) and His Messenger (S.A.W.) know best. By Allah, it was only a short time later that two verses were revealed; "*And never (Oh Muhammad (S.A.W.)) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqun (rebellious, - disobedient to Allah and His Messenger (S.A.W.)). And let not their wealth or their children amaze you. Allah's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.*" (Verses 84, 85) The Messenger of Allah (S.A.W.) never prayed after that on a hypocrite nor did he stand by their graves again until he (S.A.W.) died."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3098 - حدثنا مُحمدُ بنُ بَشارٍ حَدَّثنا يَحْيَى بنُ سَعِيدٍ، حدثنا عُبَيْدُ الله أخبرنا نَافِعٌ عن ابنِ عُمَرَ قال: «جاءَ عبدُ الله بنُ عبدِ الله بنِ أُبَيٍّ إِلَى رسولِ الله ﷺ حِينَ مَاتَ أَبُوهُ فقال: أَعْطِنِي قَمِيصَكَ أُكَفِّنْهُ وَصَلِّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ، فَأَعْطَاهُ قَمِيصَهُ وقال: «إِذَا فَرَغْتُمْ فَآذِنُونِي»، فلَمَّا أَرَادَ أَنْ يُصَلِّيَ جَذَبَهُ عُمَرُ وقال: أَلَيْسَ قَدْ نَهَى الله أَنْ تُصَلِّي عَلَى الْمُنَافِقِينَ؟ فقال. أَنَا بَيْنَ الخيرَتَيْنِ ﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ﴾» فَصَلَّى عَلَيْهِ، فَأَنْزَلَ الله: ﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾، فَتَرَكَ الصَّلاَةَ عَلَيْهِمْ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3098- Ibn Omar (R.A.A.) narrated that Abdullah Ibn Abdullah Ibn Ubbai came to the Prophet (S.A.W.) when his father died and said to him, "Give me your shirt so I can use it to shroud my father. Will you pray over him and ask for his forgiveness?" He (S.A.W.) gave him his shirt and said, "When you are ready, call on me." When he (S.A.W.) started to pray over him, Omar pulled him (S.A.W.) aside and said, "Did not Allah (S.W.T.) prohibit you from

praying on the hypocrites?!" He (S.A.W.) said, "I was given a choice, '*Whether you (Oh Muhammad (S.A.W.)) ask forgiveness for them (hypocrites) or ask not forgiveness for them...*'" Thus he (S.A.W.) prayed over him, and Allah (S.W.T.) revealed the verse, "*And never (Oh Muhammad (S.A.W.)) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.*" Thus he (S.A.W.) stopped praying over them.

Abu E'isa said that this hadeeth is hasan sahih.

3099 ـ حدثنا قُتَيْبَةُ، حدثنا اللَّيْثُ، عن عِمْرَانَ بنِ أبي أَنَسٍ، عن عبدِ الرَّحمَنِ بنِ أبي سَعِيدٍ عن أبي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قال: «تَمَارَى رَجُلاَنِ في المَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ، فقالَ رَجُلٌ: هُوَ مَسْجِدُ قُبَاءٍ، وقال الآخَرُ: هُوَ مَسْجِدُ رسولِ الله ﷺ، فقال رسولُ الله ﷺ: «هُوَ مَسْجِدِي هَذَا».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وقد رُوِيَ هذا عن أبي سَعِيدٍ من غيرِ هذا الوَجْهِ، رَوَاهُ أُنَيْسُ بنُ أبي يَحْيَى عن أبيهِ عن أبي سَعِيدٍ.

3099- Abi Said Al-Khudri said that two men argued about which of the mosques had been built based on piety since the first day. One of them said that it was Quba' Mosque and the other said that it was the Mosque of the Prophet (S.A.W.). The Messenger of Allah (S.A.W.) said that it was his mosque.

Abu E'isa said that this hadeeth is hasan sahih gharib.

3100 ـ حدثنا محمد بن العلاء أبو كُرَيْبٍ أخبرنا مُعَاوِيَةُ بنُ هِشَامٍ، حدثنا يُونُسُ بنُ الْحَارِثِ، عن إبراهِيمَ بنِ أبي مَيْمُونَةَ، عن أبي صالحٍ، عن أبي هُرَيْرَةَ عن النَّبِيِّ ﷺ قال: «نَزَلَتْ هَذِهِ الآيَةُ في أَهْلِ قُبَاءٍ: ﴿فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ﴾. قال: كَانُوا يَسْتَنْجُونَ بِالْمَاءِ فَنَزَلَتْ هَذِهِ الآيَةُ فِيهِمْ».

قال هذا حديثٌ غريبٌ من هذا الْوَجْهِ.

قال: وفي البابِ عن أبي أَيُّوبَ وَأَنَسِ بنِ مَالِكٍ وَمُحَمَّدِ بنِ عبدِ الله بنِ سَلاَمٍ.

3100- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "This verse was revealed regarding the people of Quba'; '*Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure (i.e. who clean their private parts with dust (which has the properties of soap) and water from urine and stools, after answering the call of nature).*' (Second part of verse 108) They were men who cleaned themselves (after using the bathroom) with water."

This hadeeth is gharib.

3101 - حدثنا مَحْمُودُ بنُ غَيْلاَنَ، حدثنا وَكِيعٌ، حدثنا سُفْيَانُ عن أبي إسْحَاقَ، عن أبي الْخَلِيلِ، عن عَلِيٍّ قال: «سَمِعْتُ رَجُلاً يَسْتَغْفِرُ لأَبَوَيْهِ وَهُمَا مُشْرِكَانِ، فَقُلْتُ لَهُ: أَتَسْتَغْفِرُ لأَبَوَيْكَ وَهُمَا مُشْرِكَانِ؟ فقال: أَوَلَيْسَ اسْتَغْفَرَ إبراهِيمُ لأَبِيهِ وَهُوَ مُشْرِكٌ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَنَزَلَتْ: ﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ﴾.

قال أبو عيسى: هذا حديثٌ حسنٌ.

قال وفي البابِ عن سَعِيدِ بنِ الْمُسَيَّبِ عن أبيهِ.

3101- Ali (R.A.A.) narrated that he heard a man asking forgiveness for his disbelieving parents, so Ali (R.A.A.) asked the man, "How do you ask forgiveness for your parents even though they were disbelievers?" The man said, "Did not Ibrahim (S.A.W.) ask forgiveness for his father even though he was a disbeliever?" Ali (R.A.A.) mentioned that to the Prophet (S.A.W.), so the verse was revealed, "*It is not (proper) for the Prophet and those who believe to ask Allah's Forgiveness for the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).*" (Verse 113)

Abu E'isa said that this hadeeth is hasan.

3102 - حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا عَبْدُ الرَّزَّاقِ، أخبرنا مَعْمَرٌ عن الزُّهْرِيِّ عن عَبْدِ الرَّحْمنِ بنِ كَعْبِ بنِ مَالِكٍ عن أبيهِ قال: «لَمْ أَتَخَلَّفْ عن النَّبِيِّ ﷺ في غَزْوَةٍ غَزَاهَا حَتَّى كَانَتْ غَزْوَةُ تَبُوكٍ إلاَّ بَدْراً، وَلَمْ يُعَاتِبِ النَّبِيُّ ﷺ أَحَداً تَخَلَّفَ عَنْ بَدْرٍ، إنَّمَا خَرَجَ يُرِيدُ الْعِيرَ، فَخَرَجَتْ قُرَيْشٌ مُغِيثِينَ لِعِيرِهِمْ، فالْتَقَوْا عَنْ غَيْرِ مَوْعِدٍ كَمَا قَالَ الله تَعَالَى، وَلَعَمْرِي إنَّ أَشْرَفَ مَشَاهِدِ رسولِ الله ﷺ في النَّاسِ لَبَدْر، وَمَا أُحِبُّ أَنِّي كُنْتُ شَهِدْتُهَا مَكَانَ بَيْعَتِي لَيْلَةَ الْعَقَبَةِ حَيْثُ تَوَاثَقْنَا على الإسْلاَمِ، ثُمَّ لَمْ أَتَخَلَّفْ بَعْدُ عَنِ النَّبِيِّ ﷺ حَتَّى كانَتْ غَزْوَةُ تَبُوكٍ وَهِيَ آخِرُ غَزْوَةٍ غَزَاهَا، وَآذَنَ النَّبِيُّ ﷺ النَّاسَ بِالرَّحِيلِ، فَذَكَرَ الحديثَ بِطُولِهِ. قال: فانطلَقْتُ إلَى النَّبِيِّ ﷺ فَإِذَا هُوَ جَالِسٌ في الْمَسْجِدِ وَحَوْلَهُ الْمُسْلِمُونَ وَهُوَ يَسْتَنِيرُ كَاسْتِنَارَةِ الْقَمَرِ، وَكَانَ إِذَا سُرَّ بِالأَمرِ اسْتَنَارَ، فَجِئْتُ فَجَلَسْتُ بَيْنَ يَدَيْهِ، فقال: «أَبْشِرْ يَا كَعْبُ بن مَالِكٍ بِخَيْرِ يَوْمٍ أَتَى عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ». فَقُلْتُ: يَا نَبِيَّ الله، أَمِنْ عِنْدِ الله أَمْ مِنْ عِنْدِكَ؟ فقال: «بَلْ مِنْ عِنْدِ الله، ثم تَلاَ هَؤلاءِ الآيَاتِ: ﴿لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ﴾ حتى بلغ ﴿إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ﴾ قال: وَفِينَا أُنْزِلَتْ أَيْضاً: ﴿ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّٰدِقِينَ﴾. قال قُلْتُ: يَا نَبِيَّ الله، إنَّ مِنْ تَوْبَتِي أَنْ لاَ أُحَدِّثَ إلاَّ صِدْقاً، وَأَنْ أَنْخَلِعَ مِنْ مَالِي كُلِّهِ صَدَقَةً إلَى الله وَإِلَى رَسُولِهِ. فقال النَّبِيُّ ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ». فَقُلْتُ: فإني أُمْسِكُ

سَهْمِي الَّذِي بِخَيْبَرَ. قال: فَمَا أَنْعَمَ الله عَلَيَّ نِعْمَةً بَعْدَ الإِسْلاَمِ أَعْظَمَ في نَفْسِي مِنْ صِدْقِي رسولَ الله ﷺ حِينَ صَدَقْتُهُ أَنَا وَصَاحِبَايَ وَلاَ نَكُونُ كَذَبْنَا فَهَلَكْنَا كَمَا هَلَكُوا، وإني لأَرْجُو أَنْ لا يَكُونَ الله أَبْلَى أَحَداً في الصِّدْقِ مِثْلَ الذي أَبْلاَنِي مَا تَعَمَّدْتُ لِكَذِبَةٍ بَعْدُ، وإني لأَرْجُو أَنْ يَحْفَظَنِي الله فِيمَا بَقِيَ».

قال: وقد رُوِيَ عن الزُّهْرِيِّ هذا الحديثُ بِخِلاَفِ هذا الإسنادِ، وقد قِيلَ عن عبدِ الرَّحمَنِ بنِ عبدِ الله بنِ كَعْبِ بنِ مَالِكٍ عن أبيهِ عن كَعْبٍ، وقد قِيلَ غيرُ هذا. وَرَوَى يُونُسُ بنُ يَزِيدَ هذا الحديثَ عن الزُّهْرِيِّ عن عبدِ الرَّحمَنِ بنِ عبدِ الله أَنَّ أَبَاهُ حَدَّثَهُ عن كَعْبِ بنِ مَالِكٍ.

3102- Ka'ab Ibn Malek narrated that he participated in all the battles with the Messenger of Allah (S.A.W.) until the battle of Tabuk except for the battle of Badr. As for the battle of Badr, he (S.A.W.) did not rebuke anyone for not going to the battle, because he had left with the intention of only raiding the caravan. (However the ensued when) the Quraish marched to rescue the caravan. The battle was not planned for by either side just like Allah (S.W.T.) said. However, by Allah (S.W.T.), Badr was the greatest battle and the most honorable. Kaab said that he would have exchanged his presence in Aqaba where the Ansar gave their allegiance to the Prophet for the Battle of Badr. Ka'ab never missed another battle until the time of the Battle of Tabuk which was the last battle engaged by the Prophet (S.A.W.). He (S.A.W.) had called on all the people to participate in it. Ka'ab narrated the whole story and then he said that he went to the Prophet (S.A.W.) (He (S.A.W.) had just received the revelation concerning the ones who had missed the battle.)

He (S.A.W.) was sitting in the mosque, and the Muslims were around him. Kaab said that the Prophet's face was lit like the moon on a full moon night. His (S.A.W.) face would always light up if he was pleased with something, so Ka'ab came and sat in front of him. He (S.A.W.) said, "Have the glad tiding, oh Ka'ab! This is best day you have ever had since you were born." Ka'ab said, "Oh Prophet of Allah (S.A.W.)! Is it from Allah (S.W.T.) or is it from you?" He (S.A.W.) said, "No, it is from Allah." He (S.A.W.) then recited the verses, "*Allah has forgiven the Prophet (S.A.W.), the Muhajirun (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al-Madinah) who followed him (Muhammad (S.A.W.)) in the time of distress (Tabuk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful. And (He did forgive also) the three (who did not join the Tabuk expedition whose case was deferred (by the Prophet (S.A.W.)) (for Allah's Decision) till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from*

Allah, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His pardon (repent (unto Him)) Verily, Allah is the One Who forgives and accepts repentance, Most Merciful." (Verses 117-118) Ka'ab said that the verse, "*Oh you who believe! Be afraid of Allah, and be with those who are true (in words and deeds),*" (Verse 119) was also revealed about them.

Ka'ab said, "Oh Prophet of Allah (S.A.W.)! As a sign of my repentance, I promise not to say anything but the truth and will give all my money to charity seeking the pleasure of Allah (S.W.T.) and His Messenger (S.A.W.)." The Prophet (S.A.W.) said, "Keep some of your money for it is better for you." Ka'ab said that he would only keep his share in the spoils gained in Khaibar. Ka'ab also said that he never had a blessing from Allah (S.W.T.), other than the blessing of embracing Islam, that was better than the blessing of telling the truth to the Messenger of Allah (S.A.W.) when he told him the truth along with his two companions. Ka'ab said that had they lied like the others did (the hypocrites); they would have perished like they perished. Ka'ab also hoped that Allah (S.W.T.) would not test anyone in telling the truth like He tested him. Ka'ab never told a lie after that, and he hoped that Allah would always protect him from lying.

Abu E'isa said that this hadeeth was narrated from Az-Zuhri with a different chain of narrators.

3103 ـ حدثنا مُحمَّدُ بنُ بَشَّارٍ، حدثنا عبدُ الرَّحمَنِ بنُ مَهْدِيٍّ، أخبرنا إبراهِيمُ بنُ سَعْدٍ عن الزُّهْرِيِّ عن عُبَيْدِ بنِ السَّبَّاقِ، أنَّ زَيْدَ بنَ ثَابِتٍ حَدَّثَهُ قال: «بَعَثَ إِلَيَّ أبو بَكْرٍ الصِّدِّيقُ ـ مَقْتَلَ أهْلِ الْيَمامَةِ ـ فَإِذَا عُمَرُ بنُ الْخَطَّابِ عِنْدَهُ، فقال: إنَّ عُمَرَ قَدْ أَتَانِي فقال: إنَّ الْقَتْلَ قَد اسْتَحَرَّ بِقُرَّاءِ الْقُرْآنِ يَوْمَ الْيَمامَةِ، وإنِي لأَخْشَى أنْ يَسْتَحِرَّ الْقَتْلُ بالْقُرَّاءِ في الْمَوَاطِنِ كُلِّهَا فَيَذْهَبَ قُرآنٌ كَثِيرٌ، وإني أرَى أنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ. قال أبو بَكْرٍ لِعُمَرَ: كَيْفَ أفْعَلُ شَيْئاً لَمْ يَفْعَلْهُ رسولُ الله ﷺ؟ فقال عُمَرُ: هُوَ وَاللهِ خَيْرٌ. فلَمْ يَزَلْ يُرَاجِعُنِي في ذَلِكَ حَتَّى شَرَحَ الله صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ عُمَرَ، وَرَأَيْتُ فِيهِ الَّذِي رَأَى.

قال زَيْدٌ: قال أبو بكْرٍ: إنَّكَ شَابٌّ عاقِلٌ لا نتَّهِمُكَ، قَدْ كُنْتَ تَكْتُبُ لِرَسُولِ الله ﷺ الْوَحْيَ فَتَتَبَّعِ الْقُرْآنَ. قال: فَوَاللهِ لَوْ كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ ما كَانَ أثْقَلَ عَلَيَّ مِنْ ذَلِكَ. قُلْتُ: كَيْفَ تَفْعَلُونَ شَيْئاً لَمْ يَفْعَلْهُ رسولُ الله ﷺ؟ قال أبو بَكْرٍ: هُوَ والله خَيْرٌ. فلَمْ يَزَلْ يُرَاجِعُنِي في ذَلِكَ أبو بَكْرٍ وَعُمَرُ حَتَّى شَرَحَ الله صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَهُما: صَدْرَ أبي بَكْرٍ وَعُمَرَ، فَتَتَبَّعْتُ الْقُرْآنَ أجْمَعُهُ مِنَ الرِّقَاعِ وَالْعُسُبِ وَاللِّخَافِ ـ يَعْنِي الْحِجَارَةَ وَالرِّقَاقَ وَصُدُورَ الرِّجالِ ـ فَوَجَدْتُ آخِرَ سُورَةِ بَرَاءَةَ مَعَ خُزَيْمَةَ بنِ ثَابِتٍ: ﴿لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

فَإِن تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3103- Zaid Ibn Thabet narrated that Abu Bakr sent for him after the battle of Al-Yamama, and Omar Ibn Al-Khattab was with him. Abu Bakr said to Zaid, "Omar Ibn Al-Khattab is suggesting after the killing during the Yamama battle of many of those who have memorized the Quran that many others could get also killed in other battles and that some of the Quran might be lost. He suggests that I should order the collection of the Quran." Abu Bakr said he had asked Omar, "How could I do something the Prophet (S.A.W.) did not do?" Omar (R.A.A.) nevertheless said, "By Allah (S.W.T.), this is a good thing." Abu Bakr said, "Omar has kept insisting on this issue until Allah (S.W.T.) has placed in my heart the acceptance to his suggestion." Then Abu Bakr said to Zaid, "You are a wise and trusted young man, and you used to be one of the scribes of the Messenger of Allah (S.A.W.). Therefore we want you to collect the Quran."

Zaid would later say, "By Allah (S.W.T.), if they had ordered me to move a mountain, it would have been easier on me." Zaid also asked, "How do you do something the Prophet (S.A.W.) did not do?" Abu Bakr said, "By Allah (S.W.T.), this is a good thing to do." Abu Bakr and Omar kept insisting until Zaid felt that it was a good idea. Thus Zaid started collecting the Quran from wherever it was written or kept; cloths, wide pine leaves, stones, and from men who had it memorized. Zaid found the last Surah, Surah Bara'a, with Khuzaima Ibn Thabet, "*Verily, there has come unto you a Messenger (Muhammad (S.A.W.)) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad (S.A.W.)) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he (S.A.W.) is) full of pity, kind, and merciful. But if they turn away, say (Oh Muhammad (S.A.W.)), 'Allah is sufficient for me. La ilaha illa Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne.*'" (Verses 128-129)

Abu E'isa said that this hadeeth is hasan sahih.

3104 ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ، أخبرنا عَبْدُ الرَّحْمَنِ بنُ مَهْدِيٍّ، أخبرنا إبراهِيمُ بنُ سَعْدٍ عن الزُّهْرِيِّ عن أَنَسٍ، أَنَّ حُذَيْفَةَ قَدِمَ عَلَى عُثْمانَ بْنِ عَفَّانَ، وكَانَ يُغَازِي أَهْلَ الشَّامِ فِي فَتْحِ أَرْمِينِيَّةَ وَأَذْرَبِيجَانَ مَعَ أَهْلِ الْعِراقِ، فَرَأَى حُذَيْفَةُ اخْتِلَافَهُمْ في الْقُرْآنِ، فقالَ لِعُثْمانَ بْنِ عَفَّانَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَدْرِكْ هَذِهِ الأُمَّةَ قَبْلَ أَنْ يَخْتَلِفُوا في الْكِتَابِ كَمَا اخْتَلَفَتِ الْيَهُودُ وَالنَّصَارَى، فَأَرْسَلَ إِلَى حَفْصَةَ أَنْ أَرْسِلِي إِلَيْنَا بِالصُّحُفِ نَنْسَخُهَا في

المَصَاحِفِ ثُمَّ نَرُدُّهَا إِلَيْكِ، فَأَرْسَلَتْ حَفْصَةُ إِلَى عُثْمانَ بْنِ عَفَّانَ بِالصُّحُفِ، فَأَرْسَلَ عُثْمانُ إِلَى زَيْدِ بنِ ثَابِتٍ وَسَعِيدِ بنِ الْعَاصِ وَعبْدِ الرَّحْمَنِ بنِ الْحَارِثِ بنِ هِشَامٍ وَعَبْدِ الله بنِ الزُّبَيْرِ، أن انْسَخُوا الصُّحُفَ في المَصَاحِفِ، وقال لِلرَّهْطِ الْقُرَشِيِّينَ الثَّلاثَةِ: ما اخْتَلَفْتُمْ فِيهِ أَنْتُمْ وَزَيْدُ بنُ ثَابِتٍ فاكْتُبُوهُ بِلِسَانِ قُرَيْشٍ، فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ حَتَّى نَسَخُوا الصُّحُفَ في المَصَاحِفِ، بَعَثَ عُثْمانَ إلى كلِّ أُفُقٍ بِمُصْحَفٍ مِنْ تِلْكَ المَصَاحِفِ الَّتِي نَسَخُوا.

قال الزُّهْرِيُّ: وحدثني خارِجَةُ بنُ زَيْدٍ أَنَّ زَيْدَ بنَ ثَابِتٍ قال: فَقَدْتُ آيَةً مِنْ سُورَةِ الأَحْزَابِ كُنْتُ أَسْمَعُ رسولَ الله ﷺ يَقْرَؤُهَا ﴿مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ﴾، فَالْتَمَسْتُهَا فَوَجَدْتُهَا مَعَ خُزَيْمَةَ بنِ ثَابِتٍ أَوْ أبي خُزَيْمَةَ فَأَلْحَقْتُهَا في سُورَتِهَا.

قال الزُّهْرِيُّ: فَاخْتَلَفُوا يَوْمَئِذٍ في التَّابُوتِ وَالتَّابُوهِ، فقال الْقُرَشِيُّونَ: التَّابُوتُ، وقال زَيْدٌ: التَّابُوهُ، فَرُفِعَ اخْتِلاَفُهُمْ إلى عُثْمانَ، فقال: اكْتُبُوهُ التَّابُوتَ، فإِنَّهُ نَزَلَ بِلِسَانِ قُرَيْشٍ.

قال الزُّهْرِيُّ: فَأَخْبَرَنِي عُبَيْدُ الله بنُ عَبْدِ الله بنِ عُتْبَةَ أَنَّ عَبْدَ الله بنَ مَسْعُودٍ كَرِهَ لِزَيْدِ بنِ ثَابِتٍ نَسْخَ المَصَاحِفِ، وقال: يَا مَعْشَرَ الْمُسْلِمِينَ أُعْزَلُ عَنْ نَسْخِ كِتَابَةِ المَصَاحِفِ وَيَتَوَلاهَا رَجُلٌ، والله لَقَدْ أَسْلَمْتُ وَإِنَّهُ لَفِي صُلْبِ رَجُلٍ كَافِرٍ - يُرِيدُ زَيْدَ بن ثَابِتٍ، وَلِذَلِكَ قال عَبْدُ الله بنُ مَسْعُودٍ: يا أَهْلَ الْعِرَاقِ اكْتُمُوا المَصَاحِفَ الَّتِي عِنْدَكُمْ وَغُلُّوهَا، فَإِنَّ الله يقولُ: ﴿وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَٰمَةِ﴾ فَالْقُوا الله بِالْمَصَاحِفِ.

قال الزُّهْرِيُّ: فَبَلَغَنِي أَنَّ ذَلِكَ كَرِهَهُ مِنْ مَقَالَةِ ابنِ مَسْعُودٍ رِجَالٌ مِنْ أَفَاضِلِ أَصْحَابِ رسولِ الله ﷺ.

قال: هذا حديثٌ حسنٌ صحيحٌ، وَهُوَ حديثُ الزُّهْرِيِّ، لا نَعْرِفُهُ إلاَّ مِنْ حَدِيثِهِ.

3104- Anas narrated that Huthaifa came to Othman Ibn Affan (R.A.A.) when Othman was deploying the people of Sham with the people of Iraq to conquer Armenia and Azerbaijan. Huthaifa noticed the different recitations of the Quran between the two people. So he said to Othman, "Oh Commander of the Believers! Save this nation from differing over the Quran like the differences that happened with the Jews and the Christians." Othman sent to Hafsa asking her to give him the copy of the Quran that she had so that he could copy it. He ordered Zaid Ibn Thabet, Said Ibn Al-Aas, Abdurrahman Ibn Ibn Al-Hareth Ibn Hisham, and Abdullah Ibn Az-Zubair to do the copying. Othman said to the three Qurashi men among them that if they differed with Zaid on any accent (in recitation), then they should write it down in the accent of Quraish. The Quran had been mainly revealed in the Qurashi accent. They therefore copied the Quran, and each copy was sent to the different countries.

Az-Zuhri narrated that Zaid Ibn Thabet said that he could not find in the Quran a verse that he used to hear the Messenger of Allah (S.A.W.) recite. The

verse was, "*Among the believers are men who have been true to their covenant with Allah (i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers); of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allah) in the least.*" (Surah Al-Ahzab, verse 23) Thus Zaid checked with Khuzaima Ibn Thabet and also found it with him, so he placed it in its Surah.

Az-Zuhri reported that they differed on the word *Tabut* (the coffin) and that they agreed to write it with the Qurashi accent.

Az-Zuhri also narrated that Abdullah Ibn Mas'oud became upset because he was not chosen to copy the Quran. He said, "Oh you Muslims, how can I not be chosen, and they chose a man who was born to a man who was still an unbeliever (meaning Zaid Ibn Thabet) when I was already a Muslim?" Ibn Mas'oud also said, "Oh people of Iraq! Hide your Qurans in your homes because Allah says, '*And whosoever deceives his companions as regards the booty* (here Ibn Mas'oud considered the hidden copies as Ghulul), *he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.*' (Surah Aal-Imran, verse 161) So meet your Lord on the Day of Resurrection with these (hidden) Qurans."

Az-Zuhri said that many of the honorable companions of the Prophet (S.A.W.) hated what Ibn Mas'oud said.

Abu E'isa said that this hadeeth is hasan sahih.
Abu E'isa said that this hadeeth is hasan sahih.

---

11 ـ باب وَمِنْ سُورَةِ يُونُسَ [م: 1، ت: 11]

3105 ـ **حدثنا** مُحَمَّدُ بنُ بَشَّارٍ، حدثنا عَبْدُ الرَّحمَنِ بنُ مَهْدِيٍّ، حدثنا حَمَّادُ بنُ سَلَمَةَ عن ثَابِتٍ الْبُنَانيِّ عن عَبْدِ الرَّحمَنِ بنِ أبي لَيْلَى عن صُهَيْبٍ عن النَّبيِّ ﷺ في قَوْلِهِ تَعَالَى: ﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ قال: «إذَا دَخَلَ أَهْلُ الجَنَّةِ الْجَنَّةَ نَادَى مُنَادٍ: إنَّ لَكُمْ عِنْدَ الله مَوْعِداً وَيُرِيدُ أَنْ يُنْجِزَكُمُوهُ». قالوا: أَلَمْ يُبَيِّضْ وُجُوهَنَا وَيُنَجِّنَا مِنَ النَّارِ وَيُدْخِلَنَا الْجَنَّةَ؟ فَيُكْشَفُ الْحِجَابُ. قال: «فَوَالله ما أَعْطَاهُمْ شَيْئاً أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ».

قال أبو عيسى: حديثُ حَمَّادِ بنِ سَلَمَةَ. هَكَذَا روى غيرُ وَاحِدٍ عن حَمَّادِ بنِ سَلَمَةَ مرفوعاً. وَرَوَى سُلَيْمانُ بنُ الْمُغِيرَةِ هذا الحديثَ عن ثَابِتٍ عن عَبْدِ الرَّحمَنِ بنِ أبي لَيْلَى قَوْلَهُ ولم يَذْكُرْ فيه عن صُهَيْبٍ عن النَّبيِّ ﷺ.

(11) Verses from Surah Younes (Jonah)

3105- Suhaib (R.A.A.) narrated that the Prophet (S.A.W.) said regarding the verse, "*For those who have done good is the best (reward, i.e. Paradise) and*

even more (i.e. having the honor of glancing at the Countenance of Allah (S.W.T.))." (Verse 26) He (S.A.W.) said, "When the people of Paradise enter Paradise, a caller will call on them and say that they have a promise by Allah to be fulfilled. They will say, 'Did He (S.W.T.) not brighten our faces and save us from the Hellfire and bring us into paradise?' The veil will then be uncovered, and by Allah (S.W.T.), He will not have given them anything more liked by them than to look at Him (S.W.T.)."

Abu E'isa said that this hadeeth was narrated by more than one from Hammad Ibn Salama.

3106 ـ حدثنا ابن أبي عُمَرَ، حدثنا سُفْيَانُ، عن ابنِ المُنْكَدِرِ، عن عَطَاءِ بنِ يَسَارٍ، عن رَجُلٍ مِنْ أَهْلِ مِصْرَ قال: سَأَلْتُ أَبَا الدَّرْدَاءِ عَنْ هَذِهِ الآيَةِ: ﴿لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا﴾، قال: ما سَأَلَنِي عَنْهَا أَحَد مُنْذُ سَأَلْتُ رسولَ الله ﷺ عَنْهَا، فقال: «ما سَأَلَنِي عَنْهَا أَحَد غَيْرُكَ مُنْذُ أُنْزِلَتْ، هِيَ الرُّؤْيَا الصَّالِحَةُ يَرَاهَا المُسْلِمُ أَوْ تُرَى لَهُ».

. . . حدثنا ابن أبي عُمَرَ، حدثنا سُفْيَانُ، عن عَبْدِ الْعَزِيزِ بنِ رُفَيْعٍ، عن أبي صالحٍ السَّمَّانِ، عن عَطَاءِ بنِ يَسَارٍ، عن رَجُلٍ مِنْ أَهْلِ مصرَ، عن أبي الدَّرْدَاءِ، فَذَكَرَ نحْوَهُ.

. . . حدثنا أَحْمَدُ بنُ عَبْدَةَ الضَّبِّيُّ، حدثنا حَمَّادُ بنُ زَيْدٍ عن عاصِمِ بنِ بَهْدَلَةَ عن أبي صَالِحٍ عن أبي الدَّرْدَاءِ عن النَّبِيِّ ﷺ نحْوَهُ، وَلَيْسَ فِيهِ عن عَطَاءِ بنِ يَسَارٍ.

قال: وفي البابِ عن عُبَادَةَ بنِ الصَّامِتِ.

3106- A man from Egypt narrated that he asked Abu Ad-Dardaa' about the verse, "*For them are glad tidings, in the life of the present world (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allah. This is indeed the supreme success.*" (Verse 64) Abu Ad-Dardaa' said, "No one has asked me about this verse since I myself asked the Messenger of Allah (S.A.W.) about it. He (S.A.W.) said, 'No one has asked me about but you since the time it was revealed. It is the good vision seen by the Muslim (dream) or something in a dream (of another Muslim) about him.'"

3107 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، حدثنا حَجَّاجُ بنُ مِنْهَالٍ، حدثنا حَمَّادُ بنُ سَلَمَةَ عن عَلِيِّ بنِ زَيْدٍ، عن يُوسُفَ بنِ مَهْرَانَ عن ابنِ عَبَّاسٍ، أن النَّبِيَّ ﷺ قال: «لَمَّا أَغْرَقَ الله فِرْعَوْنَ قال آمَنْتُ أَنَّهُ لا إِلَهَ إِلاَّ الَّذِي آمَنَتْ بِهِ بَنُو إِسْرَائِيلَ. فقال جِبْرَئِيلُ: يَا محمَّدُ لَوْ رَأَيْتَنِي وَأَنَا آخُذُ مِنْ حَالِ الْبَحْرِ وَأَدُسُّهُ في فِيهِ مَخَافَةَ أَنْ تُدْرِكَهُ الرَّحْمَةُ».

قال أبو عيسى: هذا حديثٌ حسنٌ.

3107- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) said, "When Allah (S.W.T.) drowned Pharaoh, Pharaoh said, '*I believe that none has the right*

to be worshipped but He (Allah) in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allah's Will).'" (Verse 90) Jibril said, "Oh Muhammad (S.A.W.)! You should have seen me taking the black mud from the sea bottom and stuffing it in his mouth because I feared that the Mercy would save him.'"

Abu E'isa said that this hadeeth is hasan.

3108 ـ حدثنا مُحمَّدُ بنُ عَبْدِ الأعْلَى الصَّنْعَانِيُّ، حدثنا خالِدُ بنُ الْحَارِثِ، أخبرنا شُعْبَةُ، قال أخبرني عَدِيُّ بنُ ثَابِتٍ وَعَطَاءُ بنُ السَّائِبِ عن سَعِيدِ بنِ جُبَيْرٍ عن ابنِ عَبَّاسٍ، ذَكَرَ أَحَدُهُمَا عن النَّبِيِّ ﷺ: «أَنَّهُ ذَكَرَ أَنَّ جِبْرَئِيلَ جَعَلَ يَدُسُّ في فِيْ فِرْعَوْنَ الطِّينَ خَشْيَةَ أَنْ يقولَ لاَ إِلَهَ إِلاَّ الله فَيَرْحَمَهُ الله، أَوْ خَشْيَةَ أَنْ يَرْحَمَهُ الله».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ صحيحٌ من هذا الوجه.

3108- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) mentioned that Jibril stuffed mud in Pharaoh's mouth out of fear that he would say that there was no god but Allah, and thus he would be saved by Allah.

Abu E'isa said that this hadeeth is hasan sahih gharib.

---

12 ـ باب وَمِنْ سُورَةِ هُودٍ [م: 1، ت: 12]

3109 ـ حدثنا أَحْمَدُ بنُ مَنِيعٍ، حدثنا يَزِيدُ بنُ هَارُونَ، أخبرنا حَمَّادُ بنُ سَلَمَةَ عن يَعْلَى بنِ عَطَاءٍ عن وَكِيعِ بنِ حُدُسٍ عن عَمِّهِ أبي رَزِينٍ قال: «قُلْتُ: يَا رَسُولَ الله، أَيْنَ كَانَ رَبُّنَا قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ؟ قال: «كَانَ في عَمَاءٍ ما تَحْتَهُ هَواءٌ وما فَوْقَهُ هَواءٌ وَخَلَقَ عَرْشَهُ عَلَى الْمَاءِ».

قال أَحْمَدُ بنُ مَنِيعٍ: قال يَزِيدُ بنُ هارونَ: الْعَمَاءُ، أيْ لَيْسَ مَعَهُ شَيْءٌ.

قال أبو عيسى: هَكَذَا روى حَمَّادُ بنُ سَلَمَةَ: وَكِيعُ بنُ حُدُسٍ، ويقولُ شُعْبَةُ وأبو عَوانَةَ وَهُشَيْمٌ: وَكِيعُ بنُ عُدُسٍ وهو أصح وأبو رزين اسمه لقيط بن عامرٍ. قال: وهذا حديثٌ حسنٌ.

(12) Verses from Surah Hud

3109- Abu Razeen (Laqeet Ibn Amer) asked the Prophet (S.A.W.) about where was the Lord before He created the creation. He (S.A.W.) said, "He was with nothing with Him, no space beneath Him or above Him and He created His Throne on water."

Abu E'isa said that this hadeeth is hasan.

3110 ـ حدثنا أبو كُرَيْبٍ، حدثنا أبو مُعَاوِيَةَ عن بُرَيْدِ بنِ عبدِ الله عن أبي بُرْدَةَ عن أبي مُوسَى، أنَّ رسولَ الله ﷺ قال: «إنَّ الله تَبَارَكَ وَتَعَالَى يُمْلِي، وَرُبَّمَا قال يُمْهِلُ الظَّالِمَ

حَتَّى إِذَا أَخَذَهُ لَمْ يُفْلِتْهُ، ثُمَّ قَرَأَ: ﴿وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ﴾ الآية».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ غريبٌ.

وقد رواه أبو أُسَامَةَ عن بُرَيْدٍ نَحْوَهُ، وقال: يُمْلِي.

حدثنا إِبْراهِيمُ بنُ سَعِيدٍ الْجَوْهَرِيُّ، عن أبي أُسَامَةَ، عن بُرَيْدِ بنِ عَبْدِ الله بن أبي بُردة عن جَدِّهِ أبي بُرْدَةَ عن أبي مُوسَى عن النَّبِيِّ ﷺ نَحْوَهُ، وقال: يُمْلِي، ولم يَشُكَّ فيه.

3110- Abu Musa (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Allah, the Almighty, delays the punishment of the oppressor until the time He takes (him at death) and does not let him escape punishment. Then he (S.A.W.) recited the verse, '*Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe.*'" (Verse 102)

Abu E'isa said that this hadeeth is hasan sahih gharib.

3111 ـ **حدثنا** محمدُ بنُ بَشارٍ بُنْدار، حدثنا أبو عامِرٍ الْعَقَدِيُّ، هُوَ عَبْدُ الْمَلِكِ بنُ عَمْرٍو، حدثنا سُلَيْمانُ بنُ سُفْيَانَ عن عَبْدِ الله بنِ دِينَار عن ابنِ عُمَرَ عن عُمَرَ بنِ الْخَطَّابِ قال: «لَمَّا نَزَلَتْ هَذِهِ الآيَةُ: ﴿فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ﴾ سَأَلْتُ رسولَ الله ﷺ، فَقُلْتُ: يَا نَبِيَّ الله، فَعَلَى مَا نَعْمَلُ عَلَى أَيِّ شَيْءٍ قَدْ فُرِغَ مِنْهُ، أَوْ عَلَى شَيْءٍ لَمْ يُفْرَغْ مِنْهُ؟ قال: بَلْ عَلَى شَيْءٍ قَدْ فُرِغَ مِنْهُ وَجَرَتْ بِهِ الأَقْلامُ يَا عُمَرُ وَلَكِنْ كُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ». هذا حديثٌ حسنٌ غريب من هذا الْوَجْهِ لا نَعْرِفُهُ إلاَّ من حديثِ عَبْدِ الْمَلِكِ بنِ عَمْرٍو.

3111- Omar Ibn Al-Khattab (R.A.A.) narrated that when the verse, "*On the Day when it comes, no person shall speak except by His (Allah's) Leave. Some among them will be wretched and (others) blessed,*" (Verse 105) was revealed, he asked, "Oh Messenger of Allah (S.A.W.)! Why do we work for the sake of something that has already been decreed or for something that is not decreed?" He (S.A.W.) said, "Work for something that has been decreed and the Pens have written it oh Omar! Everyone is working towards that for which he was created."

Abu E'isa said that this hadeeth is hasan gharib.

3112 ـ **حدثنا** قُتَيْبَةُ، حدثنا أبو الأَحْوَصِ عن سِمَاكِ بنِ حَرْبٍ عن إبراهِيمَ عن عَلْقَمَةَ وَالأَسْوَدِ عن عَبْدِ الله قال: «جاءَ رَجُلٌ إلى النَّبِيِّ ﷺ فقال: إِنِّي عالَجْتُ امْرَأَةً في أَقْصَى الْمَدِينَةِ وَإِنِّي أَصَبْتُ مِنْهَا مَا دُونَ أَنْ أَمَسَّهَا وَأَنَا هَذَا. فَاقْضِ فِيَّ ما شِئْتَ، فقال لَهُ عُمَرُ: لَقَدْ سَتَرَكَ الله لَوْ سَتَرْتَ عَلَى نَفْسِكَ، فلَمْ يَرُدَّ عَلَيْهِ رَسولُ الله ﷺ شَيْئاً، فانْطَلَقَ الرَّجُلُ، فَأَتْبَعَهُ رَسولُ الله ﷺ رَجُلاً فَدَعَاهُ، فَتَلاَ عَلَيْهِ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾﴾ إلى آخِرِ الآيةِ. فقال رَجُلٌ مِنَ

الْقَوْمِ: هَذَا لَهُ خاصَّةً؟ قال: «لا، بَلْ لِلنَّاسِ كَافَّةً».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وهكذا رَوَى إسْرَائِيلُ، عن سِمَاكٍ، عن إبراهِيمَ، عن عَلْقَمَةَ وَالأَسْوَدِ، عن عَبْدِ الله، عن النَّبِيِّ ﷺ نحْوَهُ. وَرَوَى شُعْبَةُ عن سِمَاكِ بن حرب عن إبراهِيمَ عن الأَسْوَدِ عن عَبْدِ الله عن النَّبِيِّ ﷺ نحْوَهُ. وَرَوَى سُفْيَانُ الثَّوْرِيُّ عن سِمَاكٍ عن إبراهِيمَ عن عَبْدِ الرَّحْمَنِ بنِ يَزِيدَ عن عَبْدِ الله عن النَّبِيِّ ﷺ مِثْلَهُ. وَرِوَايَةُ هَؤُلاَءِ أَصَحُّ مِنْ رِوَايَةِ الثَّوْرِيِّ.

...**حدثنا** مُحَمَّدُ بنُ يَحْيى النَّيْسَابُورِيُّ، حدثنا محمَّدُ بنُ يُوسُفَ عن سُفْيَانَ الثَّوْرِيِّ عن الأَعْمَشِ. وَسِمَاكٌ عن إبراهِيمَ عن عَبْدِ الرَّحْمَنِ بنِ يَزِيدَ عن عَبْدِ الله عن النَّبِيِّ ﷺ نحْوَهُ بِمَعْنَاهُ.

...**حدثنا** مَحْمُودُ بنُ غَيْلاَنَ، أخبرنا الْفَضْلُ بنُ مُوسَى، عن سُفْيَانَ عن سِمَاكٍ عن إبراهِيمَ عن عَبْدِ الرَّحْمَنِ بنِ يَزِيدَ عن عَبْدِ الله بنِ مَسْعُودٍ، عن النَّبِيِّ ﷺ نحْوَهُ بِمَعْنَاهُ، ولم يَذْكُرْ فيه عن الأَعْمَشِ. وقد رَوَى سُلَيْمانُ التَّيْمِيُّ هذا الحديثَ عن أبي عُثْمانَ النَّهْدِيِّ عن ابنِ مَسْعُودٍ عن النَّبِيِّ ﷺ.

3112- Abdullah (R.A.A.) narrated that a man came to the Prophet (S.A.W.) and said that in the outskirts of Medina he had engaged in foreplay with a woman without having intercourse with her. He had come to the Prophet (S.A.W.) to rule on his punishment. Omar (R.A.A.) asked the man, "Since Allah has covered your sin, why do you not conceal it?" However, the Messenger of Allah (S.A.W.) did not respond, and so the man left. The Messenger of Allah (S.A.W.) sent a man after him to call him back. When the man came, the Messenger of Allah (S.A.W.) recited to him a verse, "*And perform As-Salat (Iqamat-as-Salat), at the two ends of the day and in some hours of the night (i.e. the five compulsory Salat (prayers)). Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).*" (Verse 114) Another man said, "Is that verse just for him?" He (S.A.W.) said, "No, it is for all the people."

Abu E'isa said that this hadeeth is hasan sahih.

3113 ـ **حدثنا** عَبْدُ بنُ حُمَيْدٍ، حدثنا حُسَيْنُ بنُ عَلِيٍّ الْجُعْفِيُّ عن زَائِدَةَ عن عَبْدِ الْمَلِكِ بنِ عُمَيْرٍ، عن عَبْدِ الرَّحْمَنِ بنِ أبي لَيْلَى عن مُعَاذِ بنِ جَبَلٍ قال: «أتى النَّبِيَّ ﷺ رَجُلٌ فقال: يَا رَسُولَ الله، أَرَأَيْتَ رَجُلاً لَقِيَ امْرَأَةً وَلَيْسَ بَيْنَهُمَا مَعْرِفَةٌ، فَلَيْسَ يَأْتِي الرَّجُلُ إِلَى امْرَأَتِهِ شَيْئاً إِلاَّ قَدْ أتى هُوَ إِلَيْهَا، إِلاَّ أَنَّهُ لَمْ يُجَامِعْهَا؟ قال: فَأَنْزَلَ الله: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾﴾ فَأَمَرَهُ أَنْ يَتَوَضَّأَ وَيُصَلِّيَ. قال مُعَاذٌ: فَقُلْتُ: يَا رَسُولَ الله، أَهِيَ لَهُ أَمْ

لِلْمُؤْمِنِينَ عامَّةً؟ قال: «بَلْ لِلْمُؤْمِنِينَ عامَّةً».

قال أبو عيسى: هذا حديثٌ لَيْسَ إسنادُهُ بِمُتَّصِلٍ. عَبْدُ الرَّحْمَنِ بنُ أبي لَيْلَى لَمْ يَسْمَعْ مِنْ مُعَاذِ بنِ جَبَلٍ، وَمُعَاذُ بنُ جَبَلٍ مَاتَ في خِلافَةِ عُمَرَ وَقُتِلَ عُمَرُ وَعَبْدُ الرَّحْمَنِ بنُ أبي لَيْلَى غُلامٌ صَغِيرٌ ابنُ سِتِّ سِنِينَ. وقد رَوَى عن عُمَرَ. وَرَوَى شُعْبَةُ هذا الحديثَ عن عَبْدِ المَلِكِ بنِ عُمَيْرٍ عن عَبْدِ الرَّحْمَنِ بنِ أبي لَيْلَى عن النَّبِيِّ ﷺ مُرْسَلاً.

3113- Mua'ath (R.A.A.) narrated that a man came to the Prophet (S.A.W.) and said, "Oh Messenger of Allah! What do you say about a man who met a woman that he did not know previously and did everything with her that a husband does with his wife but intercourse?" Allah (S.W.T.) thus revealed the verse, "*And perform As-Salat (Iqamat-as-Salat), at the two ends of the day and in some hours of the night (i.e. the five compulsory Salat (prayers)). Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)*." The Prophet (S.A.W.) then ordered the man to perform ablution and to pray. Mua'ath said to the Prophet (S.A.W.), "Oh Messenger of Allah! Is this for him specifically or is it for all the believers?" He (S.A.W.) said, "It is for all the believers."

Abu E'isa said that the hadeeth has a break in the chain of narrators since Ibn Abu Laila who narrated from Mua'ath was less than six years old when Mua'ath died.

3114 - حدثنا مُحَمَّدُ بنُ بَشَّارٍ، أخبرنا يَحْيى بنُ سَعِيدٍ عن سُلَيْمانَ التَّيْمِيِّ عن أبي عُثْمانَ عن ابنِ مَسْعُودٍ «أَنَّ رَجُلاً أَصَابَ مِنَ امْرأةٍ قُبْلَةً حَرَامٍ، فأتى النَّبِيَّ ﷺ فَسَأَلَهُ عَنْ كَفَّارَتِهَا، فَنَزَلَتْ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾ الآية، فقال الرَّجُلُ: أَلِي هَذِهِ يَا رَسُولَ اللهِ؟ فقال: «لَكَ وَلِمَنْ عَمِلَ بها مِنْ أُمَّتِي».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3114- Ibn Mas'oud narrated that a man had kissed a woman unlawfully. The man went to the Prophet (S.A.W.) to ask him about how to make up for his sin. Then the verse, "*And perform As-Salat (Iqamat-as-Salat), at the two ends of the day and in some hours of the night (i.e. the five compulsory Salat (prayers)). Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)*," was revealed. The man said, "Is this verse revealed specifically about me, oh Messenger of Allah?" He (S.A.W.) said, "It is for you and for whoever works according to (this verse) from my nation."

Abu E'isa said that this hadeeth is hasan sahih.

3115 - حدثنا عَبْدُ اللهِ بنُ عَبْدِ الرَّحْمَنِ، أخبرنا يَزِيدُ بنُ هَارُونَ أخبرنا قَيْسُ بن

الرَّبيعِ عن عُثمانَ بنِ عَبْدِ الله بنِ مَوْهِبٍ عن مُوسَى بنِ طَلْحَةَ عن أبي الْيَسَرِ قال: «أَتَتْنِي امْرَأَةٌ تَبْتَاعُ تَمْراً، فَقُلْتُ: إنَّ في الْبَيْتِ تَمْراً أَطْيَبَ مِنْهُ. فَدَخَلَتْ مَعِي في الْبَيْتِ، فَأَهْوَيْتُ إِلَيْهَا فَقَبَّلْتُهَا، فَأَتَيْتُ أَبَا بَكْرٍ، فَذَكَرْتُ ذَلِكَ لَهُ، فقال: اسْتُرْ عَلَى نَفْسِكَ وَتُبْ وَلاَ تُخْبِرْ أَحَداً؛ فَلَمْ أَصْبِرْ. فأَتَيْتُ عُمَرَ فَذَكَرْتُ ذَلِكَ لَهُ. فقال: اسْتُرْ على نَفْسِكَ وَتُبْ ولاَ تُخْبِرْ أحداً؛ فَلَمْ أَصْبِرْ. فأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ. فقال لَهُ: «أَخَلَفْتَ غَازِياً في سَبِيلِ الله في أَهْلِهِ بِمِثْلِ هَذَا، حَتَّى تَمَنَّى أَنَّهُ لَمْ يَكُنْ أَسْلَمَ إلاَّ تِلْكَ السَّاعَةَ، حَتَّى ظَنَّ أَنَّهُ مِنْ أَهْلِ النَّارِ». قال: وَأَطْرَقَ رَسولُ الله ﷺ طَوِيلاً حَتَّى أُوحِيَ إِلَيْهِ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ ﴿١١٤﴾﴾. قال أبو الْيَسَرِ: فَأَتَيْتُهُ، فَقَرَأَهَا عَلَيَّ رَسولُ الله ﷺ، فقال أَصْحَابُهُ: يَا رَسُولَ الله، أَلِهَذَا خَاصَّةً أَمْ لِلنَّاسِ عَامَّةً؟ قال: «بَلْ لِلنَّاسِ عامَّةً».

قال: هذا حديثٌ حسنٌ صحيحٌ غريبٌ. وَقَيْسُ بنُ الرَّبِيعِ ضَعَّفَهُ وَكِيعٌ وغيرُهُ. وأبو اليسر هو كعب بن عمرو قال: وَرَوَى شَرِيكٌ عن عُثْمَانَ بنِ عَبْدِ الله هذا الحديثَ مِثْلَ رِوَايَةِ قَيْسِ بنِ الرَّبِيعِ.

قال وفي البابِ عن أبي أُمَامَةَ وَوَاثِلَةَ بنِ الأَسْقَعِ وَأَنَسِ بنِ مَالِكٍ.

3115- Abu Al-Yusr narrated that a woman came to him to buy dates from him. He told her that he had some better dates at home. She entered the house with him, and he kissed her. He went to Abu Bakr and told him about it. Abu Bakr instructed him to conceal it and ask Allah (S.W.T.) for forgiveness. Abu Al-Yusr felt guilty and could not conceal it, so he went to Omar for advice. Omar (R.A.A.) told him to conceal it and ask Allah (S.W.T.) for forgiveness. The man could not conceal it, so he went to the Prophet (S.A.W.) and mentioned what had happened to him. The Messenger of Allah (S.A.W.) said, "Is that how you keep the honor of a Muslim man gone out to fight for the sake of Allah?" Abu Al-Yusr wished that had not embraced Islam until that point, and he thought that he will be in the Hellfire for committing such an act. The Messenger of Allah nodded for a long while until this verse was revealed to him; "*And perform As-Salat (Iqamat-as-Salat), at the two ends of the day and in some hours of the night (i.e. the five compulsory Salat (prayers)). Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).*" Abu Al-Yusr said that he was summoned to hear the recitation of the verse by the Messenger of Allah (S.A.W.). One of the companions said, "Oh Messenger of Allah, is it for him specifically or is it for all the people?" He (S.A.W.) said, "It is for all the people."

Abu E'isa said that this hadeeth is hasan sahih gharib.

13 ـ باب وَمِنْ سُورةِ يُوسُفَ [م: 1، ت: 13]

3116 ـ حدثنا الْحُسَيْنُ بنُ حُرَيْثٍ الْخُزَاعِيُّ المَروزيُّ، حدثنا الْفَضْلُ بنُ مُوسَى عن مُحمَّدِ بنِ عَمْرٍو عن أبي سَلَمَةَ عن أبي هُرَيْرَةَ قال قال رَسولُ الله ﷺ: «إنَّ الْكَرِيمَ ابْنَ الْكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ يُوسُفُ بْنُ يَعْقُوبَ بنِ إسْحَاقَ بنِ إبراهِيمَ. قال: وَلَوْ لَبِثْتُ في السِّجْنِ ما لَبِثَ يُوسُفُ، ثُمَّ جاءَنِي الرَّسُولُ أَجَبْتُ، ثُمَّ قَرَأَ ﴿فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ مَا بَالُ ٱلنِّسْوَةِ ٱلَّـٰتِى قَطَّعْنَ أَيْدِيَهُنَّ﴾ قال: وَرَحْمَةُ الله عَلَى لُوطٍ إنْ كَانَ لَيَأْوِي إلَى رُكْنٍ شَدِيدٍ إذ قال: ﴿لَوْ أَنَّ لِى بِكُمْ قُوَّةً أَوْ ءَاوِىٓ إِلَىٰ رُكْنٍ شَدِيدٍ﴾ فما بَعَثَ الله مِنْ بَعْدِهِ نَبِيًّا إلاَّ في ذِرْوَةٍ مِنْ قَوْمِهِ».

حدثنا أبو كُرَيْبٍ حدثنا عَبْدَةُ وَعَبْدُ الرَّحِيمِ عن مُحَمَّدِ بنِ عَمْرٍو نَحْوَ حَدِيثِ الْفَضْلِ بنِ مُوسَى، إلاَّ أَنَّهُ قال: «ما بَعَثَ الله بَعْدَهُ نَبِيًّا إلاَّ في ثَرْوَةٍ مِنْ قَوْمِهِ».

قال مُحمَّدُ بنُ عَمْرٍو: والثَّرْوَةُ: الْكَثْرَةُ وَالْمَنْعَةُ.

قال أبو عيسى: وهذا أَصَحُّ مِنْ رِوَايَةِ الْفَضْلِ بنِ مُوسَى. وهذا حديثٌ حسنٌ.

(13) Verses from Surah Yusuf (Joseph)

3116-Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The honorable son of an honorable son of an honorable son of an honorable man is Yusuf son of Jacob, son of Isaac, son of Ibrahim." He (S.A.W.) also said, "If it had been me who had stayed in prison for as long as Yusuf had stayed there, then when the messenger came to release me, I would have answered him (been eager to leave prison)." He (S.A.W.) then recited the verse, "*And the king said, 'Bring him to me.' But when the messenger came to him, (Yusuf) said, 'Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allah) is Well-Aware of their plot.'*" (Verse 50)

He (S.A.W.) also said, "May Allah shower His mercy on Lot because he asked for refuge with somebody powerful (in his family or tribe instead of Allah) when he said, '*Would that I had strength (men) to overpower you or that I could betake myself to some powerful support (to resist you).*' After him, Allah (S.W.T.) has not sent a prophet who was not a prominent man among his family and tribe." Abu E'isa said that this hadeeth is hasan.

---

14 ـ باب وَمِنْ سُورةِ الرَّعْدِ [م: 1، ت: 14]

3117 ـ حدثنا عَبْدُ الله بنُ عَبْدِ الرَّحْمَنِ، أخبرنا أبو نُعَيْمٍ، عن عَبْدِ الله بنِ الْوَلِيدِ، وكَانَ يَكُونُ في بَنِي عِجْلٍ، عن بُكَيْرِ بنِ شِهَابٍ، عن سَعِيدِ بنِ جُبَيْرٍ عن ابنِ عَبَّاسٍ قال: «أَقْبَلَتْ يَهُودُ إلَى النَّبِيِّ ﷺ فقالوا: يَا أَبَا الْقَاسِمِ، أَخْبِرْنَا عَنِ الرَّعْدِ مَا هُوَ؟ قال: «مَلَكٌ

مِنَ المَلائكةِ مُوَكَّلٌ بِالسَّحَابِ، مَعَهُ مَخَارِيقُ مِنْ نَار يَسُوقُ بها السَّحَاب حَيْثُ شَاءَ الله». فقالُوا: فَمَا هَذَا الصَّوْتُ الَّذِي نَسْمَعُ؟ قال: «زَجْرَةٌ بالسَّحَابِ إذا زَجَرَهُ حَتَّى يَنْتَهِي إِلَى حَيثُ أُمِرَ». قالُوا: صَدَقْتَ. فقالُوا: فَأَخْبِرْنَا عَمَّا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ. قال: «اشْتَكَى عِرْقَ النَّسَا فلَمْ يَجِدْ شَيْئاً يُلائِمُهُ إلاَّ لُحُومَ الإبِلِ وَأَلْبَانَهَا، فَلِذَلِكَ حَرَّمَهَا. قالُوا: صَدَقْتَ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ غريبٌ.

(14) Verses from Surah (Ar-Raad) (Thunder)

3117- Ibn Abbas (R.A.A.) narrated that the Jews came to the Prophet (S.A.W.) and asked what thunder was. He (S.A.W.) said, "Thunder is one of the angels who is responsible for the clouds. This angel has fire shooters with which he drives the clouds to wherever Allah (S.W.T.) pleases." They said, "You have said the truth. Tell us what Israel made unlawful for himself." He (S.A.W.) said, "Israel had varicose veins. He did not like anything more than he liked than the meat of camels and their milk, so he made those unlawful for him to eat." They said, "You have said the truth."

Abu E'isa said that this hadeeth is hasan gharib.

3118 ـ حدثنا مَحمُودُ بنُ خِدَاش الْبَغْدَادِيُّ، حدثنا سَيْفُ بنُ مُحمَّدٍ الثَّوْرِيُّ عن الأعمَشِ عن أبي صَالح عن أبي هُرَيْرَةَ عن النَّبيِّ ﷺ في قَوْلِهِ: ﴿وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي ٱلْأُكُلِ﴾ قال الدَّقَلُ وَالْفارِسِيُّ وَالْحُلْوُ وَالْحَامِضُ.

قال: هذا حديثٌ حسنٌ غريبٌ. وقد رَوَاهُ زَيْدُ بنُ أبي أُنَيْسَةَ عن الأعمَشِ نحْوَ هَذا. وَسَيْفُ بنُ مُحمَّد هُوَ أخو عَمَّار بنِ مُحمَّدٍ. وَعَمَّارٌ أَثْبَتُ مِنْهُ، وَهُوَ ابنُ أُخْتِ سُفْيَانَ الثَّوْرِيِّ.

3118- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said about the verse, "*Yet some of them We make more excellent than others to eat.*" (Verse 4) He (S.A.W.) said, "The bad dates and the *faresi* (a type of dates), the sweet and sour."

This hadeeth is hasan gharib.

---

15 ـ باب ومن سُورَةِ إبراهِيمَ [م: 1، ت: 15]

3119 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا أبو الْوَلِيدِ، أخبرنا حَمَّادُ بنُ سَلَمَةَ عن شُعَيْبِ ابنِ الْحَبْحَابِ عن أَنَسِ بنِ مَالِكٍ قال: «أُتِيَ رَسُولُ الله ﷺ بِقِنَاعٍ عَلَيْهِ رُطَبٌ فقال: ﴿مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي ٱلسَّمَآءِ ﴿٢٤﴾ تُؤْتِيٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا﴾ قال: هِيَ النَّخْلَةُ. ﴿وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن

قَرَارٍ ﴿٢٦﴾. قال: «هِيَ الْحَنْظَلَةُ». قال: فأَخْبَرْتُ بِذَلِكَ أَبَا الْعَالِيَةِ. فقال: صَدَقَ وَأَحْسَنَ.

. . . **حدثنا** قُتَيْبَةُ، حدثنا أبو بَكْرِ بن شُعَيْبِ بنِ الْحَبْحَابِ عن أبيهِ عن أَنَسِ بنِ مَالِكٍ نَحْوَهُ بِمَعْنَاهُ، ولم يَرْفَعْهُ، ولم يَذْكُرْ قَوْلَ أبي الْعَالِيَةِ. وهذا أصحُّ من حديثِ حَمَّادِ بنِ سَلَمَةَ. وَرَوَى غيرُ وَاحِدٍ مِثْلَ هذا مَوقُوفاً. ولا نَعْلَمُ أَحَداً رَفَعَهُ غيرَ حَمَّادِ بنِ سَلَمَةَ. وَرَوَاهُ مَعْمَرٌ وَحَمَّادُ بنُ زَيْدٍ وغيرُ وَاحِدٍ ولم يَرْفَعُوهُ.

. . . **حدثنا** أَحْمَدُ بنُ عَبْدَةَ الضَّبِّيُّ، حدثنا حَمَّادُ بنُ زَيْدٍ عن شُعَيْبِ بنِ الْحَبْحَابِ عن أَنَسِ بنِ مَالِكٍ نحوَ حَدِيثِ قتيبة ولم يَرْفَعْهُ.

(15) Verses from Surah Ibrahim (S.A.W.)

3119- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) was brought once a plate of dates. He (S.A.W.) explained, "The parable of '*See you not how Allah sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high),*' (Verse 24) speaks of the palm tree. He (S.A.W.) also explained, '*And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.*' (Verse 26) He said that it is the Hanthal (a bitter small tree). Anas said that he told Abu Al-A'lia about the hadeeth, and he said that this is true.

3120 ـ **حدثنا** مَحْمُودُ بنُ غَيْلاَنَ، حدثنا أبو دَاوُدَ، حدثنا شُعْبَةُ أخبرني عَلْقَمَةُ بنُ مَرْثَدٍ، قال سَمِعْتُ سَعِيدَ بنَ عُبَيْدَةَ يُحَدِّثُ عن الْبَرَاءِ، عن النَّبِيِّ ﷺ في قَوْلِهِ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾ قال: «في الْقَبْرِ إِذَا قِيلَ لَهُ: مَنْ رَبُّكَ وَمَا دِينُكَ وَمَنْ نَبِيُّكَ؟». قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3120- Al-Baraa' narrated that the Prophet (S.A.W.) explained the verse, "*Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter. And Allah will cause to go astray those who are Zalimun (polytheists and wrong-doers), and Allah does what He wills.*" (Verse 27) He (S.A.W.) said that this refers to the trial of the grave when one is asked who is his Lord, his religion, and his prophet.

Abu E'isa said that this hadeeth is hasan sahih.

3121 ـ **حدثنا** ابنُ أبي عُمَرَ، حدثنا سُفْيَانُ عن دَاوُدَ بنِ أبي هِنْدٍ عن الشَّعْبِيِّ عن مَسْرُوقٍ قال: «تَلَتْ عائِشَةُ هَذِهِ الآيَةَ: ﴿يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ﴾ قالَتْ: يَا رَسُولَ اللهِ فَأَيْنَ يَكُونُ النَّاسُ؟ قال: «عَلَى الصِّرَاطِ».

قال: هذا حديثٌ حسنٌ صحيحٌ. وقد رُوِيَ من غيرِ هذا الْوَجْهِ عن عائِشَةَ.

3121- Masrouq narrated that A'isha once recited the verse, "*On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible.*" (Verse 48) She then said that she asked the Messenger of Allah (S.A.W.) where the people would be (at that time). He (S.A.W.) said, "On the Sirat (the bridge over the Hellfire)."

16 ـ باب ومن سُورَة الْحِجْرِ [م: 1، ت: 16]

3122 ـ حدثنا قُتَيْبَةُ، حدثنا نُوحُ بنُ قَيْسٍ الْحُدَّانِيُّ عن عَمْرِو بنِ مَالِكٍ عن أبي الْجَوْزَاءِ عن ابنِ عَبَّاسٍ قال: «كَانَت امْرَأَةٌ تُصَلِّي خَلْفَ رسولِ الله ﷺ حَسْنَاءَ مِنْ أَحْسَنِ النَّاسِ، وَكَانَ بَعْضُ الْقَوْمِ يَتَقَدَّمُ حَتَّى يَكُونَ في الصَّفِّ الأَوَّلِ لأَنْ لا يَرَاهَا، وَيَسْتَأْخِرُ بَعْضُهُمْ حَتَّى يَكُونَ في الصَّفِّ الْمُؤَخَّرِ، فَإِذَا رَكَعَ نَظَرَ مِنْ تَحْتِ إِبْطَيْهِ، فَأَنْزَلَ الله تَعَالَى: ﴿وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ ﴿٢٤﴾﴾.

قال أبو عيسى: وَرَوَى جَعْفَرُ بنُ سُلَيْمانَ هذا الحديثَ عن عَمْرِو بنِ مالِكٍ عن أبي الْجَوْزَاءِ نحْوَهُ، ولم يَذْكُرْ فيه عن ابنِ عَبَّاسٍ. وهذا أَشْبَهُ أَنْ يَكُونَ أَصَحَّ مِنْ حَدِيثِ نُوحٍ.

(16) Verses from Surah Al-Hijr

3122- Ibn Abbas (R.A.A.) narrated that a very beautiful woman used to pray behind the Messenger of Allah (S.A.W.). Some men would pray in the first row so that they would not to see her. Other men would pray in the back rows so that they could look at her from under their arms when they prostrated. Thus Allah (S.W.T.) revealed the verse, "*And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.*" (Verse 24) (The interpretation here of the verse does not match the meaning of the above verse.)

Abu E'isa said that others narrated the same hadeeth.

3123 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، حدثنا عُثْمانُ بنُ عُمَرَ عن مالِكِ بنِ مِغْوَلٍ عن جُنَيْدٍ عن ابنِ عُمَرَ، عن النَّبِيِّ ﷺ قَالَ: «لِجَهَنَّمَ سَبْعَةُ أَبْوَابٍ: بَابٌ مِنْهَا لِمَنْ سَلَّ السَّيْفَ عَلَى أُمَّتِي، أَوْ قَالَ عَلَى أُمَّةِ مُحَمَّدٍ».

قال أبو عيسى: هذا حديثٌ غريبٌ لا نَعْرِفُهُ إلاَّ من حديثِ مالِكِ بنِ مِغْوَلٍ.

3123- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "The Hellfire has seven gates; one of the gates is for those who draw their swords against my nation - the nation of Muhammad."

Abu E'isa said that this hadeeth is gharib.

3124 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، حدثنا أبو عَلِيٍّ الْحَنَفِيُّ عن ابنِ أبي ذِئْبٍ عن المَقْبُرِيِّ عن أبي هُرَيْرَةَ قال: قال رَسولُ الله ﷺ: «الْحَمْدُ لله أُمُّ الْقُرْآنِ وَأُمُّ الْكِتَابِ وَالسَّبْعُ المَثَانِي».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3124- Abu Huraira narrated that the Messenger of Allah (S.A.W.) said, "*Al-Hamdu Lillah* (Al-Fateha) is the mother of the Quran, the mother of the Book, and the seven of Al-Mathani (seven repeatedly recited verses)."

Abu E'isa said that this hadeeth is hasan sahih.

3125 ـ حدثنا الْحُسَيْنُ بنُ حُرَيْثٍ، حدثنا الْفَضْلُ بنُ مُوسَى عن عَبْدِ الْحَمِيدِ بنِ جَعْفَرٍ، عن الْعَلاَءِ بنِ عَبْدِ الرَّحْمَنِ، عن أبيهِ، عن أبي هُرَيْرَةَ عن أُبَيِّ بنِ كَعْبٍ قال: قال رَسولُ الله ﷺ: «ما أَنْزَلَ الله في التَّوْرَاةِ وَالإِنْجِيلِ، مِثْلَ أُمِّ الْقُرْآنِ، وَهِيَ السَّبْعُ المَثَانِي، وَهِيَ مَقْسُومَةٌ بَيْنِي وَبَيْنَ عَبْدِي، وَلِعَبْدِي ما سَأَلَ».

... حدثنا قُتَيْبَةُ، حدثنا عَبْدُ الْعَزِيزِ بن مُحَمَّدٍ عن الْعَلاَءِ بنِ عَبْدِ الرَّحْمَنِ عن أبيهِ عن أبي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ خَرَجَ عَلَى أُبَيٍّ وَهُوَ يُصَلِّي فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ.

قال أبو عيسى: حديثُ عَبْدِ الْعَزِيزِ بنِ مُحَمَّدٍ أَطْوَلُ وَأَتَمُّ. وهذا أَصَحُّ من حديثِ عَبْدِ الْحَمِيدِ بنِ جَعْفَرٍ. وهكَذا رَوَى غيرُ وَاحِدٍ عن الْعَلاَءِ بنِ عَبْدِ الرَّحمَنِ.

3125- Ubbai Ibn Kaab narrated that the Prophet (S.A.W.) said, "Allah (S.W.T.) did not reveal in the Torah or in the Bible anything like the mother of the Quran. It is the seven repeatedly, recited verses, and it is divided between 'Me and My servant and for My servant (granted) is whatever he asks for..'"

Others reported a stronger and longer version of this hadeeth.

3126 ـ حدثنا أَحْمَدُ بنُ عَبْدَةَ الضَّبِّيُّ، حدثنا الْمُعْتَمِرُ بنُ سليمانَ عَن لَيْثِ بنِ أبي سُلَيْمٍ عن بِشْرٍ عن أَنَسِ بنِ مَالِكٍ عن النَّبِيِّ ﷺ في قَوْلِهِ: ﴿لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا يَعْمَلُونَ﴾ قال: «عَنْ قَوْلِ لا إِلَهَ إِلاَّ الله».

قال أبو عيسى: هذا حديثٌ غريبٌ إنما نَعْرِفُهُ من حديثِ لَيْثِ بنِ أبي سُلَيْمٍ. وقد رَوَاهُ عَبْدُ الله بنُ إِدْرِيسَ عن لَيْثِ بنِ أبي سُلَيْمٍ، عن بِشْرٍ عن أَنَسِ بنِ مالِكٍ نَحْوَهُ ولم يَرْفَعْهُ.

3126- Anas Ibn Malek (R.A.A.) narrated that the Prophet (S.A.W.) explained the verse, "*So, by your Lord (Oh Muhammad (S.A.W.)), We shall certainly call all of them to account. For all that they used to do.*" (Verses 92-93) It means that the account is the saying of "*La Ilaha Illa Allah* (there is no god but Allah)".

Abu E'isa said that this hadeeth is gharib.

3127 ـ حدثنا مُحَمَّدُ بنُ إسماعِيلَ، حدثنا أَحْمَدُ بنُ أبي الطَّيِّبِ، حدثنا مُصْعَبُ بنُ سَلاَّمٍ، عن عَمْرِو بنِ قَيْسٍ، عن عَطِيَّةَ عن أبي سَعِيدٍ الْخُدْرِيِّ قال: قال رسولُ الله ﷺ: «اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ، فإِنَّهُ يَنْظُرُ بِنُورِ الله، ثُمَّ قَرَأَ: ﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾﴾».

قال أبو عيسى: هذا حديثٌ غريبٌ إنما نَعْرِفُهُ من هذا الْوَجْهِ. وقد رُوِيَ عن بَعْضِ أَهْلِ الْعِلْمِ فِي تَفْسِيرِ هذه الآيَةِ: ﴿إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾﴾، قال: لِلْمُتَفَرِّسِينَ.

3127- Abu Said Al-Khudri (R.A.A.) narrated that the Messenger of Allah said, "Beware of the intuition of the believer because he looks with the Light of Allah (S.W.T.)." He (S.A.W.) then recited the verse, "*Surely! In this are signs for those who see (or understand or learn the lessons from the Signs of Allah).*" (Verse 75)

Abu E'isa said that this hadeeth is gharib.

---

17 ـ باب وَمِنْ سُورَةِ النَّحْلِ [م: 1، ت: 17]

3128 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، حدثنا عَلِيُّ بنُ عاصِمٍ، عن يَحْيى الْبَكَّاءِ، حدثني عبْدُ الله بنُ عُمَرَ، قال: سَمِعْتُ عُمَرَ بنَ الْخَطَّابِ يقولُ: قال رسولُ الله ﷺ: «أَرْبَعٌ قَبْلَ الظُّهْرِ بَعْدَ الزَّوَالِ تُحْسَبُ بِمِثْلِهِنَّ مِنْ صَلاَةِ السَّحَرِ. قال رَسولُ الله ﷺ: وَلَيْسَ مِنْ شَيْءٍ إلاَّ وَهُوَ يُسَبِّحُ الله تِلْكَ السَّاعَةَ، ثُمَّ قَرَأَ: ﴿يَتَفَيَّؤُا ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِّلَّهِ وَهُمْ دَاخِرُونَ﴾ الآية كُلَّهَا».

قال أبو عيسى: هذا حديثٌ غريبٌ لا نَعْرِفُهُ إلاَّ من حديثِ عَلِيِّ بنِ عاصِمٍ.

(17) Verses from Surah An-Nahl (the Bee)

3128- Omar Ibn Al-Khattab (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "(Praying) four (voluntary) Raka'as (in the period of time) before the Thuhr prayers and right after the Zawal (noon) are counted as praying four raka'as before dawn (qiyam)" He (S.A.W.) also said, "Everything at this time praises Allah (S.W.T.)." He (S.A.W.) then recited, "*Have they not observed things that Allah has created: (how) their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly?*" (Verse 48)

Abu E'isa said that this hadeeth is gharib.

3129 ـ حدثنا أبو عَمَّارٍ الْحُسَيْنُ بنُ حُرَيْثٍ، حدثنا الْفَضْلُ بنُ مُوسَى، عن عِيسَى بنِ عُبَيْدٍ عن الرَّبِيعِ بنِ أَنَسٍ عن أبي الْعَالِيَةِ، قال حدثني أُبَيُّ بنُ كَعْبٍ قال: «لَمَّا كَانَ يَوْمُ أُحُدٍ أُصِيبَ مِنَ الأَنْصَارِ أَرْبَعَةٌ وَسِتُّونَ رَجُلاً، وَمِنَ الْمُهَاجِرِينَ سِتَّةٌ مِنْهُمْ حَمْزَةُ، فَمَثَّلُوا بِهِمْ، فقالَتِ الأَنْصَارُ: لَئِنْ أَصَبْنَا مِنْهُمْ يَوْماً مِثْلَ هَذَا لَنُرْبِيَنَّ عَلَيْهِمْ. قال: فَلَمَّا كَانَ يَوْمُ

فَتْحِ مَكَّةَ، فَأَنْزَلَ اللهُ تَعَالَى: ﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ ﴿١٢٦﴾﴾ فقال رَجُلٌ: لا قُرَيْشَ بَعْدَ الْيَوْمِ. فقال رَسولُ الله ﷺ: كُفُّوا عَنِ الْقَوْمِ إِلاَّ أَرْبَعَةً».

قال: هذا حديثٌ حسنٌ غريبٌ من حديثِ أُبَيِّ بنِ كَعْبٍ.

3129- Ubbai Ibn Kaab narrated that on the day of the Battle of Uhud sixty four Ansari men were killed and six from the Muhajereen; among them was Hamza. The dead had been mutilated so the Ansari men vowed to avenge them one day and do even more. Thus, later on the day of the conquest of Mecca Allah (S.W.T.) revealed the verse, "*And if you punish (your enemy, oh you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sabirun (the patient).*" (Verse 126) A man said, "After today there will be no more Quraish." The Messenger of Allah (S.A.W.) said, "Do not harm the people except for the four (men that they had been allowed to kill)."

This hadeeth is hasan gharib.

18 ـ باب وَمِنْ سُورَةِ بَنِي إِسْرَائِيلَ [م: 1، ت: 18]

3130 ـ حدثنا مَحْمُودُ بنُ غَيْلاَنَ، حدثنا عَبْدُ الرَّزَّاقِ، أخبرنا مَعْمَرٌ عن الزُّهْرِيِّ، أخبرني سَعِيدُ بنُ الْمُسَيَّبِ عن أبي هُرَيْرَةَ قال: قال النَّبِيُّ ﷺ: «حِينَ أُسْرِيَ بِي لَقِيتُ مُوسَى ـ قال فَنَعَتَهُ ـ فإِذَا رَجُلٌ، قال حَسِبْتُهُ قال مُضْطَرِبٌ رَجِلُ الرَّأْسِ، كأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، قال وَلَقِيتُ عِيسَى ـ قال فَنَعَتَهُ ـ قال رَبْعَةٌ أَحْمَرُ كأَنَّهُ خَرَجَ مِنْ دِيمَاسٍ، يَعْنِي الْحَمَّامَ، وَرَأَيْتُ إِبراهِيمَ، قال: وَأَنَا أَشْبَهُ وَلَدِهِ بِهِ، قال: وَأُتِيتُ بِإِنَاءَيْنِ أَحَدُهُما لَبَنٌ وَالآخَرُ فِيهِ خَمْرٌ، فَقِيلَ لِي خُذْ أَيَّهُمَا شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقِيلَ لِي: هُدِيتَ لِلْفِطْرَةِ، أَوْ أَصَبْتَ الْفِطْرَةَ، أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

(18) From Surah of Bani Israel

3130- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "When I made my night flight to the Heavens, I met Moses." He (S.A.W.) described him as a man with thick wavy hair looking like the men of the Shanoua tribe. He (S.A.W.) also described Jesus as "a man of medium height; his face is as red as if he had just walked out of a bath". He (S.A.W.) described Ibrahim by saying that he (S.A.W.) was the closest of his offspring to resemble him. He (S.A.W.) added, "I was offered two jugs; one contained milk and the other wine. And it was said to me to choose one of them, so I took the milk jug and drank from it. So I was told that I was guided to the basic *fitra* (good instinct), and that if I had chose wine, my nation would have deviated."

Abu E'isa said that this hadeeth is hasan sahih.

3131 - حدثنا إسْحَاقُ بنُ مَنْصُورٍ، أخبرنا عَبْدُ الرَّزَّاقِ، أخبرنا مَعْمَرٌ عن قَتَادَةَ عن أنَسٍ «أنَّ النَّبيَّ ﷺ أُتِيَ بِالْبُرَاقِ لَيْلَةَ أُسْرِيَ بِهِ مُلْجَماً مُسْرَجاً، فَاسْتَصْعَبَ عَلَيْهِ، فَقَالَ لَهُ جِبْرَئِيلُ: أبِمُحَمَّدٍ تَفْعَلُ هَذَا، فَمَا رَكِبَكَ أَحَدٌ أَكْرَمُ عَلَى اللهِ مِنْهُ. قال: فَارْفَضَّ عَرَقاً».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ ولا نَعْرِفُهُ إلاّ من حديثِ عَبْدِ الرَّزَّاقِ.

3131- Anas narrated that the Prophet (S.A.W.) was brought the Buraq (the camel he used for his flight to Jerusalem). It was saddled, but it refused to let the Prophet (S.A.W.) on it. Jibril told the Buraq, "You act that way with Muhammad? No one has ever ridden you that is more honorable with Allah than him (S.A.W.)." His words made the Buraq start to sweat (and calm down).

Abu E'isa said that this hadeeth is hasan gharib.

3132 - حدثنا يَعقُوبُ بنُ إبراهِيمَ الدَّوْرَقِيُّ، حدثنا أبو تُمَيلَةَ عن الزُّبَيْرِ بنِ جُنَادَةَ، عن ابنِ بُرَيْدَةَ، عن أبيهِ قال: قال رَسولُ اللهِ ﷺ: «لَمَّا انْتَهَيْنَا إلَى بَيْتِ المَقْدِسِ قال جِبْرَئِيلُ بِإِصْبَعِهِ فَخَرَقَ بِهِ الْحَجَرَ وَشَدَّ بِهِ الْبُرَاقَ».

قال أبو عيسى: هذا حديثٌ غريبٌ.

3132- Buraida narrated that the Messenger of Allah (S.A.W.) said, "When we reached Jerusalem, Jibril pointed with his finger and broke the rock with which he tied the Buraq."

Abu E'isa said that this hadeeth is hasan gharib.

3133 - حدثنا قُتَيْبَةُ، حدثنا اللَّيْثُ عن عُقَيْلٍ عن الزُّهْرِيِّ عن أبي سَلَمَةَ عن جَابِرِ بنِ عَبْدِ اللهِ، أنَّ رسولَ اللهِ ﷺ قال: «لَمَّا كَذَّبَتْنِي قُرَيْشٌ قُمْتُ في الْحِجْرِ فَجَلَّى اللهُ لِي بَيْتَ المَقْدِسِ، فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وفي البابِ عن مالِكِ بنِ صَعْصَعَةَ وأبي سَعِيدٍ وابنِ عَبَّاسٍ وأبي ذَرٍّ وابنِ مَسْعُودٍ.

3133- Jaber Ibn Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "When the Quraish accused me of lying, I stood by the Hijr (Prophet Ismail's room), and so Allah (S.W.T.) showed me Jerusalem. I described it to them while I was looking at it."

Abu E'isa said that this hadeeth is hasan sahih.

3134 - حدثنا ابنُ أبي عُمَرَ، حدثنا سُفْيَانُ عن عَمْرِو بنِ دِينَارٍ عن عِكْرِمَةَ عن ابنِ عَبَّاسٍ في قَوْلِهِ تَعَالَى: ﴿وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾ قال: هِيَ رؤْيَا عَيْنٍ أُرِيَهَا النَّبيُّ ﷺ لَيْلَةَ أُسْرِيَ بِهِ إِلَى بَيْتِ المَقْدِسِ ﴿وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِى ٱلْقُرْءَانِ﴾ هِيَ شَجَرَةُ

الزَّقُّوم». قال: هذا حديثٌ حسنٌ صحيحٌ.

3134- Ibn Abbas (R.A.A.) explained the verse, "*And (remember) when We told you, 'Verily! Your Lord has encompassed mankind (i.e. they are in His Grip).' And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isra' but a trial for mankind, and (likewise) the accursed tree (Zaqqum, mentioned) in the Quran. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allah.*" Ibn Abbas said that the vision is the one that was shown to the Prophet (S.A.W.) on the night he was flown to Jerusalem and that the cursed tree is the Zaqqum tree.

Abu E'isa said that this hadeeth is hasan sahih.

3135 - حدثنا عُبَيْدُ بنُ أَسْبَاطِ بنِ مُحمَّدٍ الْقُرَشِيُّ الْكُوفِيُّ، حدثنا أبي عن الأعمَشِ عن أبي صَالحٍ عن أبي هُرَيْرَةَ عن النَّبيِّ ﷺ في قَوْلِهِ تَعَالَى: ﴿وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾ قال: تَشْهَدُ مَلاَئِكَةُ اللَّيْلِ وَمَلاَئِكَةُ النَّهَارِ».

قال: هذا حديثٌ حسنٌ صحيحٌ. وروى عَلِيُّ بنُ مُسْهِرٍ عن الأعمَشِ عن أبي صَالِحٍ عن أبي هُرَيْرَةَ وَأَبي سَعِيدٍ عن النَّبيِّ ﷺ نحوَه.

حدثنا بِذَلِكَ عَلِيُّ بنُ حُجْرٍ، حدثنا عَلِيُّ بنُ مُسْهِرٍ عن الأعْمَشِ فَذَكَرَ نَحْوَهُ.

3135- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) commented about the verse, "*Perform As-Salat (Iqamat-as-Salat) from midday till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib and 'Isha' prayers), and recite the Quran in the early dawn (i.e. the morning prayer). Verily, the recitation of the Quran in the early dawn is ever witnessed.*" (Verse 78) He (S.A.W.) said, "It is witnessed (attended) by the angels in charge of mankind during the day and the night."

This hadeeth is hasan sahih.

3136 - حدثنا عَبْدُ الله بنُ عَبْدِ الرَّحْمَنِ، أخبرنا عُبَيْدُ الله بنُ مُوسَى عن إِسْرَائِيلَ عن السُّدِّيِّ عن أبيهِ عن أبي هُرَيْرَةَ عن النَّبيِّ ﷺ في قَوْلِهِ تَعَالَى: ﴿يَوْمَ نَدْعُوا۟ كُلَّ أُنَاسٍۭ بِإِمَـٰمِهِمْ﴾ قال: يُدْعَى أَحَدُهُمْ، فَيُعْطَى كِتَابَهُ بِيَمِينِهِ، وَيُمَدُّ لَهُ في جِسْمِهِ سِتُّونَ ذِرَاعاً، وَيُبَيَّضُ وَجْهُهُ، وَيَجْعَلُ عَلَى رَأْسِهِ تَاجٌ مِنْ لُؤْلُؤٍ يَتَلأْلأُ، فَيَنْطَلِقُ إِلَى أَصْحَابِهِ، فَيَرَوْنَهُ مِنْ بُعْدٍ، فَيَقُولُونَ: اللَّهُمَّ ائْتِنَا بِهَذَا، وَبَارِكْ لَنَا في هَذَا، حَتَّى يَأْتِيَهُمْ، فَيَقُولُ لَهُمْ: أَبْشِرُوا، لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلُ هَذَا، وَأَمَّا الْكَافِرُ فَيُسَوَّدُ وَجْهُهُ، وَيُمَدُّ لَهُ في جِسْمِهِ سِتُّونَ ذِرَاعاً عَلَى صُورَةِ آدَمَ، وَيُلْبَسُ تَاجاً، فَيَرَاهُ أَصْحَابُهُ، فَيَقُولُونَ: نَعُوذُ بالله مِنْ شَرِّ هَذَا، اللَّهُمَّ لا تَأْتِنَا بِهَذَا. قال: فَيَأْتِيهِمْ، فَيَقُولُونَ: اللَّهُمَّ أَخْزِهِ، فَيَقُولُ: أَبْعَدَكُم الله،

فَإِنَّ لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلَ هَذَا».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ. وَالسُّدِّيُّ اسْمُهُ إِسْمَاعِيلُ بنُ عَبْدِ الرَّحْمَنِ.

3136- Abu Huraira (R.A.A.) reported that the Prophet (S.A.W.) commented about a verse revealed by Allah, the Almighty; "*(And remember) the Day when We shall call together call human beings with their (respective) Imam (their Prophets, or their records of good and bad deeds, or their Holy Books like the Quran, the Taurat (Torah), the Injeel (Gospel), the leaders whom the people followed in this world.). So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.*" (Verse 71) He (S.A.W.) said, "Someone will be called, and he will be given his record with his right hand. His body will be expanded to reach sixty arms length in height. On his head a crown of twinkling pearls will be placed. He goes to his friends who will see him from a distance, and they will say, "Oh Allah (S.W.T.)! Give us like You gave him and bless us with it." When he reaches them, he gives them the glad tiding that each one of them will have the same privilege.

As for the disbeliever, his face will be blackened, his body will be extended to reach sixty arms length in height in the image of Adam and he will be crowned. When his companions see him (from a distance), they will say, "We seek refuge with Allah from the evil of this one. Oh Allah, do not treat us in a similar manner." When he reaches them they say, "Oh Allah, humiliate him." He will say to them, "May Allah distance you from Him! To each one of you there is a similar humiliation."

Abu E'isa said that this hadeeth is hasan gharib.

3137 - حدثنا أبو كُرَيْبٍ، حدثنا وَكِيعٌ، عن دَاوُدَ بنِ يَزِيدَ الزَّعافِرِيِّ عن أبيهِ عن أبي هُرَيْرَةَ قال: «قال رَسولُ الله ﷺ في قَوْلِهِ: ﴿عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾، سُئِلَ عَنْهَا، قال: هِيَ الشَّفَاعَةُ».

قال أبو عيسى: هذا حديثٌ حسنٌ. وَدَاوُدُ الزَّعَافِرِيُّ هُوَ الأَوْدِيُّ بنُ يَزِيدَ بنِ عَبْدِ الله، وَهُوَ عَمُّ عَبْدِ الله بنِ إِدْرِيسَ.

3137- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) was asked about the following verse; "*And in some parts of the night (also) offer the Salat (prayer) with it (i.e. recite the Quran in the prayer), as an additional prayer (Tahajjud optional prayer - Nawafil) for you (Oh Muhammad (S.A.W.)). It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.).*" (Verse 79) He (S.A.W.) said, "It is the intercession.

Abu E'isa said that this hadeeth is hasan.

3138 ـ حدثنا ابنُ أبي عُمَرَ، حدثنا سُفْيَانُ، عن ابنِ أبي نَجِيحٍ عن مُجَاهِدٍ عن أبي مَعْمَرٍ عن ابنِ مَسْعُودٍ قال: «دَخَلَ رَسولُ الله ﷺ مَكَّةَ عامَ الْفَتْحِ وَحَوْلَ الْكَعْبَةِ ثَلاثُمائَةٍ وَسِتُّونَ نُصُباً، فَجَعَلَ النَّبِيُّ ﷺ يَطْعَنُهَا بِمِخْصَرَةٍ في يَدِهِ، وَرُبَّمَا قال بِعُود، ويقولُ: ﴿جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا﴾ جاء الْحَقُّ وَمَا يُبْدِي الْبَاطِلُ وَما يُعِيدُ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وَفِيهِ عن ابن عُمَرَ.

3138- Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) entered Mecca in the year of the conquest when there was three hundred and sixty idols surrounding it. The Prophet (S.A.W.) was poking at them with a stick in his hand and saying, "*(And say), 'Truth (i.e. Islamic Monotheism or this Quran or Jihad against polytheists) has come and Batil (falsehood, i.e. Satan or polytheism) has vanished. Surely Batil is ever bound to vanish.'* (Verse 81) The Truth has come and falsehood can neither create nor can it resurrect."

Abu E'isa said that this hadeeth is hasan sahih.

3139 ـ حدثنا أَحْمَدُ بنُ مَنِيعٍ، حدثنا جَرِيرٌ، عن قَابُوسَ بنِ أبي ظَبْيَانَ عن أبيهِ، عن ابنِ عَبَّاسٍ قال: «كَانَ النَّبِيُّ ﷺ بِمَكَّةَ، ثُمَّ أُمِرَ بِالْهِجْرَةِ، فَنَزَلَتْ عَلَيْهِ: ﴿وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَٱجْعَل لِّي مِن لَّدُنكَ سُلْطَٰنًا نَّصِيرًا ﴿٨٠﴾﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3139- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) was in Mecca then he was ordered to migrate, and a verse was revealed to him; "*And say (Oh Muhammad (S.A.W.)), 'My Lord! Let my entry (to the city of Al-Medina) be good, and (likewise) my exit (from the city of Mecca) be good. And grant me from You an authority to help me (or a firm sign or a proof).*" (Verse 80)

Abu E'isa said that this hadeeth is hasan sahih.

3140 ـ حدثنا قُتَيْبَةُ، حدثنا يَحْيى بنُ زَكَرِيَّا بنِ أبي زَائِدَةَ عن دَاوُدَ بنِ أبي هِنْدٍ عن عِكْرِمَةَ، عن ابنِ عَبَّاسٍ قال: «قالَتْ قُرَيْشٌ لِيَهُودَ: أَعطُونَا شَيْئاً نَسْأَلُ عَنْهُ هَذَا الرَّجُلَ. فقال: سَلُوهُ عَنِ الرُّوحِ. فَسَأَلُوهُ عَنِ الرُّوحِ، فَأَنْزَلَ الله تَعَالَى: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّي وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾﴾، قَالُوا: أُوتِينَا عِلْماً كَبِيراً، أُوتِينَا التَّوْرَاةَ، وَمَنْ أُوتِيَ التَّوْرَاةَ فَقَدْ أُوتِيَ خَيْراً كَبِيراً، فَأَنْزَلَتْ: ﴿قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّي لَنَفِدَ ٱلْبَحْرُ﴾ إلى آخِرِ الآيةِ».

قال هذا حديثٌ حسنٌ صحيحٌ غريبٌ من هذا الْوَجْهِ.

3140- Ibn Abbas (R.A.A.) narrated that Quraish said to the Jews, "Tell us what to ask that man." They said, "Ask him about the Spirit." They asked him (S.A.W.) about the spirit, and Allah (S.W.T.) revealed the verse, "*And they ask*

you (Oh Muhammad (S.A.W.)) concerning the Ruh (the Spirit); Say, 'The Ruh (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.'" The Jews replied, "We have been given a great deal of knowledge. We have been given the Torah, and whoever received the Torah had received a great blessing." Thus the verse was revealed, "*Say (Oh Muhammad (S.A.W.) to mankind), 'If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.*" (Surah the Cave, verse 109)

This hadeeth is hasan sahih gharib.

3141 ـ حدثنا عَلِيُّ بنُ خَشْرَم، أخبرنا عِيسَى بنُ يُونُسَ، عن الأعمَشِ عن إبراهِيمَ، عن عَلْقَمَةَ عن عَبْدِ الله قال: «كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ في حَرْثٍ بِالمَدِينَةِ وَهُوَ يَتَوَكَّأُ عَلَى عَسِيبٍ، فَمَرَّ بِنَفَرٍ مِنَ الْيَهُودِ، فقال بَعْضُهُمْ: لَوْ سَأَلْتُمُوهُ، فقال بَعْضُهُمْ: لا تَسْأَلُوهُ فَإِنَّهُ يُسْمِعُكُمْ ما تَكْرَهُونَ، فقالُوا: يَا أَبَا الْقَاسِمِ حَدِّثْنا عَنِ الرُّوحِ، فَقَامَ النَّبِيُّ ﷺ سَاعَةً وَرَفَعَ رَأْسَهُ إِلَى السَّماءِ، فَعَرَفْتُ أَنَّهُ يُوحَى إِلَيْهِ حَتَّى صَعَدَ الْوَحْيُ، ثُمَّ قال: ﴿ٱلرُّوحُ مِنْ أَمْرِ رَبِّي وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا﴾».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3141- Abdullah narrated that in Medina he was once walking with the Prophet (S.A.W.) who was leaning on a staff. He (S.A.W.) passed by a group of Jewish people and some of them said, "Ask him." The others said, "Do not ask him because he might tell you things that you hate to hear." They asked, "Oh Abu Al-Qasem, tell us about the Spirit." The Prophet (S.A.W.) stood up for a little while looking up to the sky. Abdullah knew that he (S.A.W.) was receiving a revelation. When the revelation stopped, he (S.A.W.) said, "*The Ruh (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.*"

Abu E'isa said that this hadeeth is hasan sahih.

3142 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، حدثنا الْحَسَنُ بنُ مُوسَى وَسُلَيْمانُ بنُ حَرْبٍ، قال حدثنا حَمَّادُ بنُ سَلَمَةَ، عن عَلِيِّ بنِ زَيْدٍ، عن أَوْسِ بنِ خَالِدٍ عن أبي هُرَيْرَةَ قال: قال رَسولُ الله ﷺ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلاثَةَ أَصْنَافٍ: صِنْفاً مُشَاةً وَصِنْفاً رُكْبَاناً وَصِنْفاً عَلى وُجُوهِهِمْ.» قِيلَ: يَا رَسُولَ الله وَكَيْفَ يَمْشُونَ عَلَى وُجُوهِهِمْ؟ قال: إِنَّ الَّذِي أَمْشَاهُمْ عَلَى أَقْدَامِهِمْ قَادِرٌ عَلَى أَنْ يُمْشِيهِمْ عَلَى وُجُوهِهِمْ، أَمَا إِنَّهُمْ يَتَّقُونَ بِوُجُوهِهِمْ كُلَّ حَدَبٍ وشَوكٍ».

قال أبو عيسى: هذا حديثٌ حسنٌ. وقد رَوَى وَهِيبٌ عن ابنِ طَاوُسٍ عن أبيهِ عن

أبي هُرَيْرَةَ عن النَّبيِّ ﷺ شَيْئاً من هذا.

3142- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "People will be resurrected as three different types; one walking, one riding, and one down on their faces." He (S.A.W.) was asked, "How can they walk on their faces?" He (S.A.W.) said, "The One who created them walking on their feet can make them walk on their faces. They will step with their faces on every filthy thing and thorn."

Abu E'isa said that this hadeeth is hasan.

3143 - حدثنا أَحْمَدُ بنُ مَنِيعٍ حدثنا يَزِيدُ بنُ هَارُونَ، أخبرنا بَهْزُ بنُ حَكِيمٍ عن أَبِيهِ عن جَدِّهِ قالَ: قال رَسولُ الله ﷺ: «إِنَّكُمْ مَحْشُورُونَ رِجالاً وَرُكْبَاناً وتُجَرُّونَ عَلَى وُجُوهِكُمْ». قال أبو عيسى: هذا حديثٌ حسنٌ.

3143- Hakeem reported that his father narrated that the Messenger of Allah (S.A.W.) said, "You will be resurrected either walking, riding, or being dragged on your faces."

Abu E'isa said that this hadeeth is hasan.

3144 - حدثنا مَحْمُودُ بنُ غَيْلاَنَ، حدثنا يَزِيدُ بنُ هَارُونَ وَأبو دَاوُدَ وَأبو الْوَلِيدِ - وَاللَّفْظُ لَفْظُ يَزِيدَ وَالمَعْنَى وَاحِدٌ - عن شُعْبَةَ عن عَمْرِو بن مُرَّةَ عن عَبْدِ الله بنِ سَلَمَةَ عن صَفْوَانَ بنِ عَسَّالٍ المُرَادِيِّ «أَنَّ يَهُودِيَّيْنِ قَالَ أَحَدُهُمَا لِصَاحِبِهِ: اذْهَبْ بِنَا إِلَى هَذَا النَّبِيِّ نَسْأَلُهُ. قال: لا تَقُلْ لَهُ نَبِيٌّ، فإِنَّهُ إِنْ يَسْمَعْهَا تَقُولُ لَهُ نَبِيٌّ كَانَتْ لَهُ أَرْبَعَةُ أَعْيُنٍ. فأَتَيَا النَّبِيَّ فَسَأَلاَهُ عَنْ قَوْلِ الله تَعَالَى: ﴿وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَٰتٍۭ بَيِّنَٰتٍ﴾، فقال رسولُ الله ﷺ: لا تُشْرِكُوا بالله شَيْئاً، ولا تَزْنُوا، ولا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ الله إِلاَّ بِالْحَقِّ، ولا تَسْرِقُوا، ولا تَسْحَرُوا، ولا تَمْشُوا بِبَرِيءٍ إِلَى سُلْطَانٍ فَيَقْتُلَهُ، ولا تَأْكُلُوا الرِّبَا، ولا تَقْذِفُوا مُحْصَنَةً، ولا تَفِرُّوا مِنَ الزَّحْفِ - شَكَّ شُعْبَةُ - وَعلَيْكُم الْيَهُودَ خاصَّةً، أَلاَّ تَعْتَدُوا في السَّبْتِ. فَقَبَّلاَ يَدَيْهِ وَرِجْلَيْهِ وَقَالاَ: نَشْهَدُ أَنَّكَ نَبِيٌّ. قال: فَمَا يَمْنَعُكُمَا أَنْ تُسْلِما؟ قالا: إِنَّ دَاوُدَ دَعا الله أَنْ لا يَزَالَ في ذُرِّيَّتِهِ نَبِيٌّ، وَإِنَّا نَخَافُ إِنْ أَسْلَمْنَا أَنْ تَقْتُلَنَا الْيَهُودُ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3144-Safwan Ibn A'ssal reported that a Jewish man said to his friend, "Let us go check that prophet out." His friend said, "Do not say that he is a prophet because if he hears you, he will be overjoyed." They went to the Messenger of Allah (S.A.W.) and asked him about nine obvious signs. He (S.A.W.) said, "Do not associate others with Allah, do not steal, do not commit adultery, do not kill the soul that Allah prohibited us to kill except according to the Law, do not take an innocent man to a governor to kill him, do not cast magic, do not deal

with usury, do not accuse a chaste woman, do not flee the battlefield, and on you, the Jews, do not transgress on the Sabbath." They kissed his (S.A.W.) hand and foot and said, "We bear witness that you are a prophet." He (S.A.W.) said, "What stops you from following me?" They said, "David supplicated to Allah to have a prophet come from his offspring, and we fear that we will be killed by the Jews if we follow you."

Abu E'isa said that this hadeeth is hasan sahih.

3145 - حدثنا عَبْدُ بنُ حُمَيْدٍ، حدثنا سُلَيْمانُ بنُ دَاوُدَ عن شُعْبَةَ عن أبي بِشْرٍ عن سَعِيد بنِ جُبَيْرٍ، ولم يَذْكُرْ عن ابنِ عَبَّاسٍ وَهُشَيْم، عن أبي بِشْرٍ عن سَعِيدِ بنِ جُبَيْرٍ عن ابنِ عَبَّاسٍ ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ قال: نَزَلَتْ بِمَكَّةَ، كَانَ رَسولُ الله ﷺ إذَا رَفَعَ صَوْتَهُ بالْقُرْآنِ سَبَّهُ الْمُشْرِكُونَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فأَنْزَلَ الله: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾ فَيَسُبَّ الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جاءَ بِهِ، وَلاَ تُخَافِتْ بها عَنْ أَصْحَابِكَ بِأَنْ تُسْمِعَهُمْ حَتَّى يَأْخُذُوا عَنْكَ الْقُرْآنَ».

قال أبو عيسى: هذا حديثٌ حسنٌ.

3145- Ibn Abbas (R.A.A.) narrated about the verse, "*And offer your Salat (prayer) neither aloud nor in a low voice, but follow a way between.*" (Second part of verse 110) He (R.A.A.) said, "It was revealed in Mecca when the Prophet if he recited the Quran in a loud voice was being cursed by the disbelievers who cursed whoever revealed it and whoever had brought it. Thus Allah revealed the above verse so that they would not hear it and curse the Quran and whoever revealed and whoever brought it. He (S.W.T.) ordered him not to recite in such low voice that his companions would not be able to hear him and memorize the Quran from him.

Abu E'isa said that this hadeeth is hasan sahih.

3146 - حدثنا أَحْمَدُ بنُ مَنِيعٍ، حدثنا هُشَيْمٌ، حدثنا أبو بِشْرٍ عن سَعِيدِ بنِ جُبَيْرٍ عن ابنِ عَبَّاسٍ في قَوْلِهِ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾ قال: نَزَلَتْ ورَسولُ الله ﷺ مُخْتَفٍ بِمَكَّةَ، وكَانَ إذَا صَلَّى بِأَصْحَابِهِ رَفَعَ بِالْقُرْآنِ، فَكَانَ الْمُشْرِكُونَ إذَا سَمِعُوا شَتَمُوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ، فقال الله تَعَالَى لِنَبِيِّهِ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾ أيْ بِقِرَاءَتِكَ، فَيَسْمَعُ الْمُشْرِكُونَ فَيَسُبُّ الْقُرْآنَ ﴿وَلَا تُخَافِتْ بِهَا﴾ عَنْ أَصْحَابِكَ ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾.

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3146- Ibn Abbas (R.A.A.) narrated that the verse, "*And offer your Salat (prayer) neither aloud nor in a low voice, but follow a way between,*" was revealed when the Messenger was in Mecca and had not publicly called for Islam. When

he would lead his companions in prayers, he would raise his voice. The infidels when hearing him would curse the Quran along with whoever had revealed it and whoever brought it. Thus Allah revealed the verse telling His Prophet not to be too loud for them to hear and curse the Quran and no to recite in a low voice then the companions would not be able to hear him and therefore to follow a way in between.

Abu E'isa said that this hadeeth is hasan sahih.

3147 ـ حدثنا ابنُ أبي عُمَرَ، حدثنا سُفْيَانُ عن مِسْعَرٍ عن عاصِمِ بنِ أبي النَّجُودِ عن زِرِّ بنِ حُبَيْشٍ قال: «قُلْتُ لِحُذَيْفَةَ بنِ الْيَمانِ: أَصَلَّى رَسولُ الله ﷺ في بَيْتِ المَقْدِسِ؟ قال: لاَ. قُلْتُ: بَلَى. قال: أَنْتَ تَقُولُ ذَلِكَ يَا أَصْلَعُ، بِمَ تَقُولُ ذَلِكَ؟ قُلْتُ: بِالْقُرْآنِ. بَيْنِي وبَيْنَكَ الْقُرْآنُ. فقال حُذَيْفَةُ: مَن احْتَجَّ بالْقُرْآنِ فَقَدْ أَفْلَحَ. قال سُفْيَانُ: يقولُ قَد احْتَجَّ، وَرُبَّمَا قال: قَدْ فَلَجَ. فقال: ﴿سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا﴾. قال: أَفَتُرَاهُ صَلى فِيهِ؟ قُلْتُ: لاَ. قال: لَوْ صَلَّى فِيهِ لَكُتِبَتْ عَلَيْكُم الصَّلاَةُ فِيهِ كَمَا كُتِبَت الصَّلاَةُ في المَسْجِدِ الْحَرامِ. قال حُذَيْفَةُ: قَدْ أُتِيَ رَسولُ الله ﷺ بِدَابَّةٍ طَوِيلَةِ الظَّهْرِ مَمْدُودَةٍ هَكَذَا. خَطْوَةُ مَدَّ بَصَرِهِ، فَمَا زَايَلاَ ظَهْرَ الْبُرَاقِ حَتَّى رَأَيَا الْجَنَّةَ وَالنَّارَ وَوَعْدَ الآخِرَةِ أَجْمَعَ، ثُمَّ رَجَعَا عَوْدُهُما عَلَى بَدْئِهِمَا. قال: وَيَتَحَدَّثُونَ أَنَّهُ رَبَطَهُ لِمَا لِيَفِرَّ مِنْهُ وَإِنَّمَا سَخَّرَهُ لَهُ عالِمُ الْغَيْبِ وَالشَّهَادَةِ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3147- Zirr Ibn Hubaish narrated that he asked Huthaifa Ibn Al-Yaman whether the Prophet (S.A.W.) had prayed in the Aqsa Mosque in Jerusalem or not. Huthaifa said that he (S.A.W.) did not. Zirr disagreed so Huthaifa said, "Oh you bald man! What do you base your saying on?" Zirr said that he based it on the Quran. Huthaifa said, "Whoever bases his evidence from the Quran, then he has said the truth." Zirr recited the verse, "*Glorified (and Exalted) be He (Allah) (above all that (evil) they associate with Him) Who took His slave (Muhammad (S.A.W.)) for a journey by night from Al-Masjid-al-Haram (at Mecca) to Al-Masjid-al-Aqsa (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muhammad (S.A.W.)) of Our Ayat (proofs, evidence, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.*" (Verse 1) Huthaifa said, "Where in the verse did Allah say that he prayed in it?" Zirr said that there is not. Huthaifa said, "The Messenger of Allah (S.A.W.) was brought a great animal with a long back whose step was as far as the eye can see. They both stayed (the Prophet and Jibril) on its back until they saw all the signs including Heaven and the Hellfire and the Promise of the Hereafter. Then they returned in the same manner with which they started. People even say that he (S.A.W.) tied him up. Why would he (S.A.W.) do that when the Knower of

the Seen and the Unseen had subdued it for him (S.A.W.)?"

Abu E'isa said that this hadeeth is hasan sahih.

3148 ـ حدثنا ابنُ أبي عُمَرَ، حدثنا سُفْيَانُ عن عَلِيِّ بنِ زَيْدِ بنِ جدْعَانَ عن أبي نَضْرَةَ عن أبي سَعِيدٍ الْخُدْرِيِّ قال: قال رَسولُ الله ﷺ: «أَنَا سَيِّدُ وَلدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلاَ فَخْرَ، وَبِيَدِي لِوَاءُ الْحَمْدِ وَلاَ فَخْرَ، وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ، آدَمَ فَمَنْ سِوَاهُ إلاَّ تَحْتَ لِوَائِي، وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ وَلاَ فَخْرَ».

قال: فَيَفْزَعُ النَّاسُ ثَلاَثَ فَزَعاتٍ، فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُونَا آدَمُ فَاشْفَعْ لَنَا إِلَى رَبِّكَ، فَيقولُ: إِنِّي أَذْنَبْتُ ذَنْباً أُهْبِطْتُ مِنْهُ إلى الأَرْضِ، وَلَكِن ائْتُوا نُوحاً، فَيَأْتُونَ نُوحاً فَيَقُولُ: إني دَعَوْتُ عَلَى أَهْلِ الأَرْضِ دَعْوَةً فَأُهْلِكُوا، وَلَكِن اذْهَبُوا إلى إبراهِيمَ، فَيَأْتُونَ إبراهِيمَ فيقولُ: إِنِّي كَذَبْتُ ثَلاَثَ كَذِباتٍ. ثمَّ قال رَسولُ الله ﷺ: مَا مِنْهَا كَذِبَةٌ إلاَّ مَا حَلَّ بها عَنْ دِينِ الله، وَلَكِن ائْتُوا مُوسَى، فَيَأْتُونَ مُوسَى فيقولُ: إني قَدْ قَتَلْتُ نَفْساً، وَلَكِن ائْتُوا عِيسَى، فيأتونَ عِيسَى فيقولُ: إني عُبِدْتُ مِنْ دُونِ الله، وَلَكِن ائْتُوا مُحَمَّداً ﷺ. قَالَ: فيأتوني فَأَنْطَلِقُ مَعَهُمْ».

قال ابنُ جدْعانَ: قال أَنَسٌ: «فَكَأَنِّي أَنْظُرُ إلى رسولِ الله ﷺ. قال: فَآخُذُ بِحَلْقَةِ بَابِ الْجَنَّةِ فَأُقَعْقِعُهَا فَيُقَالُ: مَنْ هَذَا؟ فَيُقَالُ: مُحَمَّدٌ، فَيَفْتَحُونَ لِي وَيَرْحَبُونَ بِي، فَيَقُولُونَ: مَرْحَباً، فَأَخِرُّ سَاجِداً، فَيُلْهِمُنِي الله مِنَ الثَّنَاءِ وَالْحَمْدِ، فَيُقَالُ لِي: ارْفَعْ رَأْسَكَ وَسَلْ تُعْطَ، وَاشْفَعْ تُشَفَّعْ، وَقُلْ يُسْمَعْ لِقَوْلِكَ، وَهُوَ الْمَقَامُ الْمَحْمُودُ الَّذِي قَالَ الله: ﴿عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾ قال سُفْيَانُ: لَيْسَ عَنْ أَنَسٍ إلاَّ هَذِهِ الْكَلِمَةَ. فَآخُذُ بِحَلْقَةِ بَابِ الْجَنَّةِ فَأُقَعْقِعُهَا». قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

وقد رَوَى بَعْضُهُمْ هذا الحديثَ عن أبي نَضْرَةَ عن ابنِ عَبَّاسٍ؛ الحديثَ بِطُولِهِ.

3148- Abu Said (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "I am the master of all of the children of Adam, and I am not bragging about it. In my hand will be the banner of Praise, and I am not bragging about it. All the prophets from Adam downwards will be under my banner. I am the first one the Earth (the grave) will open up for (the first to be resurrected), and I am not bragging about it." He (S.A.W.) continued and said that the people then will have three great fears. They will go to Adam and say, "You are our father so intercede for us with your Lord." Adam will say, "I have committed a sin that caused me to descend to the Earth. Go to Noah." They go to Noah, and Noah will say, "I have supplicated against all the dwellers of the Earth, and they all perished. So go to Ibrahim." They go to Ibrahim, and he will say, "I have lied three times." The Prophet (S.A.W.) interjected and said that none of his lies were considered against the religion of Allah. Ibrahim then tells the people to go to Moses. They go to Moses, and Moses will say, "I have killed a person, so go

to Jesus." They go to Jesus, and Jesus will say, "I have been worshipped instead of Allah, so go to Muhammad."

The Prophet then said, "They will come to me, and I will go with them. We will get to the gate of Paradise, and I will knock with its knocker. I will be asked who it is, and they will say that it is Muhammad. They will open for me and welcome me. I will fall in prostration, and I will be taught words of praise to Allah to say. Then it is said to me to raise my head and to ask since I will be given, to intercede because I will be granted the intercession, and to speak because my speech will be listened to. That is the Maqam Al-Mahmoud in the verse, '*And in some parts of the night (also) offer the Salat (prayer) with it (i.e. recite the Quran in the prayer), as an additional prayer (Tahajjud optional prayer - Nawafil) for you (Oh Muhammad (S.A.W.)). It may be that your Lord will raise you to Maqam Mahmoud (a station of praise and glory, i.e. the honor of intercession on the Day of Resurrection.).*'" (Verse 79)

Abu E'isa said that this hadeeth is hasan and it is a part of a longer hadeeth narrated by Ibn Abbas.

---

19 ـ باب ومن سورَة الْكَهْفِ [م: 1، ت: 19]

3149 ـ حدثنا ابنُ أبي عُمَرَ، حدثنا سُفْيَانُ عن عَمْرِو بنِ دِينَارٍ عن سَعِيدِ بنِ جُبَيْرٍ قال: «قُلْتُ لابنِ عَبَّاسٍ: إنَّ نَوْفاً الْبِكَالِيَّ يَزْعُمُ أنَّ مُوسَى صَاحِبَ بَنِي إسْرَائِيلَ لَيْسَ بِمُوسَى صَاحِبِ الْخَضِرِ. قال: كَذَبَ عَدُوُّ الله، سَمِعْتُ أُبَيَّ بنَ كَعْبٍ يقولُ: سَمِعْتُ رسولَ الله ﷺ يقولُ: قَامَ مُوسَى خَطِيباً في بَنِي إسْرَائِيلَ، فَسُئِلَ: أيُّ النَّاسِ أعْلَمُ؟ قال: أنَا أعْلَمُ. فَعَتِبَ الله عَلَيْهِ، إذْ لَمْ يَرُدَّ الْعِلْمَ إلَيْهِ، فَأَوْحَى الله إلَيْهِ أنَّ عَبْداً مِنْ عِبَادِي بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أعْلَمُ مِنكَ. قال مُوسَى: أي رَبِّ، فَكَيْفَ لِي بِهِ؟ فقالَ لهُ: احْمِلْ حُوتاً في مِكْتَلٍ، فَحَيْثُ تَفْقِدُ الْحُوتَ فَهُوَ ثَمَّ. فَانْطَلَقَ وَانْطَلَقَ مَعَهُ فَتَاهُ، وَهُوَ يُوشَعُ بنُ نُونٍ، فَجَعَلَ مُوسَى حُوتاً في مِكْتَلٍ، فَانْطَلَقَ هُوَ وَفَتَاهُ يَمْشِيَانِ حَتَّى إذَا أتَيَا الصَّخْرَةَ، فَرَقَدَ مُوسَى وَفَتَاهُ، فَاضْطَرَبَ الْحُوتُ في الْمِكْتَلِ حَتَّى خَرَجَ مِنَ الْمِكْتَلِ فَسَقَطَ في الْبَحْرِ. قال: فَأَمْسَكَ الله عَنْهُ جِرْيَةَ الْمَاءِ حَتَّى كَانَ مِثْلَ الطَّاقِ وكَانَ لِلْحُوتِ سَرَباً، وكَانَ لِمُوسَى وَفَتَاهُ عَجَباً، فَانْطَلَقَا بقِيَّةَ يَوْمِهِمَا وَلَيْلَتِهِمَا، وَنَسِيَ صَاحِبُ مُوسَى أنْ يُخْبِرَهُ، فَلَمَّا أصْبَحَ مُوسَى قَالَ لِفَتَاهُ: ﴿ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا﴾. قال: وَلَمْ يَنْصَبْ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أُمِرَ بِهِ. قال: ﴿أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ وَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ عَجَبًا﴾. قال مُوسَى: ﴿ذَٰلِكَ مَا كُنَّا نَبْغِ فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا﴾. قال: يَقُصَّانِ آثَارَهُمَا. قال سُفْيَانُ: يَزْعَمُ نَاسٌ أنَّ تِلْكَ الصَّخْرَةَ عِنْدَهَا عَيْنُ الْحَيَاةِ، لا يُصِيبُ مَاءُهَا مَيْتاً إلاَّ عَاشَ. قال: وكَانَ الْحُوتُ قَدْ أُكِلَ مِنْهُ، فَلَمَّا قُطِرَ عَلَيْهِ الْمَاءُ عَاشَ. قال: فَقَصَّا آثَارَهُما حَتَّى أتَيَا الصَّخْرَةَ، فَرَأَى رَجُلاً مُسَجًّى عَلَيْهِ بِثَوْبٍ،

فَسَلَّمَ عَلَيْهِ مُوسَى، فقال: أَنَّى بِأَرْضِكَ السَّلامُ؟ فقال: أَنَا مُوسَى، فقال: مُوسَى بَنِي إِسْرَائِيلَ؟ قال: نَعَمْ، قال: يَا مُوسَى إِنَّكَ عَلَى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَكَهُ اللهُ لا أَعْلَمُهُ، وَأَنَا عَلَى عِلْمٍ مِنْ عِلْمِ اللهِ عَلَّمَنِيهِ لا تَعْلَمُهُ. فقال مُوسَى: ﴿هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا﴾ قال لَهُ الْخَضِرُ: ﴿فَإِنِ ٱتَّبَعْتَنِى فَلَا تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا﴾ قال: نَعَمْ. فَانْطَلَقَ الْخَضِرُ وَمُوسَى يَمْشِيَانِ عَلَى سَاحِلِ الْبَحْرِ، فَمَرَّتْ بِهِمَا سَفِينَةٌ، فَكَلَّمَاهُمْ أَنْ يَحْمِلُوهُمَا، فَعَرَفُوا الْخَضِرَ، فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ، فَعَمِدَ الْخَضِرُ إِلَى لَوْحٍ مِنْ أَلْوَاحِ السَّفِينَةِ فَنَزَعَهُ، فقال لَهُ مُوسَى: قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ فَعَمِدْتَ إِلَى سَفِينَتِهِمْ فَخَرَقْتَهَا ﴿لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْـًٔا إِمْرًا﴾. قال: ﴿أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِى بِمَا نَسِيتُ وَلَا تُرْهِقْنِى مِنْ أَمْرِى عُسْرًا﴾ ثُمَّ خَرَجَا مِنَ السَّفِينَةِ، فَبَيْنَمَا هُمَا يَمْشِيَانِ عَلَى السَّاحِلِ وَإِذَا غُلامٌ يَلْعَبُ مَعَ الْغِلْمَانِ فَأَخَذَ الْخَضِرُ بِرَأْسِهِ فَاقْتَلَعَهُ بِيَدِهِ فَقَتَلَهُ، فقال لَهُ مُوسَى: ﴿أَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْـًٔا نُّكْرًا قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا﴾ قال: وَهَذِهِ أَشَدُّ مِنَ الأُولَى ﴿قَالَ إِن سَأَلْتُكَ عَن شَىْءٍۭ بَعْدَهَا فَلَا تُصَٰحِبْنِىٓ قَدْ بَلَغْتَ مِن لَّدُنِّى عُذْرًا ﴿٧٦﴾ فَٱنطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ ٱسْتَطْعَمَآ أَهْلَهَا فَأَبَوْا۟ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ﴾ يقولُ مَائِلٌ ـ فقال الْخَضِرُ بِيَدِهِ هَكَذَا ﴿فَأَقَامَهُۥ﴾ فـ ﴿قَالَ﴾ لَهُ مُوسَى: قَوْمٌ أَتَيْنَاهُمْ فَلَمْ يُضَيِّفُونَا وَلَمْ يُطْعِمُونَا، ﴿لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ﴿٧٧﴾ قَالَ هَٰذَا فِرَاقُ بَيْنِى وَبَيْنِكَ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا﴾.

قال رسُولُ اللهِ ﷺ: يَرْحَمُ اللهُ مُوسَى، لَوَدِدْنَا أَنَّهُ كَانَ صَبَرَ حَتَّى يَقُصَّ عَلَيْنَا مِنْ أَخْبَارِهِما. قال: فقال رَسُولُ اللهِ ﷺ: الأُولَى كَانَتْ مِنْ مُوسَى نِسْيَاناً. قال: وَجَاءَ عُصْفُورٌ حَتَّى وَقَعَ عَلَى حَرْفِ السَّفِينَةِ ثُمَّ نَقَرَ فِي الْبَحْرِ، فقال لَهُ الْخَضِرُ: مَا نَقَصَ عِلْمِي وَعِلْمُكَ مِنْ عِلْمِ اللهِ إِلاَّ ما نَقَصَ هَذَا الْعُصْفُورُ مِن الْبَحْرِ. قال سَعِيدُ بنُ جُبَيْرٍ ـ وكَانَ يَعْنِي ابنَ عَبَّاسٍ ـ يَقْرَأُ: وكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ غَصباً، وكَانَ يَقْرَأُ: وَأَمَا الْغُلاَمُ فَكَانَ كَافِراً».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وَرَوَاهُ الزُّهْرِيُّ عن عُبَيْدِ اللهِ بنِ عَبْدِ اللهِ بنِ عُتْبَةَ، عن ابنِ عَبَّاسٍ، عن أُبَيِّ بنِ كَعْبٍ عن النَّبِيِّ ﷺ. وقد رَوَاهُ أبو إِسْحَاقَ الْهَمْدَانِيُّ عن سَعِيدِ بنِ جُبَيْرٍ عن ابنِ عَبَّاسٍ عن أُبَيِّ بنِ كَعْبٍ عن النَّبِيِّ ﷺ.

قال أبو عيسى: سمعت أبا مُزَاحِمٍ السَّمَرْقَنْدِيَّ، يقول سمعت عَلِيَّ بنَ الْمَدِينِيِّ: يقول: حَجَجْتُ حَجَّةً وَلَيْسَ لِي هِمَّةٌ إِلاَّ أَنْ أَسْمَعَ مِنْ سُفْيَانَ يَذْكُرُ في هذا الحديثِ الْخَبَرَ حَتَّى سَمِعْتُهُ يقولُ: حدثنا عَمْرُو بن دِينَارٍ، وقد كُنْتُ سَمِعْتُ هَذَا مِنْ سُفْيَانَ قَبْلَ ذَلِكَ، ولم يَذْكُرْ فيه الْخَبَرَ.

(19) Verses from Surah the Cave (Al-Kahf)

3149- Said Ibn Jubair (R.A.A.) told Ibn Abbas that Nawf Al-Bikali claimed that Moses of the children of Israel was different from Moses who had the encounter with Al-Khidr. Ibn Abbas said that he lied and that he was an enemy of Allah. Ibn Abbas then reported that Ubbai Ibn Kaab narrated that the Messenger of Allah (S.A.W.) said, "Moses once was giving a sermon to the children of Israel. He was asked about who was the most knowledgeable among people, and he claimed that he was. Allah chastised him for not attributing knowledge to Him and informed him of a servant who lives where the two seas meet and that was more knowledgeable than him. Moses asked if he could meet with him. Allah told him to carry a bucket with a fish in it and wherever he lost the fish would be the place where he would meet him.

Moses marched with his assistant Joshua Ibn Noun who carried the bucket with the fish. They reached at a rock and rested on it. The fish moved such in the bucket that it fell out of the bucket and into the sea. The fish swam away in the water, and Allah made the water leave a track like a tunnel after it. The way the fish left its "tunnel" track was amazing to Moses' helper. However, they marched the rest of that day and the night and he forgot to tell Moses about the fish. The next morning, Moses said to him, '*Bring us our early meal. Truly we have suffered much fatigue at this (stage of) our journey.*' (Verse 62) He had not felt the fatigue until they had passed the spot they had been told about. Then Joshua said, '*Did you see (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish; none but Satan made me forget to tell (you) about it: it took its course through the sea in a marvelous way!*' (Verse 63) Moses then said, '*That was what we were seeking after, so they went back on their footsteps, following (the path they had come).*'" (Verse 64) Sufian said that some people believe that the fountain of life is by that rock and that some people believe that the water of that fountain gives life back to the dead. They also claim that the fish was dead and part of it was eaten and it came back to life when it hit that water.

The Messenger of Allah (S.A.W.) then said, "They followed back their track until they got back to the rock. They saw a man lying down on the ground covered with a garment. Moses said to him, 'Peace be with you.' The man asked him, 'Where will your land get peace?' Moses said, 'I am Moses; Moses of the children of Israel.' The man said, 'Oh Moses, you have knowledge that Allah has taught you that he has not taught me, and I have knowledge taught to me by Allah that Allah has not taught you.' Moses said to him, '*...May I follow thee, on the footing that thou teach me something of the (Higher) Truth which thou hast been taught?' (The other) said, 'Verily thou wilt not be able to have patience with me! And how canst thou have patience about things about which thy understanding is not complete? Musa said, 'Thou wilt find me, if Allah so will,*

(truly) patient: nor shall I disobey thee in aught. 'The other said, 'If then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it." (Verses 67-70)

Thus Al-Khidr and Moses walked down the coast of the sea. A ship was about to sail, and they asked them for a ride. The skippers knew Al-Khidr, so they agreed to carry them without a fee. Al-Khidr went to the bottom of the ship and snapped out a board. Moses amazed said to him, "A people carried us on their ship without a fee and you break their ship? '*Hast thou scuttled it in order to drown those in it? Truly a strange thing hast thou done! He answered, 'Did I not tell thee that thou canst have no patience with me?' Musa said, 'Rebuke me not for forgetting, nor grieve me by raising difficulties in my case.*' (Verses 71 - 73) Then they left the ship and walked back down the coast. They saw a boy playing with some kids. Al-Khidr grabbed the boy by his head and cut it off. Moses exclaimed, '*Have you killed an innocent person who had killed none? Verily, you have committed a thing Nukr (a great Munkar - prohibited, evil, dreadful thing)! He answered, 'Did I not tell thee that thou canst have no patience with me?*' (Verses 74, 75) And he said this one in a manner stricter than the first time. *'(Musa) said, 'If ever I ask thee about anything after this, keep me not in thy company: then wouldst thou have received (full) excuse from my side. Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it up straight. (Musa) said, 'If thou hadst wished, surely thou couldst have exacted some recompense for it!*' (Verses 76, 77) The wall was leaning over, and Al-Khidr pointed at it and it was set straight. Moses then said to Al-Khidr, '*They are a people whom we asked their hospitality and they did not lodge us or feed us. You could have exacted some recompense for it.*' Al-Khidr then answered, '*This is the parting between me and thee: now will I tell thee the interpretation of (those things) over which thou wast unable to hold patience.*'"

The Messenger of Allah (S.A.W.) then said, "My Allah (S.W.T.) bless Moses. We wish that he did not ask those questions, so that we would have learned more stories from Al-Khidr." The Messenger of Allah also said, "The first time was forgetfulness on the part of Moses. Then a bird came and stood on the edge of the ship. It then took a drop of water from the sea. Al-Khidr said to Moses, 'My knowledge added to your knowledge did not decrease the knowledge of Allah (S.W.T.) even for as much as the sea decreased when this bird took a drop from it.'"

Abu E'isa said that this hadeeth is hasan sahih.

3150 ـ حدثنا أبو حَفْصٍ عَمْرُو بنُ عَلِيٍّ، حدثنا أبو قُتَيْبَةَ سَلْمُ بنُ قُتَيْبَةَ، حدثنا عَبْدُ الْجَبَّارِ بنُ عَبَّاسٍ عن أبي إِسْحَاقَ عن سَعِيدِ بنِ جُبَيْرٍ عن ابنِ عَبَّاسٍ عن أُبَيِّ بن كَعْبٍ

عن النَّبِيِّ ﷺ قال: «الْغُلَامُ الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ يَوْمَ طُبِعَ كَافِراً».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ غريبٌ.

3150- Ibn Abbas (R.A.A.) reported that Ubbai Ibn Kaab narrated that the Prophet (S.A.W.) said, "The boy that Al-Khidr killed was marked as a nonbeliever on the day he was created."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3151 ـ حدثنا يَحْيى بنُ مُوسَى، حدثنا عَبْدُ الرَّزَّاقِ، أخبرنا مَعْمَرٌ، عن هَمَّامِ بنِ مُنَبِّهٍ، عن أبي هُرَيْرَةَ قال: قال رَسولُ الله ﷺ: «إِنَّمَا سُمِّيَ الْخَضِرُ لأَنَّهُ جَلَسَ عَلَى فَرْوَةٍ بَيْضَاءَ فَاهْتَزَّتْ تَحْتَهُ خَضْرَاءَ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ غريبٌ.

3151- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Al-Khidr (the green) was so named because once he sat on white fur, and it shook underneath him. Then it turned green."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3152 ـ حدثنا جَعْفَرُ بنُ مُحمَّدِ بنِ فُضَيْلٍ الْجَزَرِيُّ وغيرُ وَاحِدٍ، قالُوا أخبرنا صفْوَانُ بنُ صَالِحٍ، أخبرنا الْوَلِيدُ بنُ مُسْلِمٍ عن يَزِيدَ بنِ يُوسُفَ الصَّنْعَانِيِّ عن مَكْحُولٍ عن أُمِّ الدَّرْدَاءِ عن أبي الدَّرْدَاءِ عن النَّبِيِّ ﷺ في قَوْلِهِ: ﴿وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا﴾ قال: ذَهَبٌ وَفِضَّةٌ».

حدثنا الْحَسَنُ بنُ عَلِيٍّ الْخَلَّالُ، أخبرنا صفْوَانُ بنُ صَالِحٍ، أخبرنا الْوَلِيدُ بنُ مُسْلِمٍ عن يَزِيدَ بنِ يُوسُفَ الصَّنْعَانِيِّ عن يَزِيدَ بنِ يَزِيدَ بنِ جَابِرٍ عن مَكْحُولٍ بِهَذَا الإِسْنَادِ نَحْوَهُ.

قال أبو عيسى هذا حديث غريب.

3152- Abu Ad-Dardaa' narrated that the Prophet (S.A.W.) commented on the verse; "*As for the wall, it belonged to two youths, orphans, in the Town; there was, beneath it, a buried treasure, to which they were entitled; their father had been a righteous man: so thy Lord desired that they should attain their age of full strength and get out their treasure a mercy (and favor) from thy Lord. I did it not of my own accord. Such is the interpretation of (those things) over which thou wast unable to hold patience.*" (Verse 82) He said that the treasure consisted if gold and silver.

Abu E'isa said that this hadeeth is gharib.

3153 ـ حدثنا مُحمَّدُ بنُ بَشَّارٍ وغيرُ وَاحِدٍ ـ المَعْنَى وَاحِدٌ ـ وَاللَّفْظُ لِمُحَمَّدِ بنِ بَشَّارٍ، قالُوا حدثنا هِشَامُ بنُ عَبْدِ الملِكِ، حدثنا أبو عَوَانَةَ عن قَتَادَةَ عن أبي رَافِعٍ عن

حَدِيثِ أَبِي هُرَيْرَةَ عن النَّبِيِّ ﷺ في السَّدِّ قال: «يَحْفُرُونَهُ كُلَّ يَوْمٍ حَتَّى إِذَا كَادُوا يَخْرِقُونَهُ قال الَّذِي عَلَيْهِمْ: ارْجِعُوا فَسَتَخْرِقُونَهُ غَداً. قال: فَيُعِيدُهُ الله كَأَمْثَلِ مَا كَانَ حَتَّى إِذَا بَلَغَ مُدَّتَهُمْ وَأَرَادَ الله أَنْ يَبْعَثَهُمْ عَلَى النَّاسِ قال الَّذِي عَلَيْهِمْ: ارْجِعُوا فَسَتَخْرِقُونَهُ غَداً إِنْ شَاءَ الله، وَاسْتَثْنَى. قال: فَيَرْجِعُونَ فَيَجِدُونَهُ كَهَيْئَتِهِ حِينَ تَرَكُوهُ، فَيَخْرِقُونَهُ وَيَخْرُجُونَ عَلَى النَّاسِ فَيَسْتَقُونَ الْمِيَاهَ، وَيَفِرُّ النَّاسُ مِنْهُمْ فَيَرْمُونَ بِسِهَامِهِمْ إِلَى السَّمَاءِ فَتَرْجِعُ مُخَضَّبَةً بِالدِّمَاءِ، فيقولُونَ: قَهَرْنَا مَنْ في الأَرْضِ وَعَلَوْنَا مَنْ في السَّماءِ ـ قَسْوَةً وَعُلُوًّا ـ فَيَبْعَثُ الله عَلَيْهِمْ نَغَفاً في أَقْفَائِهِمْ فَيُهْلَكُونَ. قال: فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّ دَوَابَّ الأَرْضِ تَسْمَنُ وَتَبْطَرُ وَتَشْكُرُ شُكْراً مِنْ لُحُومِهِمْ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ إنما نَعْرِفُهُ من هذا الْوَجْهِ مِثْلَ هذا.

3153- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) explained the verse about the dam. "They drill in it everyday until they get close to opening a hole through it. The leader tells them to wait until the next day to open a hole in it. Allah (S.W.T.) then replaces it so that it is mightier than it was before. They will keep doing that until the decreed time comes for them to get out. On that day, their leader will say, 'Come back tomorrow and you will go through it by the will of Allah (S.W.T.).' He will praise Allah. The next day they will find it as they had left it the day before. Thus they will dig until they finally open a hole in it. Through it they will march towards the people. They will use up the water, and the people will run away from them. They will shoot their arrows at people, and they were covered with blood. They say, 'We have defeated those on Earth, and we have elevated ourselves above those in the heaven.' They will say it with cruelty and arrogance. Thus Allah (S.W.T.) sends a virus that plagues their backs, and they will perish. By the One who owns Muhammad's soul, the little animals of the ground will get fat and full from eating their flesh."

Abu E'isa said that his hadeeth is hasan gharib.

3154 ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ وغيرُ وَاحِدٍ، قالُوا حدثنا مُحَمَّدُ بنُ بَكْرٍ الْبُرْسَانِيُّ عن عَبْدِ الْحَمِيدِ بنِ جَعْفَرٍ، قال أخبرني أبي، عن ابنِ مِينَاءَ عن أبي سَعِيدِ بنِ أبي فَضَالَةَ الأَنْصَارِيِّ ـ وكَانَ مِنَ الصَّحَابَةِ ـ قال سَمِعْتُ رسولَ الله ﷺ يقولُ: «إِذَا جَمَعَ الله النَّاسَ لِيَوْمٍ لاَ رَيْبَ فِيهِ، نَادَى مُنَادٍ: مَنْ كَانَ أَشْرَكَ في عَمَلٍ عَمِلَهُ لله أَحَداً، فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ الله، فَإِنَّ الله أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ». قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ لا نَعْرِفُهُ إِلاَّ من حديثِ مُحَمَّدِ بنِ بَكْرٍ.

3154- Abu Saad Ibn Abu Fadala narrated that he heard the Messenger of Allah (S.A.W.) say that when Allah (S.W.T.) gathers the people on the Day that there is no doubt it will come a caller will say, "Whoever has associated another

with Allah while performing a certain (good) deed should ask that associate for its reward, because Allah (S.W.T.) is too Honorable to have associates."

Abu E'isa said that this hadeeth is hasan gharib.

20 ـ باب وَمِنْ سُورَةِ مَرْيَمَ

3155 ـ حدثنا أَبُو سَعِيدٍ الأَشَجُّ وَأَبُو مُوسَى مُحَمَّدُ بنُ الْمُثَنَّى، قالا: أخبرنا ابنُ إِدْرِيسَ عن أبيهِ عن سِمَاكِ بنِ حَرْبٍ عن عَلْقَمَةَ بنِ وَائِلٍ عن الْمُغِيرَةِ بنِ شُعْبَةَ قال: «بَعَثَنِي رَسولُ الله ﷺ إِلَى نَجْرَانَ، فقالُوا لِي: أَلَسْتُمْ تَقْرَأُونَ: ﴿يَٰٓأُخْتَ هَٰرُونَ﴾ وَقَدْ كَانَ بَيْنَ مُوسَى وعِيسَى مَا كَانَ؟ فلَمْ أَدْرِ مَا أُجِيبُهُمْ. فَرَجَعْتُ إِلَى النَّبِيِّ ﷺ فَأَخْبَرْتُهُ، فقال: «ألا أَخْبَرْتَهُمْ أَنَّهُمْ كَانُوا يُسَمُّونَ بِأَنْبِيَائِهِمْ وَالصَّالِحِينَ قَبْلَهُمْ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ غريبٌ لا نَعْرِفُهُ إلاَّ من حديثِ ابنِ إِدْرِيسَ.

(20) Verses from Surah Miriam

3155- Al-Mughira Ibn Shu'ba reported that the Messenger of Allah (S.A.W.) once sent him to the people of Najran. They challenged Al-Mughira about calling Miriam in the Quran the sister of Aaron, even though there was a long time between Jesus and Moses. Al-Mughira did not know how to answer them, so he went to the Messenger of Allah (S.A.W.) and asked him. He (S.A.W.) said, "You should tell them that the people of those times used to refer themselves back to their previous prophets and the righteous among them."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3156 ـ حدثنا أَحْمَدُ بنُ مَنِيعٍ، حدثنا النَّضْرُ بنُ إسماعِيلَ أَبُو الْمُغِيرَةِ، عن الأعمَشِ عن أبي صَالِحٍ، عن أبي سَعِيدٍ الْخُدْرِيِّ قال: «قَرَأَ رَسولُ الله ﷺ: ﴿وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ﴾، قال: «يُؤْتَى بِالْمَوْتِ كَأَنَّهُ كَبْشٌ أَمْلَحُ حَتَّى يُوقَفَ عَلَى السُّورِ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ، فَيَشْرَئِبُّونَ، وَيُقَالُ: يَا أَهْلَ النَّارِ، فَيَشْرَئِبُّونَ، فَيُقَالُ: هَلْ تَعْرِفُونَ هَذَا؟ فيقولُونَ: نَعَمْ هَذَا الْمَوْتُ، فَيُضْجَعُ فَيُذْبَحُ، فَلَوْلاَ أَنَّ الله قَضَى لأَهْلِ الْجَنَّةِ الْحَيَاةَ وَالْبَقَاءَ لَمَاتُوا فَرَحاً، وَلَوْلاَ أَنَّ الله قَضَى لأَهْلِ النَّارِ الْحَيَاةَ فِيهَا والْبَقَاءَ لَمَاتُوا تَرَحاً».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ.

3156- Abu Said Al-Khudri (R.A.A.) narrated that the Messenger of Allah (S.A.W.) recited the verse, "*And warn them (Oh Muhammad (S.A.W.)) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not.*" (Verse 39) He then said, "Death is brought (on the Day of Judgment) in the form of a great sheep. He will be placed at the fence separating Heaven from the Hellfire. The people of Paradise

will be called upon, and they will look up. Then the people of the Hellfire will be called upon, and they will look up. They all will be asked if they know who the sheep is, and the people will acknowledge that it is death. The sheep will be forced down and slaughtered. Had it not been that Allah decreed for the dwellers of Paradise an eternal life of bliss, they would have died out of happiness. Also, had it not been decreed by Allah for the dwellers of the Hellfire an eternal life of torment, they would have died out of misery.

Abu E'isa said that this hadeeth is hasan sahih.

3157 ـ حدثنا أَحْمَدُ بنُ مَنِيعٍ، أخبرنا الحُسَيْنُ بنُ مُحَمَّدٍ حدثنا شَيْبَانُ عن قَتَادَةَ في قَوْلِهِ: ﴿وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا ﴿٥٧﴾﴾ قال: حدثنا أَنَسُ بنُ مالِكٍ أَنَّ نَبِيَّ الله ﷺ قال: «لَمَّا عُرِجَ بِي رَأَيْتُ إِدْرِيسَ في السَّمَاءِ الرَّابِعَةِ».

هذا حديثٌ حسنٌ صحيحٌ.

وفي البابِ عن أبي سَعِيدٍ عن النَّبِيِّ ﷺ.

وقد رَوَى سَعِيدُ بنُ أبي عُرُوبَةَ وَهَمَّامٌ وغيرُ وَاحِدٍ عن قَتَادَةَ عن أَنَسِ بنِ مَالِكٍ، عن مَالِكِ بنِ صَعْصَعَةَ، عن النَّبِيِّ ﷺ حَدِيثَ المِعْرَاجِ بِطُولِهِ، وَهَذَا عِنْدنا مُخْتَصَرٌ مِنْ ذاك.

3157- Anas Ibn Malek (R.A.A.) narrated that the Prophet of Allah (S.A.W.) said regarding the verse, "*And We raised him to a high station,*" (Verse 57) that when he ascended to the Heaven on his night journey, he saw Idris in the fourth heaven.

Abu E'isa said that this hadeeth is hasan sahih.

3158 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا يَعْلَى بنُ عُبَيْدٍ، أخبرنا عُمَرُ بنُ ذَرٍّ عن أَبِيهِ، عن سَعِيدِ بنِ جُبَيْرٍ، عن ابنِ عبَّاسٍ قال: قال رَسولُ الله ﷺ لِجِبْرائِيلَ: «ما يَمْنَعكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا؟ قال: فَنَزَلَتْ هَذِهِ الآيةُ: ﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾ إلى آخِرِ الآيةِ».

قال: هذا حديثٌ حسنٌ غريبٌ.

حدثنا الحسين بن حريث حدثنا وكيع عن عمرو بن ذرٍّ نحوهُ.

3158- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) asked Jibril to pay him more visits. The verse was thus revealed, "*And we (angels) descend not except by the Command of your Lord (Oh Muhammad (S.A.W.)). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful.*" (Verse 64)

Abu E'isa said that this hadeeth is hasan gharib.

3159 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا عُبَيْدُ الله بنُ مُوسَى عن إِسْرَائِيلَ عن السُّدِّيِّ

قال: «سَأَلْتُ مُرَّةَ الْهَمْدَانِيَّ عَنْ قَوْلِ الله عَزَّ وَجَلَّ: ﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا﴾، فحدَّثني أنَّ عَبْدَ الله بنَ مَسْعُودٍ حَدَّثَهُمْ قال: قال: رَسولُ الله ﷺ: يَرِدُ النَّاسُ النَّارَ، ثُمَّ يَصْدُرُونَ عَنْهَا بِأَعْمَالِهِمْ، فَأَوَّلُهُمْ كَلَمْحِ الْبَرْقِ، ثمَّ كالرِّيحِ، ثمَّ كَحُضْرِ الْفَرَسِ، ثمَّ كالرَّاكِبِ في رَحْلِهِ، ثمَّ كَشَدِّ الرَّجُلِ، ثُمَّ كَمَشْيِهِ».

قال: هذا حديثٌ حسنٌ وَرَوَاهُ شُعْبَةُ عن السُّدِّيِّ فلم يَرْفَعْهُ.

3159- Abdullah Ibn Mas'oud narrated an explanation about the verse, "*There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.*" (Verse 71) The Messenger of Allah (S.A.W.) told them, "Every person will pass over the Hellfire. The speed with which they pass over it is according to their deeds. The first group will pass (over with the speed) like lightning; the second like the wind, the next like a fast horse, then like a rider on his camel, then like a race walker, and then like walking normally."

This hadeeth is hasan.

3160 - حدثنا مُحَمَّدُ بنُ يحيى أخبرنا يَحْيَى بنُ سَعِيد، أخبرنا شُعْبَةُ عن السُّدِّيِّ عن مُرَّةَ، عن عَبْدِ الله بنِ مسعودٍ: ﴿وَإِن مِّنكُمْ إِلَّا وَارِدُهَا﴾ قال: يَرِدُونَهَا ثُمَّ يَصْدُرُونَ بِأَعْمَالِهِمْ.

. . . - **حدثنا** مُحَمَّدُ بنُ بَشَّارٍ أخبرنا عَبْدُ الرَّحْمَنِ عن شُعْبَةَ عن السُّدِّيِّ بِمِثْلِهِ. قال عَبْدُ الرَّحْمَنِ قُلْتُ لِشُعْبَةَ: إن إِسْرَائِيلَ حدثني عن السُّدِّيِّ عن مُرَّةَ عن عَبْدِ الله عن النَّبِيِّ ﷺ، قال شُعْبَةُ: وقد سَمِعْتُهُ مِنَ السُّدِّيِّ مرفوعاً، وَلَكِنِّي أَدَعُهُ عَمْداً.

3160- Abdullah Ibn Mas'oud narrated that the verse, "*There is not one of you but will pass over it (Hell)...*" means that they pass over it and how quickly they pass over is according to their deeds.

3161 - حدثنا قُتَيْبَةُ، أخبرنا عَبْدُ الْعَزِيزِ بنُ مُحَمَّدٍ، عن سُهَيْلِ بنِ أبي صَالِحٍ عن أبيهِ عن أبي هُرَيْرَةَ، أنَّ رسولَ الله ﷺ قال: «إِذَا أَحَبَّ الله عَبْداً نَادَى جِبْرَئِيلَ: إني قَدْ أَحْبَبْتُ فُلاَناً فَأَحِبَّهُ. قال: فَيُنَادِي في السَّمَاءِ، ثُمَّ تُنْزَلُ لَهُ الْمَحَبَّةُ في أَهْلِ الأَرْضِ، فَذَلِكَ قَوْلُ الله عزَّ وجَلَّ: ﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَٰنُ وُدًّا ﴿٩٦﴾﴾ وَإِذَا أَبْغَضَ الله عَبْداً نَادَى جِبْرَئِيلَ: إني قَدْ أَبْغَضْتُ فُلاَناً، فَيُنَادِي في السَّماءِ، ثُمَّ تُنْزَلُ لَهُ الْبَغْضَاءُ في الأَرْضِ».

قال أبو عيسى: هذا حديثٌ حسنٌ صحيحٌ. وقد رُوِيَ عن عَبْدِ الرَّحْمَنِ بنِ عَبْدِ الله بنِ دِينَارٍ عن أبيهِ، عن أبي صَالِحٍ، عن أبي هُرَيْرَةَ عن النَّبِيِّ ﷺ نحوَ هَذَا.

3161- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.)

said that if Allah (S.W.T.) loves one of His servants, He calls on Jibril and tells him that He loves that person. Then He orders Jibril to love him too, and Jibril calls it out across the Heavens. Then the love of other people to that person descends down to Earth. That is the meaning of the verse, "*Verily, those who believe (in the Oneness of Allah and in His Messenger (Muhammad (S.A.W.)) and work deeds of righteousness, the Most Gracious (Allah) will bestow love for them (in the hearts of the believers).*" (Verse 96) Moreover, if Allah (S.W.T.) hates a servant then He calls on Jibril to tell him that He hates that servant, and it is called in the Heavens. Then dislike for that person by other people will descend to Earth."

Abu E'isa said that this hadeeth is hasan sahih.

3162 - **حدثنا** ابنُ أبي عُمَرَ، أخبرنا سُفْيَانُ عن الأعمَشِ عن أبي الضُّحَى عن مَسْرُوقٍ قال: سَمِعْتُ خَبَّابَ بن الأرَتِّ يقولُ: «جِئْتُ الْعاصَ بن وَائِلٍ السَّهْمِيَّ أتَقَاضَاهُ حَقًّا لِي عِنْدَهُ. فقال: لا أُعْطِيكَ حَتَّى تَكْفُرَ بِمُحَمَّدٍ. فَقُلْتُ: لاَ حَتَّى تَمُوتَ ثُمَّ تُبْعَثَ. قال: وإني لَمَيِّتٌ ثُمَّ مَبْعُوثٌ؟ فَقُلْتُ: نَعَمْ. فقال: إنَّ لِي هُنَاكَ مَالاً وَوَلَداً فأَقْضِيكَ، فَنَزَلَتْ: ﴿أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا﴾ الآية».

حدثنا هَنَّادٌ، أخبرنا أبو مُعَاوِيَةَ عن الأعمَشِ نحوَهُ.

قال: هذا حديثٌ حسنٌ صحيحٌ.

3162- Masrouq narrated that Khabbab Ibn Al-Arat went to Al-Aas Ibn Wael Al-Sahmi to ask him to return his money. He said, "I will not give you back your money until you announce your disbelief in Muhammad (S.A.W.)." Khabbab replied, "I will not do that even if you died and were resurrected (I will never disbelieve)." Wael asked, "Will I be resurrected after I die?" Khabbab told him that he would be. Wael then said, "I will have wealth and children there (in the afterlife), so I will pay you back there." That it the reason for the revelation of the verse, "*Have you seen him who disbelieved in Our Ayat (this Quran and Muhammad (S.A.W.)) and said, 'I shall certainly be given wealth and children (if I will be alive (again)).'*" (Verse 77)

He said that this hadeeth is hasan sahih.

---

21 - باب وَمِنْ سُورَةِ طه [م. 1، ت: 21]

3163 - **حدثنا** مَحْمُودُ بنُ غَيْلاَنَ، حدثنا النَّضْرُ بنُ شُمَيْلٍ، أخبرنا صَالِحُ بنُ أبي الأخْضَرِ عن الزُّهْرِيِّ عن سَعِيدِ بنِ المُسَيَّبِ عن أبي هُرَيْرَةَ قال: «لَمَّا قَفَلَ رَسولُ الله ﷺ مِنْ خَيْبَرَ أَسْرَى لَيْلَةً حَتَّى أَدْرَكَهُ الْكَرَى أَنَاخَ فَعَرَّسَ ثُمَّ قال: «يَا بِلاَلُ اكْلأْ لَنَا اللَّيْلَةَ». قال: فَصَلَّى بِلاَلٌ، ثُمَّ تَسَانَدَ إِلَى رَاحِلَتِهِ مُسْتَقْبِلَ الْفَجْرِ، فَغَلَبَتْهُ عَيْنَاهُ فَنَامَ فلَمْ يَسْتَيْقِظْ أَحَدٌ

مِنْهُمْ، وكَانَ أَوَّلَهُمْ اسْتِيْقَاظاً النَّبِيَّ ﷺ فقال: «أيْ بِلاَلُ»، فقال بِلاَلٌ: بِأبي أَنْتَ يَا رَسُولَ الله، أَخَذَ بِنَفْسِي الذِي أَخَذَ بِنَفْسِكَ، فقال رَسولُ الله ﷺ: اقْتَادُوا، ثُمَّ أَنَاخَ فَتَوَضَّأَ فَأَقَامَ الصَّلاَةَ، ثُمَّ صَلَّى مِثْلَ صَلاَتِهِ في الْوَقْتِ في تَمَكُّثٍ، ثُمَّ قال: ﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ﴾.

قال هذا حديثٌ غيرُ مَحْفُوظٍ، رَوَاهُ غيرُ وَاحِدٍ مِنَ الْحُفَّاظِ عن الزُّهْرِيِّ عن سَعِيدِ بنِ المُسَيَّبِ أَنَّ النَّبِيَّ ﷺ ولم يَذْكُرُوا فيه عن أبي هُرَيْرَةَ. وَصَالِحُ بن أبي الأَخْضَرِ يُضَعَّفُ في الحديثِ، ضَعَّفَهُ يَحْيَى بنُ سَعِيدٍ الْقَطَّانُ وَغيرُهُ مِنْ قِبَلِ حِفْظِهِ.

(21) Verses from Surah Taha

2163- Abu Huraira (R.A.A.) narrated that when the Prophet (S.A.W.) came back from Khaibar, he rode for most of the night. When he got very tired, he got down and camped. He (S.A.W.) asked Bilal to stay up and keep the watch until the morning. Bilal stayed up praying, but then he leaned on his camel and fell asleep right before the Fajr time. None of the convoy woke up, and the Prophet (S.A.W.) was the first to wake up. He (S.A.W.) said, "Oh Bilal!" Bilal said, "I sacrifice my father for you, oh Messenger of Allah (S.A.W.)! The same fatigue that you suffered from, I suffered from too." The Messenger of Allah (S.A.W.) ordered them to march then. (After a certain distance) he got down from his camel, performed ablution, and called for the prayers. He prayed the same way as if it was on time. Then he recited the verse, "*Verily! I am Allah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salat (Iqamat-as-Salat) for My Remembrance.*" (Verse 14)

Abu E'isa said that this hadeeth was not well memorized, and one of the narrators is weak.

---

22 ـ باب ومن سورة الأنبياء [م: 1، ت: 22]

3164 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، حدثنا الحَسَنُ بنُ مُوسَى، أخبرنا ابنُ لَهِيعَةَ عَنْ دَرَّاجٍ عَنْ أَبِي الهَيْثَمِ عَنْ أَبِي سَعِيدٍ عَنِ النبيِّ ﷺ قَالَ «الويل وَادٍ في جَهَنَّمَ يَهْوِي فيهِ الكافِرُ أَرْبَعِينَ خَرِيفاً قَبْلَ أَنْ يَبْلُغَ قَعْرَهُ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُهُ مَرْفُوعاً إِلاَّ مِنْ حَدِيثِ ابنِ لَهِيعَةَ.

(22) Verses from Surah Al-Anbiya' (the prophets)

3164- Abu Said narrated that the Prophet (S.A.W.) said, "Al-Wayl is a valley in the Hellfire; for forty years the disbeliever will fall in it before he hits its bottom."

Abu E'isa said that this hadeeth is gharib.

3165 ـ حدثنا مُجَاهِدُ بنُ مُوسَى البَغْدَادِيُّ والفَضْلُ بنُ سَهْلٍ الأَعْرَجُ بغدادي وغَيْر

واحِدٍ قَالُوا: حدثنا عَبْدُ الرَّحمٰنِ بنُ غَزْوَانَ أَبُو نُوحٍ أخبرنا اللَّيْثُ بنُ سَعدٍ عَن مَالِك بنِ أَنَسٍ عَن الزُّهْرِيِّ عَن عُروَةَ عَن عَائِشَةَ أَنَّ رَجُلاً قَعَدَ بَيْنَ يَدَيْ رَسُولِ الله ﷺ فَقَالَ يَا رَسُولَ الله: إنَّ لِي مَمْلُوكِينَ يَكْذِبُونَنِي وَيَخُونُونَنِي ويَعْصُونَنِي وَأَشْتِمُهُم وَأَضْرِبُهُمْ فَكَيْفَ أَنَا مِنْهُمْ؟ قَالَ: «يُحْسَبُ مَا خَانُوكَ وَعَصَوْكَ وكَذَّبُوكَ وعِقَابكَ إيَّاهُم فَإنْ كَانَ عِقَابُكَ إيَّاهُمْ بِقَدْرِ ذُنُوبِهِمْ كَانَ كَفَافاً لاَ لَكَ وَلاَ عَلَيْكَ، وإنْ كَانَ عِقَابُكَ إيَّاهُمْ دُونَ ذُنُوبِهِم كَانَ فَضْلاً لَكَ، وإنْ كَانَ عِقَابُكَ إيَّاهُمْ فَوْقَ ذُنُوبِهِم اقْتُصَّ لَهُمْ مِنْكَ الفَضْلُ، قَالَ فَتَنَحَّى الرَّجُلُ فَجَعَلَ يَبْكِي ويَهْتِفُ، فَقَالَ رَسُولُ الله ﷺ: أَمَا تَقْرَأُ كِتَابَ الله ﴿وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا﴾ الآيَةَ فَقَالَ الرَّجُلُ: والله يَا رَسُولَ الله مَا أَجِدُ لِيَ لِهؤلاء شَيْئاً خَيْراً مِنْ مُفَارَقَتِهِم أُشْهِدُكَ كم أَنَّهُمْ أَحْرَارٌ كُلُّهُمْ».

قال أبو عيسى: هذا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ حدِيثِ عَبْدِ الرَّحمٰنِ بنِ غَزْوَانَ وقَدْ رَوَى أَحْمَدُ بنُ حَنْبَلٍ عَنْ عَبْدِ الرَّحمٰنِ بنِ غَزْوَانَ هَذَا الحَدِيثَ.

3165- Aisha (R.A.A.) narrated that a man sat in front of the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), I have slaves who belie and betray me. They disobey me, so I curse and beat them up. Am I doing the right thing?" He (S.A.W.) said, "According to their betrayal and disobedience you punish them. If your punishment is equal to the degree of their mistakes towards you, then you are even with them. If your punishment of them is less than their sin against you, then you will gain from them. However if your punishment of them is more than what they deserve, then you will pay for the difference." The man backed away and started weeping. The Messenger of Allah (S.A.W.) said, "Have you not read the Book of Allah? '*And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.*'" (Verse 47) The man then said, "By Allah (S.W.T.), oh Messenger of Allah! The best thing for me and those people is for us to separate from each other. So I ask you to witness that I set free all of them."

Abu E'isa said that this hadeeth is gharib.

3166 ـ **حدثنا** سَعِيدُ بنُ يَحْيَى بنِ سَعِيدٍ الأُمَوِيُّ حدثني أَبِي حدثنا مُحَمَّدُ بنُ إسْحَاقَ عَن أَبِي الزِّنَادِ عَن عَبْدِ الرَّحمٰنِ الأعْرجِ عَن أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ الله ﷺ «لَمْ يَكْذِبْ إبْرَاهِيمُ عَلَيهِ السَّلاَمُ في شَيءٍ قَطُّ إلاَّ في ثَلاَثٍ: قَوْلِهِ ﴿إِنِّى سَقِيمٌ﴾ وَلَمْ يَكُنْ سَقِيمًا، وَقَوْلِه: لِسَارَةَ أُخْتِي، وَقَوْلِهِ: ﴿بَلْ فَعَلَهُۥ كَبِيرُهُمْ هَٰذَا﴾ [وقد رُوي من غير وجهٍ عن أبي هريرة عن النبي ﷺ ولم يذكر يستغرب من حديث ابن إسحاق عن أبي الزناد.

هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3166- Abu Huraira (R.A.A.) narrated that he Messenger of Allah (S.A.W.) said, "Abraham had never lied except in three instances; when he said that, 'Verily, I am sick (with plague). (He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast))' (Surah As-Saffat, verse 89), and when he pretended that Sarah was his sister, and when he said, 'Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak.'(Verse 63)"

Abu E'isa said that this hadeeth is hasan sahih.

3167 ـ حدثنا مَحْمُودُ بنُ غَيْلاَنَ، حدثنا وَكِيعٌ وَوَهْبُ بنُ جَرِيرٍ وَأَبُو دَاوُدَ قَالُوا: حدثنا شُعْبَةُ عَنِ المُغِيرةِ بن النُّعْمَانِ عَن سَعِيدِ بن جُبَيْرٍ عَن ابنِ عَبَّاسٍ قَالَ: «قَامَ رَسُولُ الله ﷺ بالمَوْعِظَةِ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّكُمْ مَحْشُورُونَ إلى الله عُرَاةً غُرْلاً، ثُمَّ قَرَأَ ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ﴾ إلى آخِرِ الآيَةِ. قَالَ: أَوَّلُ مَنْ يُكْسَى يَوْمَ القيامةِ إِبْرَاهِيمُ، وإِنَّهُ سَيُؤْتَى بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ فَأَقُولُ رَبِّ أَصْحَابِي فَيُقَالُ: إِنَّكَ لا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ، فَأَقُولُ: كَمَا قَالَ العَبْدُ الصَّالِحُ ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنتَ أَنتَ الرَّقِيبَ عَلَيْهِمْ وَأَنتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١١٧﴾ إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ﴾ إلى آخر الآيَةِ، فَيُقَالُ هَؤُلاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ».

[. . . ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ] حدثنا مُحَمَّدُ بنُ جَعْفَرٍ حدثنا شُعْبَةُ عن المُغِيرَةِ بنِ النُّعْمَانِ نَحْوَهُ قَالَ: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَرَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنِ المُغِيرَةِ بنِ النُّعْمَانِ نَحْوَهُ.

قال أبو عيسى: كأنه تأوّله على أهلِ الرِّدة].

3167- Ibn Abbas (R.A.A.) said that the Messenger of Allah (S.A.W.) gave them a sermon once, and he said, "Oh you people! You will be resurrected naked and uncircumcised." He (S.A.W.) then recited the verse, "*And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.*" (Verse 104) He (S.A.W.) also said, "The first one to be clothed on the Day of Resurrection is Abraham. Men from my nation will be taken to the left (the Hellfire), and I will say, 'Oh Lord, these are my companions!' Then it is said, 'You do not know how they deviated after you.' I will then say just like the virtuous servant (Jesus) said, '*And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). If Thou dost punish them, they are Thy servants: if Thou dost forgive them, Thou art the Exalted in power, the Wise.*' (Surah Al-Maeda, verses 117-118) It is then said, "Those renounced the religion since the day you parted them."

Abu E'isa said that this hadeeth is hasan sahih.

23 ـ باب ومن سورة الحجّ [م: 1، ت: 23]

3168 ـ حدثنا ابنُ أَبِي عُمَرَ حدثنا سُفيَانُ بنُ عُيَيْنَةَ عَن ابنِ جدْعَان عَن الحَسَنِ عَن عِمْرَانَ بن حُصَيْنٍ أَنَّ النبيَّ ﷺ قَالَ «لمَّا نَزَلَتْ ﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمْۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَيْءٌ عَظِيمٌ ۝١﴾ إلى قَوْلِهِ ﴿وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ﴾» قَالَ: أُنْزِلَتْ عَلَيه الآيَةُ وَهُوَ في سَفَرٍ قَالَ: «أَتَدْرُونَ أَيُّ يَوْمٍ ذَلكَ؟ قَالُوا الله وَرَسُولُهُ أَعْلَمُ. قَالَ ذَلك يَوْم يَقُولُ الله لآدَمَ ابْعَثْ بَعْثَ النَّارِ، قَالَ يَا رَبِّ وَمَا بَعْثُ النَّارِ؟ قَالَ تِسْعُمَائَةٍ وتِسْعَةٌ وتِسْعُونَ في النَّارِ وَوَاحِدٌ إلى الجَنَّةِ، فَأَنْشَأَ المُسْلِمُونَ يَبْكُونَ، فَقَالَ رَسُولُ الله ﷺ: قَارِبُوا وَسَدِّدُوا فإِنَّهَا لَمْ تَكُنْ نُبُوَّةٌ قَطُّ إلاَّ كَانَ بَيْنَ يَدَيْهَا جَاهِلِيَّةٌ. قَالَ فَيُؤْخَذُ العَدَدُ مِنَ الجاهِلِيَّةِ فَإِنْ تَمَّتْ وإلاَّ كَمُلَتْ مِنَ المُنَافِقِينَ. وَمَا مَثَلُكُمْ والأُمَم إلاَّ كَمَثَلِ الرَّقْمَةِ في ذِرَاعِ الدَّابَّةِ أو كالشَّامَةِ في جَنْبِ البَعِيرِ ثُمَّ قَالَ: إنِّي لأَرْجُو أَنْ تَكُونُوا رُبُعَ أَهْلِ الجَنَّةِ فَكَبَّروا ثُمَّ قَالَ إنِّي لأَرْجُو أَنْ تَكُونُوا ثُلُثَ أَهْلِ الجَنَّةِ فَكَبَّروا، ثُمَّ قَالَ إنِّي لأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الجَنَّةِ فَكَبَّروا، قَالَ لاَ أَدْرِي قَالَ الثُّلُثَيْنِ أَمْ لاَ؟» قال: هذَا حَديثٌ حَسَنٌ صحيحٌ، وقَدْ رُوِيَ مِنْ غَيرِ وَجْهٍ عَن عِمْرَانَ بن حُصَيْنٍ عَن النبيِّ ﷺ.

(23) Verses from Surah Al-Hajj (the pilgrimage)

3168- Imran Ibn Hussein narrated that the Prophet (S.A.W.) explained these verses when they were revealed; "*Oh mankind! Fear your Lord! For the convulsion of the Hour (of Judgment) will be a thing terrible! The Day ye shall see it, every mother giving suck shall forget her suckling babe, and every pregnant female shall drop her load (unformed): thou shall see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of Allah.*" (Verse 1, 2) He (S.A.W.) said that those verses were revealed to him when he was traveling. Then he asked those present whether they knew what day Allah (S.W.T.) was talking about, and they said that Allah (S.W.T.) and His Messenger (S.A.W.) know best. He (S.A.W.) said, "That is a day when Allah (S.W.T.) will ask Adam to cast the dwellers of the Hellfire into Hell. Adam will ask, 'Who are the dwellers of the Hellfire?' Allah will say, 'Nine hundred and ninety nine to the Hellfire and one to Paradise.'"

At that point the Muslims started crying, and the Messenger of Allah (S.A.W.) said, "Do your best. The prophets are always sent hood after a period of ignorance, so that number (nine hundred and ninety nine) will be taken from the ignorant people and then the hypocrites will be added to them. Your parable in regards to the rest of the nations is like a little stamp on the arm of the camel or the mole on the side of the mule." He (S.A.W.) also added, "I hope that you will be one quarter of the dwellers of Paradise." They made the takbeer (said

God is great) out of joy. Then he (S.A.W.) said, "I hope you will be one-third of the dwellers of Paradise." They made another takbeer out of joy. Then he (S.A.W.) said, "I hope that you will be one half of the dwellers of Paradise" They again made takbeer. Imran was not sure whether he (S.A.W.) said two thirds or not.

Abu E'isa said that this hadeeth is hasan sahih.

3169 - حدثنا مُحَمَّدُ بنُ بَشَّارٍ حدثنا يَحْيَى بنُ سَعِيدٍ أخبرنا هِشَامُ بنُ أَبِي عَبْدِ الله عَن قَتَادَةَ عَن الحَسَنِ عَن عِمْرَانَ بنِ حُصَيْنٍ قَالَ: «كُنَّا مَعَ النبيِّ ﷺ فِي سَفَرٍ فَتَفَاوَتَ بَيْنَ أَصحَابِهِ فِي السَّيْرِ، فَرَفَعَ رَسُول الله ﷺ صَوْتَهُ بِهَاتَيْنِ الآيَتَيْنِ ﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمْ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَيْءٌ عَظِيمٌ ۝١﴾، إِلى قَوْلِهِ ﴿وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ﴾ فَلَمَّا سَمِعَ ذَلِكَ أَصْحَابُهُ حَثُّوا المُطِيَّ وَعَرَفُوا أَنَّهُ عِنْدَ قَوْلٍ يَقُولُه. فَقَالَ هَلْ تَدْرُون أَيُّ يَوْم ذَلِكَ؟ قَالُوا الله وَرَسُولُهُ أَعْلَم. قَالَ: ذَلِك يَوْمُ يُنَادِي الله فيهِ آدَمَ فَيُنَادِيه رَبُّهُ فَيَقُولُ يا آدَمُ ابْعَثْ بَعْثَ النَّار فَيَقُولُ أي رَبِّ وما بعثُ النَّارِ؟ فَيقُولُ مِنْ كلِّ أَلْفٍ تِسْعُمائَةٍ وتِسْعَةٌ وتِسْعُونَ إلى النَّارِ وَوَاحِدٌ إلى الجَنَّةِ، فَيئِسَ القَوْمُ حَتَّى مَا أَبْدَوْا بِضَاحِكَةٍ. فَلَمَّا رَأَى رَسُول الله ﷺ الَّذِي بِأَصْحَابِهِ قَالَ اعْمَلُوا وَأَبْشِروا فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّكُمْ لَمَعَ خَلِيقَتَيْنِ مَا كَانَتَا مَعَ شَيْءٍ إِلاَّ كَثَّرَتَاهُ: يَأْجُوجُ وَمَأْجُوجُ وَمَنْ مَاتَ مِنْ بَنِي آدَمَ وَبَنِي إِبْلِيسَ. قَالَ فَسُرِّيَ عَنِ القَوْمِ بَعْضُ الَّذِي يَجِدُونَ، قَالَ اعْمَلُوا وَأَبْشِرُوا فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِه مَا أَنْتُمْ فِي النَّاسِ إِلاَّ كَالشَّامَةِ فِي جَنْبِ البَعِيرِ أَو كَالرَّقْمَةِ فِي ذِرَاعِ الدَّابَّةِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3169- Imran Ibn Hussein narrated that they were with the Prophet (S.A.W.) traveling, and his companions were ahead of each other. The Messenger of Allah (S.A.W.) raised his voice with this verse, "*Oh mankind! Fear your Lord! For the convulsion of the Hour (of Judgment) will be a thing terrible! The Day ye shall see it, every mother giving suck shall forget her suckling babe, and every pregnant female shall drop her load (unformed): thou shall see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of Allah.*" When the companions heard that they sped up when they realized that he was going to say something serious. He (S.A.W.) said, "Do you know what day is that?" They said that Allah (S.W.T.) and His Messenger know best. He (S.A.W.) said, "That is a day when Allah (S.W.T.) calls on Adam and orders him to get those resurrected for the Hellfire. Adam will say, "Oh Lord, who are they resurrected for the Hellfire?" Allah (S.W.T.) will say, "From every thousand throw nine hundred and ninety nine to the Hellfire and one to Paradise." People became stressed, and no one smiled. So when the Messenger of Allah (S.A.W.) saw that, he said, "Keep up your good deeds and hear good tidings. By the One Who

owns Muhammad's soul, you are counted (only a few) in comparison to the people of Yajouj and Majouj and the rest of those who died from the offspring of Adam and the offspring of Satan." Thus the people felt better, and he (S.A.W.) added, "Keep up the good deeds and receive good tidings that in comparison you are to the rest people like a mole on the side of a camel or the brand on the leg of the she camel."

Abu E'isa said that this hadeeth is hasan sahih.

3170 ـ حدثنا مُحَمَّدُ بنُ إِسْمَاعِيلَ وَغَيْرُ وَاحِدٍ قَالُوا حدثنا عَبْدُ الله بنُ صَالِحٍ قَالَ حدثني اللَّيْثُ عَن عَبْدِ الرَّحمنِ بنِ خَالِدٍ عَن ابنِ شِهَابٍ عَن مُحَمَّدِ بنِ عُرْوَةَ بنِ الزبير عن عبد الله بنِ الزُّبَيْرِ قَالَ: «قَالَ رَسُولُ الله ﷺ إِنَّمَا سُمِّيَ البَيْتُ العَتِيق لأَنَّهُ لَمْ يَظْهَرْ عَلَيه جَبَّارٌ».

قال أبو عيسى: حَدِيثٌ حَسَنٌ غريب وقد رُوِيَ هذا الحديث عَن الزُّهْرِيِّ عَن النبيِّ ﷺ مُرْسَلاً.

. . . ـ حدثنا قُتَيْبَةُ حدثنا اللَّيْثُ عَن عُقَيْلٍ عَن الزُّهْرِيِّ عَن النبيِّ ﷺ نَحْوَهُ.

3170- Abdullah Ibn Az-Zubair narrated that the Messenger of Allah (S.A.W.) said regarding the naming of the Ka'aba as the Ancient House (the Haram - sacred territory of Mecca) that "it is named that way because no one tyrant in history could overcome it".

Abu E'isa said that this hadeeth is hasan sahih.

3171 ـ حدثنا سُفْيَانُ بنُ وَكِيع حدثنا أَبِي وإِسْحَاقُ بنُ يُوسُفَ الأَزْرَقُ عَن سُفيانَ الثَّوْرِيِّ عَن الأَعْمَشِ عَن مُسْلِم البَطِينِ عَن سَعِيدِ بنِ جُبَيْرٍ عَن ابن عَبَّاسٍ قَالَ «لَمَّا أُخْرِجَ النبيُّ ﷺ مِنْ مَكَّةَ قَالَ أَبُو بَكْرٍ أَخْرَجُوا نَبِيَّهُمْ لِيَهْلِكُنَّ. فَأَنْزَلَ الله تَعَالى: ﴿أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾﴾ الآيَة، فَقَالَ أَبُو بَكْرٍ لَقَدْ عَلِمْتُ أَنَّهُ سَيَكُونُ قِتَالٌ» هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ عَبْدُ الرَّحمٰنِ بنُ مَهْدِيٍّ وَغَيْرُهُ عَنْ سفيانَ عَن الأَعْمَشِ عَنْ مُسْلِم البَطِينِ عَنْ سَعِيدِ بنِ جُبَيْرٍ [مرسلاً ليس] فِيهِ عن ابنِ عَبَّاسٍ وقد رواه غير واحد عن سفيان عَنْ الأَعْمَشِ عَن مُسْلِمِ البَطِينِ عَن سَعِيدِ بنِ جُبَيْرٍ مُرْسَلاً وَلَيْسَ فيه عَن ابنِ عَبَّاسٍ.

3171- Ibn Abbas (R.A.A.) narrated that when the Messenger of Allah (S.A.W.) was driven out of Mecca. Abu Bakr (R.A.A.) said, "They have driven their Prophet (S.A.W.) out, so now they will perish." Thus Allah (S.W.T.) revealed the verse, "*Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is Able to give them (believers) victory.*" (Verse 39) Abu Bakr then said, "I knew then that there would be fighting."

This hadeeth is hasan.

3172 ـ حدثنا محمد بن بشار، حدثنا أبو أحمد الزبيري، حدثنا سُفيان عن الأعمش، عن مسلم البطين عن سعيد بن جبير قال: «لمّا أخرج النبي ﷺ من مكة، قال رجل: أخرجوا نبيهم فنزلت: ﴿أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِم بِغَيْرِ حَقٍّ﴾ النبي ﷺ وأصحابه].

3172- Said Ibn Jubair narrated that when the Prophet (S.A.W.) was driven out of Mecca a man said, "They have driven their Prophet out." Thus Allah revealed the verses, "*Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is Able to give them (believers) victory. Those who have been expelled from their homes unjustly only because they said, 'Our Lord is Allah.' For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty.*" (Verses 39, 40) The verses referred to the Prophet (S.A.W.) and his companions.

---

24 ـ باب ومن سورة المؤمنين [م: 1، ت: 24]

3173 ـ حدثنا يَحْيَى بنُ مُوسَى وَعَبْدُ بنُ حُمَيْدٍ وَغيرُ وَاحِدٍ المَعْنَى وَاحِدٌ قَالُوا: حدثنا عَبْدُ الرَّزَّاقِ عَن يُونُسَ بنِ سُلَيْم عَن الزُّهْرِيِّ عَن عُروةَ بنِ الزُّبَيْرِ عَن عَبْدِ الرَّحْمٰنِ بنِ عَبدٍ القَارِيِّ قَالَ: «سَمِعْتُ عُمَر بنَ الْخَطَّاب يَقُولُ كَانَ رَسُولُ الله ﷺ إذَا نَزَلَ عَلَيه الوَحْيُ سُمِعَ عِنْدَ وَجْهِهِ كَدَوِيِّ النَّحْلِ فأُنْزِلَ عَلَيه يَوْماً فمَكَثْنا سَاعَةً فسُرِّيَ عَنْهُ فاسْتَقْبَلَ القِبْلَةَ وَرَفَعَ يَدَيهِ وَقَال اللّهُمَّ زِدْنَا وَلاَ تُنْقِصْنَا وَأَكْرِمْنَا وَلاَ تُهِنَّا وَأعطِنَا وَلاَ تَحرِمْنا وآثِرْنَا وَلاَ تُؤْثِرْ عَلَيْنَا وَأَرْضِنَا وَارْضَ عَنَّا ثُمَّ قَالَ: أُنْزِلَ عَلَيَّ عَشْرُ آياتٍ مَنْ أَقَامَهُنَّ دَخَلَ الجَنَّةَ ثُمَّ قَرَأَ ﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ﴿١﴾﴾ حَتَّى خَتَمَ عَشْرَ آيَاتٍ.

. . . ـ حدثنا مُحَمَّدُ بنُ أَبَان حدثنا عَبْدُ الرَّزَّاقِ عَن يُونسَ بنِ سُلَيْمٍ عَن يُونُسَ بنِ يَزِيدَ عَن الزُّهْرِيِّ بِهَذَا الإِسْنَادِ نَحْوَهُ بمَعْنَاهُ.

قال أبو عيسى: هَذَا أَصَحُّ مِنَ الحَدِيثِ الأَوَّلِ سَمِعْتُ إِسْحَاقَ بنَ مَنْصُورٍ يَقُولُ رَوَى أَحْمَدُ بنُ حَنْبَلٍ وَعَلِيُّ بنُ المَدِينِيِّ وَإِسْحَاقُ بنُ إِبْرَاهِيمَ عَن عَبْد الرَّزَّاقِ عَن يُونسَ بن سُلَيْمٍ عَن يُونُسَ بنِ يَزِيدَ عَن الزُّهْرِيِّ هَذَا الحديثَ.

قال أبو عيسى: وَمَنْ سَمِعَ مِنْ عَبْد الرَّزَّاقِ قَدِيماً فإنَّهم إنَّما يَذْكُرُونَ فِيهِ عَن يُونُسَ بنِ يَزِيدَ وَبَعْضُهُمْ لاَ يَذْكُرُ فِيهِ عَنْ يُونُسَ بنِ يَزِيدَ وَمَنْ ذَكَرَ فِيهِ عَن يُونُسَ بنِ يَزِيدَ فَهُوَ أَصَحُّ وَكَانَ عَبْدُ الرَّزَّاقِ رُبَمَا ذَكَرَ في هَذَا الحَدِيثِ يُونُسَ بنَ يَزِيدَ وَرُبَمَا لَمْ يَذْكُرْهُ. [وإذا لم

يذكر فيه يونس فهو مرسل].

(24) Verses from Surah Al-Muminoon (the believers)

3173- Omar Ibn Al-Khattab (R.A.A.) reported that when the Prophet (S.A.W.) was receiving a revelation, a sound like bees buzzing could be heard next to his face. One day he was receiving a revelation, and they waited for a while. When he was relieved, he stood up and faced the Qibla and raised his hands (in supplication). "Oh Allah, increase us and do not decrease us. Honor us and do not humiliate us. Give us and do not deprive us. Prefer us over others and do not prefer others over us. Please us and be pleased with us." He (S.A.W.) then said, "I have just received ten verses whereupon any one who establishes them will enter Paradise. He (S.A.W.) then recited, "*The Believers must (eventually) win through, those who humble themselves in their prayers; who avoid vain talk; who are active in deeds of charity; who abstain from sex; except with those joined to them in the marriage bond, or (the captives) whom their right hands possess, for (in their case) they are free from blame, But those whose desires exceed those limits are transgressors, those who faithfully observe their trusts and their covenants; and who (strictly) guard their prayers; these will be the heirs.*"

Abu E'isa said that others narrated the same hadeeth and that one is stronger than the other.

3174 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ حدثنا رَوْحُ بنُ عُبَادَةَ عنْ سَعِيدٍ عَن قَتَادَةَ عَن أَنَسِ بنَ مَالِكٍ «أَنَّ الرُّبَيِّعَ بِنْتَ النَّضْرِ أَتَت النبيَّ ﷺ وَكَانَ ابْنُهَا حَارِثَةُ بنُ سُرَاقَةَ كَانَ أُصِيبَ يَوْمَ بَدْرٍ؛ أَصَابَهُ سَهْمٌ غَرْبٌ فأَتَتْ رَسُولَ الله ﷺ فقَالَتْ أَخْبِرْنِي عَن حَارِثَةَ لئِنْ كَانَ أَصَابَ خَيْراً احْتَسَبْتُ وَصَبَرْتُ وَإِنْ لَمْ يُصِب الخَيْرَ اجْتَهَدْتُ في الدُّعَاءِ، فَقَالَ نَبِيُّ الله: يَا أُمَّ حَارِثَةَ إِنَّها جِنَانٌ في جَنَّةٍ وإِنَّ ابْنَكِ أَصَابَ الفِرْدَوْسَ الأَعْلَى. والفِرْدَوْس رَبْوَةُ الجَنَّةِ وَأَوْسَطُهَا وَأَفْضَلُهَا» قال: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ [غريبٌ مِنْ حديث أَنَسٍ].

3174- Anas reported that Ar-Rubaih Bint Al-Hareth went to the Prophet (S.A.W.) and asked him about her son who was shot by a friendly arrow on the Day of Badr. She asked, "Tell me about Haretha. If he received a good bounty after his death, then I will be patient and hope for a reward. If he received something that was not good, then I will do my best to supplicate for him." The Prophet (S.A.W.) said, "Oh Um Haretha! It is a Paradise within a Paradise, and your son has won the Highest Paradise (Ferdous Al-Aa'la). Ferdous is a cliff in Paradise which is in the middle of the Heaven, and it is the best piece of it."

Abu E'isa said that his hadeeth is hasan sahih gharib.

3175 ـ حدثنا ابنُ أَبِي عُمَر حدثنا سُفْيَانُ حدثنا مَالِكُ بنُ مَغْوَلٍ عَن عبدِ الرَّحْمٰنِ بنِ

سَعِيدِ بنِ وَهْبٍ أَيْ الهَمدَانِيِّ أَنَّ عَائِشَةَ زَوْجَ النبيِّ ﷺ قَالَتْ «سَأَلْتُ رَسُولَ الله ﷺ عَن هَذِهِ الآيَةِ ﴿وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ﴾ قَالَتْ عَائِشَةُ: أَهُم الَّذِينَ يَشْرَبُونَ الخَمْرَ وَيَسْرِقُونَ؟ قال: لا يا بِنْتَ الصِّدِّيقِ. وَلَكِنَّهُم الَّذِينَ يَصُومُونَ وَيُصَلُّونَ وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أن لا تُقْبَلَ مِنْهُم: «أُولَٰئِكَ يُسَٰرِعُونَ فِي الخَيْرَاتِ وَهُمْ لَهَا سَٰبِقُونَ» قال: وقد رُوِيَ هَذَا الحَدِيثُ عَن عَبْدِ الرَّحمٰنِ بن سَعِيدٍ عَن أَبِي حَازِمٍ عَن أَبِي هُرَيْرَةَ عَن النبيِّ ﷺ نَحْوَ هَذَا.

3175- A'isha (R.A.A.) narrated that she asked the Prophet (S.A.W.) about this verse, "*And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not), because they are sure to return to their Lord (for reckoning).*" (Verse 60) A'isha (R.A.A.) said, "Are they the ones who drink alcohol and steal?" He (S.A.W.) said, "No, it is not, oh daughter of Al-Siddiq. It is those who fast, pray, and give charity, but they fear that Allah (S.W.T.) will not accept those deeds from them so they hasten into doing more charitable deeds (and worshipping)."

Abu E'isa said Abu Huraira narrated the same hadeeth.

3176 ـ حدثنا سُوَيْدُ بنُ نَصْرٍ، أخبرنا عَبْدُ الله بن المبارك عَن سَعِيدِ بنِ يَزِيدَ أَبِي شُجَاعٍ عَن أَبِي السَّمْحِ عَن أَبِي الهَيْثَمِ عَن أَبِي سَعِيدٍ الخُدْرِيِّ عَن النبيِّ ﷺ قَالَ: ﴿وَهُمْ فِيهَا كَٰلِحُونَ﴾ قَال تَشْوِيهِ النَّارُ فَتَقَلَّصُ شَفَتُهُ العالية حَتَّى تَبْلُغَ وَسَطَ رَأْسِهِ، وَتَسْتَرْخِي شَفَتُهُ السُّفْلَى حَتَّى تَضْرِبَ سُرَّتَهُ».

قال أبو عيسى: هذَا حديثٌ حَسَنٌ صحيحٌ غريبٌ.

3176- Abu Said Al-Khudri narrated that the Prophet (S.A.W.) said, "*The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).*" (Verse 104) He (S.A.W.) said, "The fire will burn him until his upper lip shrinks up to the middle of his face, and his lower lip will sag until it gets down to his naval."

Abu E'isa said that this hadeeth is hasan sahih gharib.

---

25 ـ باب سورة النّور [م: 1، ت: 25]

3177 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، حدثنا رَوْحُ بنُ عُبَادَةَ عَن عُبَيْدِ الله بنِ الأَخْنَسِ قَالَ: أَخْبَرَنِي عَمْرُو بنُ شُعَيْبٍ عَن أَبِيهِ عَن جَدِّهِ قَالَ «كَانَ رَجُلٌ يُقَالُ لَهُ مَرْثَدُ بنُ أَبِي مَرْثَدٍ وكَانَ رَجُلاً يَحْمِلُ الأَسْرَى مِنْ مَكَّةَ حَتَّى يَأْتِي بِهِم المَدِينَةَ. قَالَ وكَانَت امْرَأَةٌ بَغِيٌّ بِمَكَّةَ يُقَالُ لَهَا عَنَاق وكَانَتْ صَدِيقَةً لَهُ، وَأَنَّهُ كَان وَعَدَ رَجُلاً مِنْ أَسَارَى مَكَّةَ يَحْتَمِلُهُ، قَالَ فَجِئْتُ حَتَّى انْتَهَيْتُ إِلى ظِلِّ حَائِطٍ مِنْ حَوَائِطِ مَكَّةَ فِي لَيْلَةٍ مُقْمِرَةٍ، قَالَ فَجَاءَتْ عَنَاقٌ فَأَبْصَرَتْ سَوَادَ

ظِلِّي بِجَنْبِ الحَائِطِ فَلَمَّا انْتَهَتْ إِلَيَّ عَرَفَتْ، فَقَالَتْ مَرْثَدٌ؟ فَقُلْتُ مَرْثَدٌ. فَقَالَتْ مَرْحَباً وَأَهْلاً هَلُمَّ فَبِتْ عِنْدَنَا اللَّيْلَةَ، قُلْتُ يا عَنَاقُ حَرَّمَ الله الزِّنَا. قَالَتْ يَا أَهْلَ الخِيَامِ هَذَا الرَّجُلُ يَحْتَمِلُ أُسَرَاءَكُم قَالَ فَتَبِعَنِي ثَمَانِيَةٌ وسَلَكْتُ الخَنْدَمَةَ فانتهَيْتُ إلى غَارٍ أَوْ كَهفٍ فَدَخَلْتُ فَجَاؤوا حَتَّى قَامُوا عَلَى رَأْسِي فَبَالُوا فَظَلَّ بَوْلُهُمْ عَلَى رَأْسِي وَعَمَاهُم الله عَنِّي قَالَ ثُمَّ رَجَعُوا وَرَجَعْتُ إلى صَاحِبِي فَحَمَلْتُهُ وكَانَ رَجُلاً ثَقِيلاً حَتَّى انْتَهَيْتُ إلى الإِذْخِرِ فَفَكَكْتُ عَنْهُ أَكْبُلَهُ فَجَعَلْتُ أَكْبِلُهُ ويُعْيِينِي حَتَّى قَدِمتُ المَدِينَةَ فَأَتَيْتُ رَسُول الله ﷺ فَقُلْتُ يا رَسُولَ الله أَنْكِحْ عَنَاقاً مَرَّتَيْنِ فَأَمْسَكَ رَسُولُ الله ﷺ وَلَم يَرُدَّ عَلَيَّ شَيْئاً حَتَّى نَزَلَتْ ﴿الزَّانِي لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ﴾ فَقَال رسُول الله ﷺ: يَا مَرْثَدُ الزَّانِي لاَ يَنْكِحُ إِلاَ زَانِيَةً أَوْ مُشرِكَةً وَالزانِيَةُ لاَ يَنْكِحُهَا إِلاَ زَانٍ أَوْ مُشرِكٌ فَلاَ تَنْكِحْهَا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيب لاَ نَعْرِفُه إِلاَ مِنْ هَذَا الوَجْهِ.

(25) From Surah An-Nour

3177- Shuaib (R.A.A.) narrated that a man called Merthad Ibn Abu Marthad used to carry the captives from Mecca to take them to Medina. He also had in Mecca a woman friend named A'naq who used to practice prostitution. One time Merthad had tied up prisoner with him, and he had finally sat next to a garden wall near Mecca. The moon was full that night, so when A'naq saw his shadow next to the wall she approached. She asked if was Merthad, and he answered that it was. She welcomed him and asked him if he wanted to sleep over at her place. He told her that Allah (S.W.T.) had forbidden adultery. She left and told the people of that area that Merthad was taking their prisoners. Eight men started to chase him, and he headed towards Al-Khandama (a known hill near Mecca). He entered into a cave and they followed him there. They stood up above his head, and one of them even peed on him without noticing that he was underneath him. When they left, he went back to his prisoner, untied him and carried him to Al-Ithkhir (still near Mecca). His prisoner was a heavy man and carrying him was hard, but he reached Medina.

Merthad went to the Messenger of Allah (S.A.W.) and asked him if he could marry A'naq. The Messenger of Allah (S.A.W.) did not answer him until a verse was revealed. "*The adulterer-fornicator marries not but an adulteress-fornicatress or a Mushrikah, and the adulteress-fornicatress none marries her except an adulterer-fornicator or a Muskrik (and that means that the man who agrees to marry (have a sexual relation with) a Mushrikah (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer-fornicator, or a Mushrik (polytheist, pagan or idolater). And the woman who agrees to marry (have a sexual relation with) a Mushrik (polytheist, pagan or idolater) or an adulterer-fornicator, then she is either a prostitute or a Mushrikah (female polytheist, pagan, or idolatress)). Such a thing is forbidden to the believers (of*

Islamic Monotheism)." (Verse 3) The Messenger of Allah (S.A.W.) thus called him and said, "Oh Merthad, *'the adulterer-fornicator marries not but an adulteress-fornicatress or a Mushrikah, and the adulteress-fornicatress none marries her except an adulterer-fornicator or a Muskrik'*, so do not marry her."

Abu E'isa said that this hadeeth is hasan gharib.

3178 - حدثنا هَنَّادٌ، حدثنا عَبْدَةُ بنُ سُلَيْمَانَ عَن عَبْدِ المَلِكِ بنِ أَبي سُلَيْمَانَ عَن سَعِيدِ بنِ جُبَيْرٍ قَالَ: «سُئِلْتُ عَن المُتَلاَعِنَيْنِ في إِمَارَةِ مُصْعَبِ بنِ الزُّبَيْرِ أَيُفَرَّقُ بَيْنَهُمَا فَمَا دَرَيْتُ مَا أَقُولُ، فَقُمْتُ مِنْ مَكَانِي إِلى مَنْزِلِ عَبْدِ اللهِ بنِ عُمَرَ فَاسْتَأْذَنْتُ عَلَيْهِ فَقِيلَ لِي إِنَّهُ قَائِلٌ فَسَمِعَ كَلاَمِي فَقَالَ لِي: ابنَ جُبَيْرٍ؟ ادْخُلْ مَا جَاءَ بِكَ إِلاَّ حَاجَةٌ، قَالَ فَدَخَلْتُ فَإِذَا هُوَ مُفْتَرِشٌ بُرْدَعَةَ رَحْلٍ لَهُ. فَقُلْتُ يَا أَبَا عَبْدِ الرَّحْمٰنِ المُتَلاَعِنَانِ أَيُفَرَّقُ بَيْنَهُمَا؟ فَقَالَ سُبْحَانَ اللهِ نَعَمْ إِنَّ أَوَّلَ مَنْ سَأَلَ عَن ذَلِكَ فُلاَنُ بنُ فُلاَنٍ؛ أَتَى النَّبِيَّ ﷺ فَقَالَ يَا رَسُولَ اللهِ ﷺ أَرَأَيْتَ لَوْ أَنَّ أَحَدَنَا رَأَى امْرَأَتَهُ عَلَى فَاحِشَةٍ كَيْفَ يَصْنَعُ؟ إِنْ تكلم تكلَّم بِأَمْرٍ عَظِيمٍ؛ وَإِنْ سَكَتَ سَكَتَ عَلَى أَمْرٍ عَظِيمٍ. فَسَكَتَ النَّبِيُّ ﷺ فَلَمْ يُجِبْهُ فَلَمَّا كَانَ بَعْدَ ذَلِكَ أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ الَّذِي سَأَلْتُكَ عَنْهُ قَدِ ابْتُلِيتُ بِهِ فَأَنْزَلَ اللهُ الآيَاتِ في سُورَةِ النُّورِ ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ﴾ حَتَّى خَتَمَ الآيَاتِ. قَالَ فَدَعَا الرَّجُلَ فَتَلاَهُنَّ عَلَيْهِ وَوَعَظَهُ وَذَكَّرَهُ وَأَخْبَرَهُ أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الآخِرَةِ. فَقَالَ لاَ والَّذِي بَعَثَكَ بِالحَقِّ مَا كَذَبْتُ عَلَيْهَا. ثُمَّ ثَنَّى بِالمرأةِ وَوَعَظَهَا وَذَكَّرَهَا وَأَخْبَرَهَا أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الآخِرَةِ فَقَالَتْ لاَ والَّذِي بَعَثَكَ بِالحَقِّ مَا صَدَقَ، فَبَدَأَ بِالرَّجُلِ فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللهِ إِنَّهُ لَمِنَ الصَّادِقِينَ والخَامِسَةَ أَنَّ لَعْنَةَ اللهِ عَلَيْهِ إِنْ كَانَ مِنَ الكَاذِبِينَ، ثُمَّ ثَنَّى بِالمرأةِ فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللهِ إِنَّهُ لَمِنَ الكَاذِبِينَ والخَامِسَةَ أَنَّ غَضَبَ اللهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ثُمَّ فَرَّقَ بَيْنَهُمَا» وَفي البَابِ عَن سَهْلِ بنِ سَعْدٍ قَالَ: وهَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3178- Said Ibn Jubair narrated that he was asked during the governorship of Mus'ab Ibn Al-Zubair about people who invoke curses and whether they should be separated from each other. Ibn Jubair did not know, so he went to Ibn Omar and asked permission to enter. He was told that Ibn Omar was napping, but Ibn Omar heard his voice. Therefore he said, "Ibn Jubair? Come in. It must be something serious that brought you here." Ibn Jubair said that when he went in, Ibn Omar was lying down on a blanket. Ibn Jubair asked him, "Oh Abu Abdurrahman! Should there be a separation between the couple who have invoked curses on each other?" Ibn Omar said, "Glory be to Allah, yes!" Ibn Omar then told him that the first people to ask about this subject were (a certain man) and his son. He asked, "Oh Messenger of Allah (S.A.W.), if one of us sees his wife committing adultery, what should he do? If he talks about it, then he

speaks of a serious thing, and if he keeps silent, then he is silent over a serious thing." The Messenger of Allah (S.A.W.) did not answer him. Ibn Omar told Ibn Jubair that later the man came and asked the Prophet (S.A.W.) about what he should do about the dilemma he was suffering. Allah (S.W.T.) then revealed the verses of Surah Al-Nour. "*And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allah that he is one of those who speak the truth. And the fifth (testimony should be) the invoking of the Curse of Allah on him if he be of those who tell a lie (against her). But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allah, that he (her husband) is telling a lie. And the fifth (testimony) should be that the Wrath of Allah be upon her if he (her husband) speaks the truth. And had it not been for the Grace of Allah and His Mercy on you (He would have hastened the punishment upon you)! And that Allah is the One Who forgives and accepts repentance, the All-Wise.*" (Verses 6-10)

The Prophet (S.A.W.) summoned the man and recited the verses to him and reminded him of Allah and reminded him that the punishment in this life (whipping him for accusing an innocent woman) would be much easier than that of the Hereafter. The man said, "By the One who sent you with the Truth, I am not lying." He (S.A.W.) then summoned the wife and recited the verses to her and reminded her of Allah and reminded her that the punishment in this life (stoning) would be much easier than that of the Hereafter. The woman said, "By the One who sent you with the Truth, he did not tell the truth."

Ibn Omar (R.A.A.) then said that the Prophet (S.A.W.) started with the man, and the man testified four times swearing by Allah that he was telling the truth. Then he swore the fifth time and invoked that Allah's curse be cast on him if he was telling a lie. Then the woman testified four times swearing by Allah that he was telling a lie. She swore the fifth time and invoked that the curse of Allah be cast on her if she was not telling the truth. He (S.A.W.) then separated them (divorced them).

Abu E'isa said that this hadeeth is hasan sahih.

3179 ـ حدثنا بُنْدَار، حدثنا مُحَمَّدُ بنُ أبي عَدِيٍّ، أخبرنا هِشَامُ بنُ حَسَّانَ [قال]: حدثني عِكْرِمَةُ عَن ابنِ عَبَّاسٍ «أنَّ هِلاَلَ بنَ أُمَيَّةَ قَذَفَ ٱمْرَأَتَهُ عِنْدَ النبيِّ ﷺ بِشَرِيكِ بنِ سَحْماءَ فَقَالَ رَسُولُ الله ﷺ البَيِّنَةَ وَإلاَّ حَدٌّ في ظَهْرِكَ، قَالَ فَقَالَ هِلاَلٌ: يَا رَسُولَ الله إذَا رَأى أَحَدُنَا رَجُلاً عَلَى ٱمْرَأَتِهِ أَيَلْتَمِسُ البَيِّنَةَ، فَجَعَلَ رَسُولُ الله ﷺ يَقُولُ: البَيِّنَةَ وَالا حَدٌّ في ظَهْرِكَ، قَالَ فقَالَ هِلاَلٌ وَالَّذِي بَعَثَكَ بالحَقِّ إني لَصَادِقٌ وَلَيُنْزِلَنَّ فِي أَمْرِي مَا يُبَرِّئُ ظَهْرِي مِنَ الحَدِّ فَنَزَلَ ﴿وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ أَنفُسُهُمْ فَشَهَٰدَةُ أَحَدِهِمْ أَرْبَعُ شَهَٰدَٰتٍۭ بِٱللَّهِ إِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ﴾ فَقَرَأَ إلى أَنْ بَلَغَ ﴿وَٱلْخَٰمِسَةَ أَنَّ غَضَبَ ٱللَّهِ عَلَيْهَآ إِن كَانَ مِنَ ٱلصَّٰدِقِينَ﴾

قَالَ فَانْصَرَفَ النبيُّ ﷺ فَأَرْسَلَ إِلَيْهِمَا فَجَاءَا فَقَامَ هِلاَلُ بنُ أُمَيَّةَ فَشَهِدَ والنبيُّ ﷺ يَقُولُ: إِنَّ اللهَ يَعْلَمُ أَنَّ أحدكما كاذِبٌ فَهَلْ مِنْكُمَا تَائِبٌ ثُمَّ قَامَتْ فَشَهِدَتْ فَلَمَّا كَانَتْ عِنْدَ الخَامِسَةِ أَنَّ غَضَبَ اللهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ. قَالُوا لَهَا إِنَّهَا مُوجِبَةٌ، فَقَالَ ابنُ عَبَّاسٍ فَتَلَكَّأَتْ وَنَكَسَتْ حَتَّى ظَنَنَّا أَنْ سَتَرْجِعَ فَقَالَتْ لاَ أَفْضَحُ قَوْمِي سَائِرَ اليَوْمِ، فَقَالَ النبيُّ ﷺ أَبْصِرُوهَا. فإِنْ جَاءَتْ بِهِ أَكْحَلَ العَيْنَيْنِ سَابِغَ الأَلْيَتَيْنِ خَدَلَّجَ السَّاقَيْنِ فَهُوَ لِشَرِيكِ بنِ سَحْمَاءَ فَجَاءَتْ به كَذَلِكَ، فَقَالَ النبيُّ ﷺ: لَوْلاَ مَا مَضَى مِنْ كِتَابِ اللهِ لَكَانَ لَنَا وَلَهَا شَأْنٌ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غريب من هذا الوجه من حديث هشام بن حسان وهَكَذَا رَوَى عَبَّادُ بنُ مَنْصُورٍ هَذَا الحَدِيثَ عَنْ عِكْرِمَةَ مرسلاً عَن ابنِ عَبَّاسٍ عَن النبيِّ ﷺ، وَرَوَاهُ أَيُّوبُ عَن عِكْرِمَةَ ولَمْ يَذْكُرْ فيه عَن ابنِ عَبَّاسٍ.

3179- Ibn Abbas (R.A.A.) narrated that Hilal Ibn Ummiah accused his wife of cheating on him with Shareek Ibn As-Sahmaa'. The Messenger of Allah (S.A.W.) said, "Bring forth your evidence or you will be lashed." Hilal said, "Oh Messenger of Allah (S.A.W.), how can one of us see his wife with another man and then go out to get witnesses?" The Messenger of Allah (S.A.W.) repeated saying, "Bring forth your evidence or you will be lashed." Hilal said, "By the One Who sent you with the Truth, I am saying the truth and something will be revealed regarding me to save me from the punishment." The verses then were revealed. "*And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allah that he is one of those who speak the truth. And the fifth (testimony should be) the invoking of the Curse of Allah on him if he be of those who tell a lie (against her). But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allah, that he (her husband) is telling a lie. And the fifth (testimony) should be that the Wrath of Allah be upon her if he (her husband) speaks the truth. And had it not been for the Grace of Allah and His Mercy on you (He would have hastened the punishment upon you)! And that Allah is the One Who forgives and accepts repentance, the All-Wise.*" (Verses 6-10)

The Messenger of Allah (S.A.W.) then summoned both of them and they came. Hilal started his testimony, and the Prophet (S.A.W.) was saying, "Allah (S.W.T.) knows that one of you is lying, is one of you willing to repent?" Next, she stood up and gave her testimony. She got to the fifth oath therein; "*(testimony) should be that the Wrath of Allah be upon her if he (her husband) speaks the truth.*" They told her that she would be cursed by Allah. Ibn Abbas then said that she hesitated and paused, and they thought that she would admit to it. However, she said that she would not disgrace her family. The Prophet (S.A.W.) said, "Wait until she delivers. If the baby's eyes have a lining around them, and if his behind is well formed and his thighs are thick, then it belongs to

Shareek." When she delivered the baby it resembled the Prophet's (S.A.W.) description. When he (S.A.W.) was told, he said, "Had it not been that Allah decreed the ruling on her case, I would have ruled differently."

Abu E'isa said that this hadeeth is hasan gharib.

3180 ـ حدثنا مَحْمُودُ بن غَيْلاَن أخبرنا أَبُو أُسَامَةَ عَنْ هِشَامِ بن عُرْوَةَ أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ قَالَتْ «لَمَّا ذُكِرَ مِنْ شَأْنِي الَّذِي ذُكِرَ وَمَا عَلِمْتُ بِهِ قَامَ رَسُولُ الله ﷺ فِيَّ خَطِيباً فَتَشَهَّدَ فَحَمِدَ الله وأَثْنَى عَلَيْهِ بِما هُوَ أَهْلُهُ ثُمَّ قَال «أَمَّا بَعْدُ أَشِيروا عَلَيَّ في أُنَاسٍ أَبَنُوا أَهْلِي والله مَا عَلِمْتُ عَلَى أَهْلِي مِنْ سُوءٍ قَطُّ، وَأَبَنُوا بِمَنْ والله مَا عَلِمْتُ عَلَيْهِ مِنْ سُوءٍ قَطُّ وَلاَ دَخَلَ بَيْتِي قَطُّ إِلاَّ وَأَنَا حَاضِرٌ ولاَ غِبْتُ في سَفَرٍ إِلاَّ غَابَ مَعِي، فَقَامَ سَعْدُ بْنُ مُعَاذٍ فَقَال: ائْذَنْ لِي يَا رَسُولَ الله ﷺ أَنْ نَضْرِبَ أَعْنَاقَهُمْ، وقَامَ رَجُلٌ مِنَ الْخَزْرَجِ وكَانَتْ أُمُّ حَسَّانَ بن ثَابِتٍ مِنْ رَهْطِ ذَلِكَ الرَّجُلِ فَقَالَ كَذَبْتَ أَمَا وَالله أَن لَوْ كَانُوا مِنَ الأَوْسِ مَا أَحَبَبْتَ أَنْ تَضْرِبَ أَعْنَاقَهُمْ حَتَّى كَادَ أَنْ يَكُونَ بَيْنَ الأَوْسِ والْخَزْرَجِ شَرٌّ في الْمَسْجِدِ، ومَا عَلِمْتُ بِهِ، فَلَمَّا كَانَ مَسَاءُ ذَلِكَ الْيَوْمِ خَرَجْتُ لِبَعْضِ حَاجَتِي وَمَعِي أُمُّ مِسْطَحٍ فَعَثَرَتْ فَقَالَت تَعِسَ مِسْطَحٌ فَقُلْتُ لَهَا أَيْ أُمِّ تَسُبِّينَ ابْنَكِ فَسَكَتَتْ ثُمَّ عَثَرَت الثَّانِيَةَ فَقَالَتْ تَعِسَ مِسْطَحٌ فَقُلْتُ لَهَا أي أُمِّ تَسُبِّينَ ابْنَكِ فَسَكَتَتْ ثُمَّ عَثَرَت الثَّالِثَةَ فَقَالَتْ تَعِسَ مِسْطَحٌ فَانْتَهَرْتُهَا فَقُلْتُ لَهَا أي أُمِّ تَسُبِّينَ ابْنَكِ فَقَالَتْ والله مَا أَسُبُّهُ إِلاَّ فِيكِ فَقُلْتُ في أَيِّ شَأْنِي؟ قَالَتْ فَبَقَرَتْ إِلَيَّ الْحَدِيثَ وقُلْتُ قَدْ كَانَ هَذَا؟ قَالَتْ نَعَمْ والله لَقَدْ رَجَعْتُ إِلى بَيْتِي وَكَأَنَّ الَّذِي خَرَجْتُ لَهُ لَمْ أَخْرُجْ. لاَ أَجِدُ مِنْهُ قَلِيلاً وَلاَ كَثِيراً وَوُعِكْتُ فَقُلْتُ لِرَسُولِ الله ﷺ أَرْسِلْنِي إِلى بَيْتِ أَبِي فَأَرْسَلَ مَعِي الْغُلاَمَ فَدَخَلْتُ الدَّارَ فَوَجَدْتُ أُمَّ رُومَانَ في السُّفْلِ وَأَبُو بَكْرٍ فَوْقَ الْبَيْتِ يَقْرَأُ، فَقَالَتْ أُمِّي مَا جَاءَ بِكِ يَا بُنَيَّةُ قَالَتْ فَأَخْبَرْتُهَا وَذَكَرْتُ لَهَا الْحَدِيثَ فَإِذَا هُوَ لَمْ يَبْلُغْ مِنْهَا مَا بَلَغَ مِنِّي فَقَالَتْ يَا بُنَيَّةُ خَفِّفِي عَلَيْكِ الشَّأْنَ فَإِنَّهُ والله لَقَلَّمَا كَانَت امْرَأَةٌ حَسْنَاء عِنْدَ رَجُلٍ يُحِبُّهَا لَهَا ضَرَائِرُ إِلاَّ حَسَّدْنَهَا وقِيلَ فِيهَا؛ فَإِذَا هِيَ لَمْ يَبْلُغْ مِنْهَا مَا بَلَغَ مِنِّي، قَالَتْ قُلْتُ وقَدْ عَلِمَ بِهِ أَبِي قَالَتْ نَعَمْ قُلْتُ وَرَسُولُ الله؟ قَالت نَعَمْ، واسْتَعْبَرْتُ وَبَكَيْتُ فَسَمِعَ أَبُو بَكْرٍ صَوْتِي وَهُو فَوْقَ الْبَيْتِ يَقْرَأُ فَنَزَلَ فَقَالَ لأُمِّي مَا شَأْنُهَا وَقَالَتْ أَبْلِغْهَا الَّذِي ذُكِرَ مِنْ شَأْنِهَا، فَفَاضَتْ عَيْنَاهُ فَقَالَ أَقْسَمْتُ عَلَيْكِ يَا بُنَيَّةُ إِلاَّ رَجَعْتِ إِلى بَيْتِكِ فَرَجَعْتُ، وَلَقَدْ جَاءَ رَسُول الله ﷺ إِلى بَيْتِي وَسَأَلَ عَنِّي خَادِمَتِي فَقَالَتْ لاَ وَالله مَا عَلِمْتُ عَلَيْهَا عَيْباً إِلاَّ أَنَّهَا كَانَتْ تَرْقُدُ حَتَّى تَدْخُلَ الشَّاةُ فَتَأْكُلَ خَمِيرَتَهَا أَوْ عَجِينَتَهَا، وانْتَهَرَهَا بَعْضُ أَصْحَابِهِ فَقَالَ أَصْدِقِي رَسُولَ الله ﷺ حَتَّى أَسْقَطُوا لَهَا بِهِ فَقَالَتْ سُبْحَانَ الله والله مَا عَلِمْتُ عَلَيْهَا إِلاَّ مَا يَعْلَمُ الصَّائِغُ عَلَى تِبْرِ الذَّهَبِ الأَحْمَرِ فَبَلَغَ الأَمْرَ ذَلِكَ الرَّجُلَ الَّذِي قِيلَ لَهُ، فَقَالَ سُبْحَانَ الله والله مَا كَشَفْتُ كَنَفَ أُنْثَى قَطُّ، قَالَتْ عَائِشَةُ فَقُتِلَ شَهِيداً في سَبِيلِ الله قَالَتْ وأَصْبَحَ

أَبَوَايَ عِنْدِي فَلَمْ يَزَالاَ عِنْدِي حَتَّى دَخَلَ عَلَيَّ رَسُولُ الله ﷺ وقَدْ صَلَّى العَصْرَ ثُمَّ دَخَلَ وقَدْ اكتنفني أَبَوَايَ عَن يَمِينِي وَشِمالِي فَتَشَهَّدَ النبيُّ ﷺ وَحَمِدَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُه ثُمَّ قَالَ: أَمَّا بَعْدُ يَا عَائِشَةُ إِنْ كُنتِ قَارفتِ سُوءاً أو ظَلَمْتِ فَتُوبِي إلى الله فإنَّ الله يَقْبَلُ التَّوْبَةَ عَن عِبَادِهِ، قَالتْ وَقَدْ جَاءَت امْرأةٌ مِنَ الأَنْصَارِ وَهِيَ جَالِسَةٌ بالبَابِ فَقُلْتُ ألاَ تَسْتَحْيِي مِنْ هَذِهِ المرأةِ أَنْ تَذْكُرَ شَيْئاً. وَوَعَظَ رَسُولُ الله ﷺ فَالْتَفَتُّ إلى أبي فَقُلْتُ أَجِبْهُ. قَالَ: فَمَاذَا أَقُولُ؟ فَالْتَفَتُّ إِلَى أُمِّي فقُلْتُ أَجِيبِيهِ قَالتْ أَقُولُ مَاذَا؟ قَالتْ فَلَمَّا لَمْ يُجِيبَا تَشَهَّدْتُ فَحَمِدْتُ الله وَأَثْنَيتُ عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قُلْتُ أَمَا وَالله لَئِنْ قُلْتُ لَكُمْ إِنِّي لَمْ أَفْعَلْ وَالله يَشْهَدُ إِنِّي لَصَادِقَةٌ مَا ذَاكَ بِنَافِعِي عِنْدَكُمْ لِي؛ لَقَدْ تَكَلَّمْتُم وَأُشْرِبتْ قُلُوبُكُمْ وَلَئِنْ قُلْتُ إِنِّي قَدْ فَعَلْتُ وَالله يَعْلَمُ أَنِّي لَمْ أَفْعَلْ لَتَقُولُنَّ إِنَّهَا قَدْ بَاءَتْ بِهَا عَلَى نَفْسِهَا. وَإِنِّي وَالله مَا أَجِدُ لِي وَلَكُمْ مَثَلاً قَالتْ وَالْتَمَسْتُ اسْمَ يَعْقُوبَ فَلَمْ أَقْدِرْ عَلَيْهِ إلاَّ أَبَا يُوسُفَ حِينَ قَالَ: ﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾ قَالتْ وَأُنْزِلَ عَلَى رَسُول الله ﷺ مِنْ سَاعَتِهِ فَسَكَتْنَا فَرُفِعَ عَنْهُ وَإِنِي لأَتَبَيَّنُ السُّرورَ في وَجْهِهِ وَهُوَ يَمْسَحُ جَبِينَهُ: وَيَقُولُ أَبْشِرِي يَا عَائِشَةُ قَدْ أَنْزَلَ الله بَرَاءَتَكِ، قَالتْ فَكُنْتُ أَشَدَّ مَا كُنْتُ غَضَباً فَقَالَ لِيَ أَبَوَايَ قُومِي إِلَيْهِ فَقُلْتُ لاَ وَالله لاَ أَقُومُ إِلَيْهِ وَلاَ أَحْمَدُهُ وَلاَ أَحْمَدُكُما وَلكِنْ أَحْمَدُ الله الَّذِي أَنْزَلَ بَرَاءَتِي، لَقَدْ سَمِعْتُمُوهُ فَمَا أَنْكَرْتُمُوهُ وَلاَ غَيَّرْتُمُوهُ. وكانَتْ عَائِشَةُ تَقُولُ أَمَّا زَيْنَبُ ابْنَةُ جَحْشٍ فَعَصَمَهَا الله بِدِينِهَا فَلَمْ تَقُلْ إلاَّ خَيْراً وَأَمَّا أُخْتُها حَمْنَةُ فَهلَكَتْ فِيمَنْ هَلَكَ وكانَ الَّذِي يَتَكَلَّمُ فِيهِ مِسْطَحٌ وحَسَّانُ بنُ ثَابِتٍ والمُنَافِقُ عَبْدُ الله بنُ أُبَيٍّ وكانَ يَسْتَوْشِيهِ وَيَجْمَعُهُ وهُوَ الَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ هو وحَمْنَةُ. قَالتْ فَحَلَفَ أَبُو بَكْرٍ أَنْ لاَ يَنْفَعَ مِسْطَحاً بِنَافِعَةٍ أَبَداً، فَأَنْزَلَ الله تَعالَى هَذِهِ الآيَةَ ﴿وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنكُمْ وَالسَّعَةِ﴾ يَعْنِي أَبَا بَكْرٍ ﴿أَن يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ﴾ يَعْنِي مِسْطَحاً إلى قَوْلِهِ ﴿أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ قَالَ أَبُو بَكْرٍ: بَلَى وَالله يَا رَبَّنَا إِنَّا لَنُحِبُّ أَنْ تَغْفِرَ لَنَا وعَادَ لَهُ بِمَا كَانَ يَصْنَعُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ مِنْ حَدِيثِ هِشَامِ بنِ عُرْوَةَ. وَقَدْ رَوَى يُونُسُ بنُ يَزِيدَ ومَعْمَرٌ وغَيْرُ وَاحِدٍ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ بنِ الزُّبَيْرِ وَسَعِيدِ بنِ المُسَيَّبِ وَعَلْقَمَةَ بنِ وَقَّاصٍ اللَّيْثِيِّ وعُبَيْدِ الله بنِ عَبْدِ الله عَنْ عَائِشَةَ هَذَا الحَدِيثَ أَطْوَلَ مِنْ حَدِيثِ هِشَامِ بنِ عُرْوَةَ وَأَتَمَّ.

3180-A'isha (R.A.A.) narrated that at the time of her ordeal (the accusation of misconduct against her), the Messenger of Allah (S.A.W.) got up on the pulpit and gave a sermon about her. He (S.A.W.) praised Allah (S.W.T.) and said, "Give me your consultation regarding a people who accused my wife and talked bad about her. By Allah, I have never known any bad thing about my wife. They have also accused a man that I have never known a bad thing about him either, nor did he ever enter my home unless I was present. He has also

accompanied me in all of my travels." Saad Ibn Mua'ath (R.A.A.) stood up and said, "Give me your permission oh Messenger of Allah (S.A.W.) to cut off their heads." A man from among the Khazraj who was related to the mother of Hassan Ibn Thabet stood up and said to Mua'ath, "You have lied. Had they been from the Ous tribe, you would not have said what you have said." A fight almost erupted between the Ous and the Khazraj in the Mosque. All of that happened while A'isha was unaware of any of it.

That evening, A'isha went out with the mother of Mistah to the outhouse. On the way, Um Mistah tripped, so she cursed her son Mistah. A'isha asked, "How can a mother curse her own son?" Um Mistah did not say anything. Um Mistah tripped again, and cursed her son. Again A'isha wondered how a mother could curse her son, but Um Mistah did not answer her. A third time she tripped and cursed her son. A'isha scolded her. Um Mistah said, "By Allah, I am only cursing him because of you." A'isha asked why, and Um Mistah told her the whole story. A'isha said, "Could that really happen?" Um Mistah said that it had. A'isha said that she was so shocked that she forgot what she went out for. She got sick and asked the Prophet (S.A.W.) to send her to her father's home.

He (S.A.W.) sent her accompanied by their servant. When she entered, Um Roman (her mother) was on the bottom floor, and Abu Bakr reciting was on the upper floor. Um Roman asked her about what had brought her at that hour. A'isha told her mother the story and noticed that her mother was not affected by it like she was. Um Roman said to A'isha, "Oh daughter, calm down. By Allah, it is bound to happen to a beautiful woman like you who is loved by her husband and who has other co-wives who envy her and talk about her." A'isha noticed that her mother was taking the whole thing too lightly, so she asked her whether her father and the Messenger of Allah (S.A.W.) know about the story or not. Um Roman said that they did. A'isha started weeping and Abu Bakr heard her crying. He stopped his recitation and came down. He asked Um Roman about A'isha, and she told him that she knew about what people are saying about her. His eyes were filled with tears and said to A'isha, "I insist by Allah, oh daughter that you go back to your house."

A'isha then went back and the Messenger of Allah (S.A.W.) came home. He asked her maid about her and the maid said, "No, by Allah! I know nothing bad about her except that she sleeps (too much), and the sheep might come into the house and eat her dough while she is sleeping." A few of his (S.A.W.) companions yelled at the maid and said, "Tell the truth to the Messenger of Allah (S.A.W.)!" and they said bad words to her. The maid replied, "Praise be to Allah! By Allah, I only know about her what the jeweler knows about the pure and the flawless gold."

When the news reached Safwan (the man who was accused falsely), he said,

"Praise be to Allah, I have never uncovered a woman illegally in my life." A'isha said that Safwan was killed later as a martyr in the sake of Allah (S.W.T.). The next morning A'isha's parents came to her house, and the Messenger of Allah (S.A.W.) came later at Asr time. When he (S.A.W.) entered her parents were sitting on both sides of her bed. He (S.A.W.) said his shahadah and praised Allah and said, "Oh A'isha, if you have committed any wrongdoing or transgressed, then you ought to repent to Allah because Allah (S.W.T.) accepts the repentance from His slaves." At that time an Ansari woman came to the door, so A'isha said to the Prophet (S.A.W.), "Should not you be careful because that woman might overhear something and repeat it?" Then he (S.A.W.) advised A'isha, but she looked at her father and said, "You answer him." Abu Bakr said, "What could I say?" She then turned to her mother and said, "You answer him." Um Roman said, "What could I say?"

When they did not say anything, A'isha made the tashahud and praised Allah with the high praise that He deserves. Then she said, "By Allah, if I tell you that I have not done anything wrong- and Allah is my Witness that I speak the truth- that still will not do me any good with you. You have already spoken about this and filled your hearts with this (blasphemy). If I say to you that I have done it- and Allah (S.W.T.) knows that I have not- you will say that I have oppressed myself. By Allah! I can not think of a parable that resembles my case." She then tried to remember Jacob's name, but she could not. So she just called him Joseph's father and recited what he said, "*And it is Allah (Alone) Whose help can be sought against that (lie) which you describe.*" (Surah Yusuf, verse 18)

She (R.A.A.) said, "At that moment, Allah (S.W.T.) revealed Quran to the Messenger of Allah (S.A.W.). When the revelation was lifted, signs of contentment came over the face of the Prophet (S.A.W.)." He wiped his forehead and said, "Receive good tidings, oh A'isha! Allah (S.W.T.) has revealed your innocence!" A'isha said that she got even angrier when her parents said to her, "Go to him (S.A.W.) (to thank him)." A'isha said, "By Allah! I will not go to him to thank him or to thank you. I only thank Allah and praise Him for confirming my innocence. You have heard the lies, but did not deny or stand up for me."

A'isha (R.A.A.) also mentioned that Zainab Bint Jahsh was one of the people protected by Allah from saying anything bad, but as for her sister Hamna, she was among those who were consumed with bad talk. "Others were consumed with talking bad about me; Mistah, Hassan Ibn Thabet, and the hypocrite Abdullah Ibn Ubbai Ibn Saloul. Abdullah was the one behind spreading the rumors, and he was arrogant about it and so was Hamna." A'isha also reported that Abu Bakr swore not give any more charity to Mistah, so Allah (S.W.T.) revealed the verse, "*And let not those among you who are blessed*

with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masakin (the poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful." (Verse 22) Upon hearing the verse, Abu Bakr said, "Yes, Allah, our Lord, we do love that You forgive us." He started to give to Mistah again.

Abu E'isa said that this hadeeth is hasan sahih gharib.

3181 ـ حدثنا بُنْدَارٌ، حدثنا ابنُ أبي عَدِيٍّ عَن مُحَمَّدِ بنِ إسْحَاقَ عَن عبْد الله بنِ أبي بَكْرٍ عَن عَمْرَةَ عَن عائِشَةَ قَالَتْ: «لَمَّا نَزَلَ عُذْرِي قَامَ رَسُولُ الله ﷺ عَلَى المِنْبَرِ فَذَكَرَ ذَلِك وَتَلاَ القُرآنَ وَلَمَّا نَزَلَ أَمَرَ برَجُلَيْنِ وَامْرَأَةٍ فَضُرِبُوا حَدَّهُمْ».

قال أبو عيسى: هذَا حديثٌ حَسَنٌ غَريبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ حديثِ مُحَمَّدِ بنِ إسْحَاقَ.

3181- A'isha (R.A.A.) reported that when her innocence was revealed, the Messenger of Allah (S.A.W.) got up on the pulpit, told the people about it and then recited verses of the Quran. When he descended, he ordered the lashing of two men and a woman.

---

26 ـ باب ومن سورة الفرقان [م: 1، ت: 26]

3182 ـ حدثنا بُنْدَارٌ، أخبرنا عَبْدُ الرَّحْمٰنِ بن مَهْدِيٍّ، حدثنا سُفْيَانُ عن وَاصِلٍ عَن أبي وَائِلٍ عَن عَمْرو بنِ شُرَحْبِيلَ عَن عَبْدِ الله قَال: «قُلْتُ يَا رَسُولَ الله أيُّ الذَّنْبِ أَعْظَمُ؟ قَالَ: أَنْ تَجْعَلَ لله نِدًّا وَهُو خَلَقَكَ. قَالَ: قُلْتُ ثُمَّ مَاذَا؟ قَالَ: أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ، قَالَ قُلْتُ ثُمَّ مَاذَا؟ قَالَ: أَنْ تَزْنِيَ بِحَلِيلَةِ جَارِكَ».

قال: هَذَا حَدِيثٌ حَسَنٌ [غريب].

. . . ـ حدثنا محمد بن بُنْدَارٌ، حدثنا عَبْدُ الرَّحْمٰنِ بن مهدي، أخبرنا سُفْيَانُ عَن مَنْصُورٍ والأَعْمَشِ عَن أَبي وَائل عَن عَمْرِو بنِ شُرَحْبِيلَ عَن عَبْدِ الله عَن النبيِّ ﷺ بمثلِهِ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(26) Verses from Surah Al-Furqan

3182- Abdullah reported that he asked the Messenger of Allah (S.A.W.) about the greatest sin, and he (S.A.W.) replied, "To associate a partner with Allah even though He is the One Who created you." Abdullah asked about the second, greatest sin, and he (S.A.W.) said, "To kill your child out of fear that you will not be able to feed him." Abdullah asked, "Then what?" He (S.A.W.) said, "To commit adultery with the wife of your neighbor."

Abu E'isa said that this hadeeth is hasan sahih.

3183 - حدثنا عَبدُ بنُ حُمَيْد أخبرنا سَعِيدُ بنُ الرَّبيع أَبُو زَيْدٍ أخبرنا شُعْبَةُ عَن وَاصِلٍ الأَحْدَبِ عَن أبي وَائِلٍ عَن عَبْدِ الله قَالَ: «سألْتُ رَسُولَ الله ﷺ أيُّ الذَّنْبِ أعْظَمُ؟ قَالَ: أنْ تَجْعَلَ لله نِدًّا وَهُوَ خلَقَكَ، وَأنْ تَقْتُلَ وَلَدَكَ مِنْ أجْلِ أنْ يَأكُلَ مَعَكَ أوْ مِنْ طَعَامِكَ، وَأنْ تَزْنِيَ بِحليلة جَارِكَ. قَالَ وَتَلاَ هَذِهِ الآيَةَ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا﴾.

قال أبو عيسى: حديثُ سفيَانَ عَن مَنْصُورٍ والأعْمَشِ أصَحُّ مِنْ حَدِيثِ شعْبَةَ عَن وَاصِلٍ لأنَّهُ زَادَ في إسْنَادِهِ رَجُلاً.

. . . - حدثنا مَحَمَّدُ بنُ المُثَنَّى، أخبرنا مُحَمَّدُ بنُ جَعْفَرٍ عَن شُعْبَةَ عَن وَاصِلٍ عَن أبي وَائِلٍ، عَن عَبْدِ الله عَن النبيِّ ﷺ نَحْوَهُ. قال: وهَكذَا رَوَى شُعْبَةُ عَن وَاصِلٍ عَن أبي وَائِلٍ عَن عَبْدِ الله وَلَمْ يَذْكُر فيه عَمْرِو بنِ شُرَحْبِيل.

3183- Abdullah (R.A.A.) narrated that he asked the Messenger of Allah (S.A.W.) which sin was the greatest. He (S.A.W.) said, "To associate a partner with Allah when it is He Who created you, to kill your child so that he will not share your food, and to commit adultery with the wife of your neighbor." He (S.A.W.) then recited the verse, "*And those who invoke not any other ilah (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace.*" (Verse 68, 69)

Abu E'isa said that another narration by Sufian Ibn Mansour is stronger than the one above.

---

27 - باب سورة الشعراء [م: 1، ت: 27]

3184 - حدثنا أَبُو الأَشْعَثِ أَحْمَدُ بنُ الْمِقْدَامِ العجليُّ، حدثنا مُحَمَّدُ بنُ عَبْدِ الرحْمٰنِ الطُّفَاوِيُّ، حدثنا هِشَامُ بنُ عُرْوَةَ عَن أبِيهِ عَن عَائِشَةَ قالت «لَمَّا نَزَلَتْ هَذِهِ الآيَةُ ﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾﴾ قَالَ رَسُولُ الله ﷺ: يا صَفِيَّةُ بِنْتَ عَبْدِ المُطَّلِبِ. يا فَاطِمَةُ بِنْتَ مُحَمَّدٍ. يا بَنِي عَبْدِ المُطَّلِبِ إنِّي لاَ أمْلِكُ لَكُمْ مِنَ الله شَيْئاً؛ سَلُونِي مِنْ مَالِي مَا شِئْتُم».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ وهَكَذَا رَوَى وَكِيعٌ وَغيرُ واحدٍ هَذَا الحديثَ عَن هِشَامِ بنِ عُرْوَةَ عَن أبيهِ عَن عَائِشَةَ نَحْوَ حَدِيث محمدِ بنِ عَبْدِ الرحْمٰنِ الطُّفَاوِي. وَرَوَى بَعْضُهُم عَن هِشَامِ بن عُرْوَةَ عَن أبيهِ عَن النبيِّ ﷺ مُرْسلاً ولَمْ يَذْكرْ فِيهِ عَن عَائِشَةَ. وفي البابِ عَن عَلِيٍّ وابنِ عَبَّاسٍ.

(27) Verses from Surah Ash-Shua'ara' (the poets)

3184- A'isha narrated that when the verse, "*And warn your tribe, oh*

Muhammad (S.A.W.), of near kindred," (Verse 214) was revealed, the Messenger of Allah (S.A.W.) said, "Oh Saffia Bint Abdulmuttalib! Oh Fatima Bint Muhammad! Oh Bani Al-Muttaleb! I cannot defend you from (the Wrath) of Allah! Ask me for anything from my wealth if you wish."

Abu E'isa said that this hadeeth is hasan sahih.

3185 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، قَالَ حدثنا زَكَرِيَّا بنُ عَدِيٍّ حدثنا عُبَيْدُ الله بنُ عَمْرٍو الرَّقِّيُّ عَن عَبْدِ المَلِكِ بن عُمَيْرٍ عَن مُوسَى بنِ طَلْحَةَ عَن أَبي هُرَيْرَةَ قَالَ: «لَمَّا نَزَلت ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾ جَمَعَ رَسُولُ الله ﷺ قُرَيْشاً فَخَصَّ وَعَمَّ فَقَالَ يَا مَعْشَرَ قُرَيْشٍ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِي لاَ أَمْلِكُ لَكُمْ مِنَ الله ضَرًّا وَلاَ نَفْعاً. يَا مَعْشَرَ بَنِي عَبْدِ مَنَافٍ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِي لاَ أَمْلِكُ لَكُمْ مِنَ الله ضَرًّا ولاَ نَفْعاً. يَا مَعْشَرَ بَنِي قُصَيٍّ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ لاَ أَمْلِكُ لَكُمْ ضَرًّا وَلاَ نَفْعاً، يَا مَعْشَرَ بَنِي عَبْدِ المُطَّلِبِ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ فَإِنِي لاَ أَمْلِكُ لَكُمْ ضَرًّا وَلاَ نَفْعاً، يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ أَنْقِذِي نَفْسَكِ مِنَ النَّارِ فَإِنِي لاَ أَمْلِكُ لَكِ ضَرًّا وَلاَ نَفْعاً. إِنَّ لَكِ رَحِماً وسَأَبُلُّهَا بِبِلاَلِهَا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الوَجْهِ [يعرف من حديث موسى بن طلحة].

. . . ـ حدثنا عَلِيُّ بنُ حُجْرٍ حدثنا شُعَيْبُ بنُ صَفْوانَ عَنْ عَبْدِ المَلِكِ بنِ عُمَيْرٍ عَن مُوسَى بنِ طَلْحَةَ عَن أَبي هُرَيْرَةَ عَن النبيِّ ﷺ بِمَعْنَاهُ.

3185- Abu Huraira (R.A.A.) narrated that when the verse, "*And warn your tribe, oh Muhammad (S.A.W.), of near kindred,*" was revealed, the Messenger of Allah (S.A.W.) gathered the Quraish and talked to them in public and in private. He (S.A.W.) said, "Oh people of Quraish, save yourselves from the Hellfire. I cannot benefit or harm you against Allah's Will. Oh people of Qussai, save yourselves from the Hellfire. I cannot benefit or harm you against Allah's Will. Oh people of Bani Al-Muttaleb, save yourselves from the Hellfire. I cannot benefit or harm you against Allah's Will. Oh Fatima daughter of Muhammad, save yourself from the Hellfire. I cannot benefit or harm you against Allah's Will, but there is a kinship between us which I will recognize (in the best manner)."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3186 ـ حدثنا عَبْدُ الله بنُ أَبي زِيَادٍ، أخبرنا أَبُو زَيْدٍ عَن عَوْفٍ عَن قَسَامَةَ بنِ زُهَيْرٍ قَالَ: حدثني الأَشْعَرِيُّ قَالَ: «لَمَّا نَزَلَ ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾﴾ وَضَعَ رَسُولُ الله ﷺ إِصْبَعَيْهِ في أُذُنَيْهِ فَرَفَعَ صَوْتَهُ فَقَالَ: يَا بَنِي عَبْدِ مَنَافٍ يا صَبَاحَاهُ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الوَجْهِ مِن حَدِيثِ أَبي مُوسى وقَدْ رَوَاهُ

بَعْضُهُمْ عَن عَوْفٍ عَن قَسَامَةَ بنِ زُهَيْرٍ عَن النبيِّ ﷺ مُرْسَلاً وَلَمْ يَذْكُرْ فِيهِ عَن أَبي مُوسَى وهُوَ أَصَحُّ ذاكرتُ به محمد بن إسماعيل فلم يعرفه من حديث أبي موسى.

3186- Al-Asha'ari narrated that when the verse, "*And warn your tribe, oh Muhammad (S.A.W.), of near kindred,*" was revealed, Muhammad (S.A.W.) put his fingers in his ears and shouted to people saying, "Oh tribe of Abd Manaf, what a morning!" (A statement they used to shout out to gather up for a serious matter.). Abu E'isa said that this hadeeth is gharib.

28 ـ باب سورة النمل [م: 1، ت: 28]

3187 ـ **حدثنا** عَبْدُ بنُ حُمَيْدٍ حدثنا رَوْحُ بنُ عُبَادَةَ عَن حَمَّادِ بنِ سَلَمَةَ عَن عَلِيِّ بنِ زَيْدٍ عَن أَوْسِ بنِ خَالِدٍ عَن أَبي هُرَيْرَةَ أَنَّ رَسُولَ الله ﷺ قَالَ «تَخْرُجُ الدَّابَّةُ مَعَهَا خَاتَمُ سُلَيْمان وعَصَا مُوسَى فتجلُو وَجْهَ المُؤْمِنِ وتَخْتِمُ أَنْفَ الكافِرِ بالخَاتَم حَتَّى إنَّ أَهْلَ الخُوَانِ لَيَجْتَمِعُونَ فَيَقُولُ هَذا يَا مُؤْمِنُ، ويَقُولُ هَذا يَا كَافِرُ».

قال أبو عيسى: هَذا حَدِيثٌ حَسَنٌ [غريب] وقَد رُوِيَ هَذَا الحديثُ عن أبي هُرَيْرَةَ عَن النبيِّ ﷺ مِنْ غَيْرِ هَذَا الوَجْهِ في دَابَّةِ الأَرْضِ. وَفي البَابِ عَن أَبي أُمَامَةَ وحذَيْفَةَ بنِ أُسَيْدٍ.

(28) Verses from Surah Al-Naml (The Ants)

3187- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "When the Beast appears (at the end of time), it will have the seal of Solomon and the staff of Moses. It will brighten the face of the believer and will close the nose of the disbeliever with a seal. Then the people of eating places gather and one of them will say that this one is a believer and that one is a disbeliever. Another will call someone saying, "Oh you believer!" and will call on another saying, "Oh you disbeliever!"

Abu E'isa said that this hadeeth is hasan gharib.

29 ـ باب سورة القصص [م: 1، ت: 29]

3188 ـ **حدثنا** بُنْدارٌ وهو محمد بن بشار أخبرنا يَحْيَى بنُ سَعِيدٍ عَن يَزِيدَ بنِ كَيْسَان قال حدثني أَبُو حَازِمٍ الأشجعي [هو كوفي اسمه سلمان مولى عزة الأشجعي] عَن أَبي هُرَيْرَةَ قَالَ قَالَ رَسُولُ الله ﷺ لِعَمِّهِ: «قُلْ لاَ إِلَهَ إِلاَّ الله أَشْهَدُ لَكَ بِهَا يَوْمَ القِيامَةِ، قَالَ لَوْلاَ أَنْ تعيِّرَني بِهَا قُرَيْشٌ إِنَّمَا يَحْمِلُهُ عَلَيْهِ الجَزَعُ لأَقْرَرْتُ بِهَا عَيْنَكَ فَأَنْزَلَ الله ﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ﴾».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ يَزِيدَ بنِ كَيْسَانَ.

(29) Verses from Surah (Al-Kasas)

3188- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.)

said to his uncle, "Say that there is no god but Allah so that I can intercede with it on your behalf on the Day of Resurrection." His uncle said, "Had it not been that the Quraish would disgrace me by saying that I said the Shahadah out of fearing death, I would have pleased you by saying it." Allah (S.W.T.) then revealed the verse, "*Verily you (Oh Muhammad (S.A.W.)) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided.*" (Verse 56)

Abu E'isa said that this hadeeth is hasan gharib.

---

30 ـ باب ومن سورة العنكبوت [م: 1، ت: 30]

3189 ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ ومُحَمَّدُ بنُ المُثَنَّى قَالاَ: حدثنا مُحَمَّدُ بنُ جَعْفَرٍ، أخبرنا شُعْبَةُ عَنِ سِماكِ بنِ حَرْبٍ قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ يُحَدِّثُ عَن أَبِيهِ سَعْدٍ قَالَ: «أُنْزِلَتْ فِيَّ أَرْبَعُ آيَاتٍ فَذَكَرَ قِصَّةً؛ وَقَالَتْ أُمُّ سَعْدٍ أَلَيْسَ قَدْ أَمَرَ اللهُ بالبِرِّ. واللهِ لاَ أَطْعَمُ طَعَاماً ولاَ أَشْرَبُ شَرَاباً حَتَّى أَمُوتَ أَوْ تَكْفُرَ، قَالَ فَكَانُوا إِذَا أَرَادُوا أَنْ يُطْعِمُوهَا شَجَرُوا فَاهَا، فَنَزَلَتْ هَذِهِ الآيَةُ ﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا ۖ وَإِن جَٰهَدَاكَ لِتُشْرِكَ بِى﴾».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(30) From Surah Al-A'ankabout (The Spider)

3189- Saad reported that four verses were revealed in regards to him. He (R.A.A.) narrated a long story in which his mother says, "Did not Allah (S.W.T.) order people to be good to their parents? I will not put food or drink in my mouth until I die if you do not denounce your religion!" Saad said that they used to force food down her throat. The verse was then revealed, "*And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return and I shall tell you what you used to do.*" (Verse 8)

Abu E'isa said that this hadeeth is hasan sahih.

3190 ـ حدثنا مَحْمُودُ بنُ غَيْلاَنَ، حدثنا أَبُو أُسَامَةَ وعَبْدُ اللهِ بنُ بَكْرٍ السَّهْمِيُّ عَن حَاتِمِ بنِ أَبِي صَغِيرَةَ عَن سِمَاكٍ عَن أَبِي صَالِحٍ عَن أُمِّ هَانِىءٍ عَن النبيِّ ﷺ في قَوْلِه: ﴿وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ﴾ قَالَ: «كانُوا يَخْذِفُونَ أَهْلَ الأَرْضِ ويَسْخَرُونَ مِنْهُمْ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ إِنَّما نَعْرِفُهُ مِنْ حَدِيثِ حَاتِمِ بنِ أَبِي صَغِيرَةَ عَنْ سِمَاكٍ.

[حدثنا أحمد بن عبدة الضبي حدثنا سليم بن أخضر عن حاكم بن أبي صغيرة بهذا الإسناد نحوه].

3190- Um Hani narrated that the Prophet (S.A.W.) said about the verse, "*Verily, you practice sodomy with men and rob the wayfarer (travelers)! And practice Al-Munkar (disbelief and polytheism and every kind of evil wicked deed) in your meetings. But his people gave no answer except that they said, 'Bring Allah's Torment upon us if you are one of the truthful.'*" (Verse 29) He (S.A.W.) said that they (the people of Lot) used to fling pebbles at people and be sarcastic of others (in addition to many other bad habits mentioned by scholars).

Abu E'isa said that this hadeeth is hasan.

---

31 ـ باب ومن سورة الروم [م: 2، ت: 31]

3191 ـ حدثنا نَصْرُ بنُ عَلِيٍّ الجَهْضَمِيُّ، حدثنا المُعْتَمِرُ بنُ سُلَيْمانَ عَن أبيهِ عَن سُلَيْمانَ الأعْمَشِ عَن عَطِيَّةَ عَن أبي سعيدٍ قَالَ: «لمَّا كَانَ يَوْمُ بَدْرٍ ظَهَرَت الرُّومُ على فَارِسَ فأعْجَبَ ذَلِكَ المُؤْمِنِينَ فَنَزَلَتْ ﴿الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ﴾ إلى قَوْلِه ﴿يَفْرَحُ ٱلْمُؤْمِنُونَ ۝٤ بِنَصْرِ ٱللَّهِ﴾ قَالَ فَفَرِحَ المُؤْمِنُونَ بِظُهُورِ الرُّومِ عَلَى فَارِسَ.

قال: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذا الوَجْهِ كذا قَرَأَ نَصْرُ بنُ عَلِيٍّ غَلَبَت الرُّومُ».

(31) From Surah Ar-Rum (the Romans)

3191- Abu Said narrated that on the day of the Battle of Badr, the Romans defeated the Persians. The believers were happy with that and the verses of Surah Ar-Rum were recited up to the verse, "...*within a few years (three to nine years). The decision of the matter, before and after (these events) is only with Allah, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians).*" Thus the believers rejoiced for the victory of the Romans against the Persians."

Abu E'isa said that this hadeeth is hasan gharib.

3192 ـ حدثنا الحُسَيْنُ بنُ حُرَيثٍ، حدثنا مُعَاوِيَةُ بنُ عَمْرٍو عَن أبي إسْحاقَ الفَزَارِيِّ عَن سُفْيانَ عَن حَبِيبِ بنِ أبي عَمْرَةَ عَن سَعِيدِ بن جُبَيْرٍ عَن ابنِ عَبَّاسٍ في قَوْلِه تَعَالى: ﴿الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ ۝٢ فِيٓ أَدْنَى ٱلْأَرْضِ﴾ قَالَ غُلِبَتْ وَغَلَبَتْ. قَالَ: كَانَ المُشْرِكُونَ يُحِبُّونَ أن يَظْهَرَ أهْلُ فَارِسَ عَلَى الرُّومِ لأنَّهُمْ وَإيَّاهُمْ أهْلُ الأوْثَانِ وَكَانَ المُسْلِمُونَ يُحِبونَ أنْ يَظْهَرَ الرُّومُ عَلَى فَارِسَ لأنَّهُم أهْلُ الكِتَابِ، فَذَكَرُوهُ لأبي بَكْرٍ فَذَكَرَهُ أبُو بَكْرٍ لِرَسُولِ الله ﷺ فقال: «أمَا إنَّهُمْ سَيَغْلِبُونَ» فَذَكَرَهُ أبُو بَكْرٍ لَهمْ فَقَالُوا اجْعَلْ بَيْنَنَا وبَيْنَكَ أجَلاً فإنْ ظَهَرْنَا كانَ لَنَا كَذَا وكَذَا وَإنْ ظَهَرْتُم كَانَ لَكُمْ كَذَا وكَذَا فَجَعَلَ أجَلاً خَمْسَ سِنِينَ فَلَمْ يَظْهَروا فَذَكَروا ذَلِكَ لِلنَّبي ﷺ فَقَالَ «ألاَ جَعَلْتَه إلى دُون» قَالَ أُرَاهُ العَشْرَ قَالَ قَالَ سَعِيدٌ وَالبِضْعُ مَا دُونَ العَشْرِ، قَالَ ثُمَّ ظَهَرتِ الرُّومُ بَعْدُ، قَالَ فَذَلِكَ. قَوْلُهُ تعالى ﴿الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ﴾

إلى قَوْلِهِ ﴿وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ۝ بِنَصْرِ ٱللَّهِ﴾. قَالَ سفيانُ سَمِعْتُ أَنَّهُمْ ظَهَرُوا عَلَيْهِمْ يَوْمَ بَدْرٍ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُفيانَ الثَّوْرِيِّ عَن حَبِيبِ بنِ أَبِي عَمْرَةَ.

3192- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) spoke to Abu Bakr (R.A.A.) about the verse, "*Alif Lam Mim, the Romans have been defeated. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious within few years. The decision of the matter, before and after (these events) is only with Allah, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians).*" (Verses 1-4) He (S.A.W.) said, "Abu Bakr would you keep track of it? A "few" is just from three to nine years."

Abu E'isa said that this hadeeth is hasan gharib.

3193 ـ أخبرنا أَبُو مُوسَى مُحَمَّدُ بنُ المُثَنَّى، حدثنا مُحَمَّدُ بنُ خَالِدِ بنِ عَثْمَةَ حدثني عَبْدُ الله بنُ عَبْدِ الرَّحْمٰنِ الجُمَحِيُّ، حدثني ابنُ شِهَابٍ الزُّهْرِيُّ عَن عُبَيْدِ الله بنِ عَبْدِ الله بنِ عُتْبَةَ عَن ابنِ عَبَّاسٍ أَنَّ رَسُولَ الله ﷺ قَالَ لأَبِي بَكْرٍ في مُنَاحَبَةٍ: «﴿الٓمٓ ۝ غُلِبَتِ ٱلرُّومُ﴾ ألاَ احْتَطْتَ يا أبا بَكْرٍ فَإِنَّ البِضْعَ مَا بَيْنَ ثَلاَثٍ إلى التِّسْعِ».

قال أبو عيسى: هذَا حَدِيثٌ غَرِيبٌ حَسَنٌ مِنْ هَذَا الوَجْهِ مِنْ حَدِيثِ الزُّهْرِيِّ عَن عُبَيْدِ الله عَن ابنِ عَبَّاسٍ.

3193- Ibn Abbas (R.A.A.) said about the first verses of Surah Ar-Rum that the Romans were defeated, and then they defeated the Persians. He also said that the disbelievers hoped that the Persians would defeat the Romans because the Persians were pagans like them. The Muslims wished for the Romans to be victorious because they were people of the Book. They mentioned it to Abu Bakr who told the Prophet (S.A.W.). The Messenger of Allah (S.A.W.) said, "They (the Romans) will have victory." Abu Bakr told the people that the Romans would be victorious. The disbelievers asked for a specific date wherein if it did not happen, then they would win the bet. Abu Bakr set a date for after five years. When the Romans had not had a victory after five years, they told the Prophet (S.A.W.) about Abu Bakr's promise. He (S.A.W.) said to Abu Bakr, "You should have set it for less than ten years." Abu Said Al-Khudri said that a "few" is less than ten. Later, the Romans had victory over the Persians. Abu Said said that this was the meaning of the verses in Surah Ar-Rum. Sufian said that he heard that they learned of the Romans' victory on the day of Badr battle.

Abu E'isa said that this hadeeth is hasan sahih gharib.

3194 - حدثنا مُحَمَّدُ بنُ إِسْمَاعِيل حدثنا إِسْمَاعِيلَ بنُ أَبِي أُوَيْسٍ حدثني ابنُ أَبِي الزِّنَادِ عَنْ أَبِي الزِّنَادِ عَن عُرْوَةَ بنِ الزُّبَيْرِ عَن نِيَارِ بنِ مُكْرَمٍ الأَسْلَمِيِّ قَالَ «لَمَّا نَزَلت ﴿الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ ۝٢ فِيٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ بَعۡدِ غَلَبِهِمۡ سَيَغۡلِبُونَ ۝٣ فِي بِضۡعِ سِنِينَۗ﴾ فَكانَتْ فَارِسُ يَوْمَ نَزَلتْ هَذِهِ الآيَةُ قَاهِرِينَ للرُّوم وكانَ المُسْلِمُونَ يُحِبُّونَ ظُهُورَ الرُّوم عَلَيْهِمْ لأَنَّهُمْ وإِيَّاهُمْ أَهْلُ كِتَابٍ وفي ذَلِكَ قَوْلُ الله تَعَالَى ﴿وَيَوْمَئِذٖ يَفۡرَحُ ٱلۡمُؤۡمِنُونَ ۝٤ بِنَصۡرِ ٱللَّهِۚ يَنصُرُ مَن يَشَآءُۖ وَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ﴾ وكَانَتْ قُرَيْشٌ تُحِبُّ ظُهورَ فَارِسَ لأَنَّهُمْ وإِيَّاهُمْ لَيْسُوا بأَهْلِ كِتَابٍ وَلاَ إِيمَانٍ بِبَعْثٍ، فَلَمَّا أَنْزَلَ الله هَذِهِ الآيَةَ خَرَجَ أَبُو بَكْرٍ الصِّدِّيقُ يَصِيحُ في نَوَاحِي مَكَّةَ ﴿الٓمٓ ۝١ غُلِبَتِ ٱلرُّومُ ۝٢ فِيٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ بَعۡدِ غَلَبِهِمۡ سَيَغۡلِبُونَ ۝٣ فِي بِضۡعِ سِنِينَۗ﴾ قَالَ نَاسٌ مِنْ قُرَيْشٍ لأَبِي بَكْرٍ فَذَلِكَ بَيْنَنَا وَبَيْنَكُمْ زَعَمَ صَاحِبُكَ أَنَّ الرُّومَ سَتَغْلِبُ فَارِسَ فِي بِضْعِ سِنِينَ أَفَلاَ نُرَاهِنُكَ عَلَى ذَلِكَ قَالَ بَلَى، وَذَلِكَ قَبْلَ تَحْرِيمِ الرِّهَانِ فَارْتَهَنَ أَبُو بَكْرٍ والمُشْرِكُونَ وَتَوَاضَعُوا الرِّهَانَ وقَالُوا لأَبِي بَكْرٍ كَمْ تَجْعَلُ البِضْعَ ثَلاَثَ سِنِينَ إِلَى تِسْعِ سِنِينَ فَسَمِّ بَيْنَنَا وَبَيْنَكَ وَسَطاً تَنْتَهِي إِلَيهِ. قَالَ فَسَمُّوا بَيْنَهُمْ سِتَّ سِنِينَ، قَالَ فَمَضَتِ السِّتُّ سِنِينَ قَبْلَ أَنْ يَظْهَرُوا فَأَخَذَ المُشْرِكُونَ رَهْنَ أَبِي بَكْرٍ، فَلَمَّا دَخَلَتِ السَّنَةُ السَّابِعَةُ ظَهَرَتِ الرُّومُ عَلَى فَارِسَ فَغَابَ المُسْلِمُونَ عَلَى أَبِي بَكْرٍ تَسْمِيَةَ سِتِّ سِنِينَ قَالَ لأَنَّ الله تعالى قَالَ في بِضْعِ سِنِينَ، قَالَ وَأَسْلَمَ عِنْدَ ذَلِكَ نَاسٌ كَثِيرٌ» قال: هَذا حَدِيثٌ صحيحٌ غَرِيبٌ [من حديث نيار بن مكرم] لا نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ عَبْدِ الرَّحْمٰنِ بنِ أَبِي الزِّنَادِ.

3194- Niar Ibn Makram Al-Aslami narrated that on the day the verses of Surah Ar-Rum were revealed the Persians had the upper hand over the Romans. The Muslims wanted the Romans to be victorious because both the Muslims and the Romans were people of the Book. This verse from Allah refers to that; "*And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians) with the help of Allah. He helps whom He wills, and He is the All-Mighty, the Most Merciful.*" The Quraish wanted the Persians to be victorious because both of them did not believe in a Book or in the resurrection. When Allah (S.W.T.) revealed the verses (1-5), Abu Bakr went out to shouting the verses to the allies of Mecca. A group of people from the Quraish said to Abu Bakr, "Since your companion claims that Persia will be defeated in a few years, let us bet on it." Abu Bakr agreed and that was before betting was decreed unlawful. They agreed on the bets, and they said to Abu Bakr that since few is anywhere between three and nine that they should split the difference and consider it six years. The six year period passed before there was any victory for the Romans, and the disbelievers won the bet. In the

seventh year, the Romans defeated the Persians. The Muslims blamed Abu Bakr for agreeing on the six year period because Allah had said that it was a few. However, a lot of people embraced Islam as a result of that.

Abu E'isa said that this hadeeth is sahih hasan gharib.

32 ـ باب ومن سورة لقمان [م: 1، ت: 32]

3195 ـ حدثنا قُتَيْبَةُ حدثنا بَكْرُ بنُ مُضَرَ عَن عُبَيْدِ الله بنِ زُحَرَ عَن عَلِيّ بن يَزِيدَ عَن القَاسِمِ أَبِي عَبْدِ الرَّحمٰن عَن أَبِي أُمَامَةَ عَن رَسُولِ الله ﷺ قَالَ «لا تَبِيعُوا القَيْنَاتِ ولاَ تَشْتَرُوهُنَّ ولاَ تُعَلِّمُوهُنَّ ولا خَيْرَ في تِجارَةٍ فِيهِنَّ وثَمَنُهُنَّ حَرَامٌ» وفي مِثْلِ هَذَا أُنْزِلَتْ هَذِهِ الآيَةُ ﴿وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ﴾ إلى آخِرِ الآيَةِ.

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا يُرْوَى مِنْ حدِيث القَاسِمِ عَنْ أبي أُمَامَةَ والقَاسِمُ ثِقَةٌ وعَلِيُّ بنُ يَزِيدَ يُضَعَّفُ في الحَدِيثِ قَالَهُ مُحَمَّدُ بنُ إِسْمَاعِيلَ.

(32) Verses from Surah Luqman

3195- Abu Umama (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Do not sell singing slave girls nor should you buy them, and you are not allowed to teach them. There is no benefit in trading them, and their price is unlawful." This verse was revealed about that; "*And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allah without knowledge, and takes it (the Path of Allah, or the Verses of the Quran) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).*" (Verse 6)

Abu E'isa said that this hadeeth is gharib.

33 ـ باب ومن سورة السجدة [م: 1، ت: 33]

3196 ـ حدثنا عَبْدُ الله بنُ أَبِي زِيَادٍ أخبرنا عَبْدُ العَزِيزِ بنُ عَبْدِ الله الأُوَيسِيُّ عَن سُلَيْمانَ بنِ بِلاَلٍ عَن يَحْيَى بنِ سَعِيدٍ عَنْ أَنَسِ بنِ مَالِكٍ عَن هَذِهِ الآيَةِ ﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ﴾ نَزَلَتْ في انْتِظَارِ الصَّلاَةِ التِّي تُدْعَى العَتَمَةَ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ لا نَعْرِفُهُ إِلاَّ مِنْ هَذَا الوَجْهِ.

(33) From Surah As-Sajda (the Prostration)

3196- Anas Ibn Malek (R.A.A.) narrated that the verse, "*Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allah's Cause) out of what We have bestowed on them,*" (Verse 16) refers to waiting for the prayer that is called the prayer of the dark.

Abu E'isa said that this hadeeth is hasan sahih gharib.

3197 ـ حدثنا ابنُ أبي عُمَرَ، أخبرنا سُفْيَانُ عَن أبي الزِّنَادِ عَن الأعْرَجِ عَن أبي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبيَّ ﷺ قَالَ: «قَالَ الله تعالى أعْدَدْتُ لِعبَادِي الصَّالِحِينَ مَا لا عَيْنٌ رَأَتْ وَلاَ أُذُنٌ سَمِعتْ وَلا خَطَرَ عَلَى قَلْبِ بَشَرٍ». وتَصْدِيقُ ذَلِكَ في كِتَابِ الله ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءَۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾﴾ قال: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غريبٌ.

3197- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said that Allah the Almighty said, "I have prepared for My good servants what no eye has ever seen, no ear has ever heard, and what no mind has ever thought of." (Hadeeth Qudsi) The Prophet (S.A.W.) said that the proof of that is in the verse, "*No person knows what is kept hidden for them of joy as a reward for what they used to do.*" (Verse 17)

Abu E'isa said that this hadeeth is hasan sahih.

3198 ـ حدثنا ابنُ أبي عُمَرَ، أخبرنا سُفْيَانُ عَن مُطَرِّفِ بنِ طَرِيفٍ وعَبْدِ الملكِ هُوَ ابنُ أبْجَر سَمِعَا الشَّعْبِيَّ يَقُولُ سَمِعْتُ المُغِيرَةَ بنَ شُعْبَةَ عَلَى المِنْبَرِ يَرْفَعُهُ إلى النبيِّ ﷺ يَقُولُ: «إنَّ مُوسَى سَأَلَ رَبَّهُ فَقَالَ أي رَبِّ أيُّ أهْلِ الجَنَّةِ أدْنَى مَنْزِلَةً، قَالَ رَجُلٌ يَأتِي بَعْدَ مَا يَدْخُلُ أهْلُ الجَنَّةِ فيُقَالُ لَهُ ادْخُلْ. فيَقولُ كَيْفَ أدْخُلُ وقَدْ نَزَلُوا مَنَازِلَهُمْ وَأخَذُوا أخَذاتِهِمْ؟ قَالَ فَيُقَالُ لَهُ: أتَرْضَى أنْ يَكُونَ لَكَ مَا كَانَ لِمَلِكٍ مِنْ مُلُوكِ الدُّنْيَا؟ فَيَقُولُ قَدْ رَضِيتُ أيْ رَبِّ، فَيُقَالُ لَهُ: فَإنَّ لَكَ هَذَا وَعَشَرَةَ أمْثَالِهِ، فَيَقُولُ رَضِيتُ أيْ رَبِّ، فَيُقَالُ لَهُ: فإنَّ لَكَ مَعَ هَذا مَا اشْتَهَتْ نَفْسُكَ وَلَذَّتْ عَيْنُكَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. ورَوَى بَعْضُهُم هَذَا الحَدِيثَ عَنِ الشَّعْبِيِّ عَنِ المُغِيرَةِ وَلَمْ يَرْفَعْهُ، والمَرْفُوعُ أصَحُّ.

3198- Al-Mughira Ibn Shuba (R.A.A.) narrated that the Prophet (S.A.W.) said that Moses, peace be upon him, asked something from his Lord. He asked, "Oh Lord, who is the ranked the least among the people of paradise?" Allah said, "It is a man who comes after all the dwellers of Paradise have entered it. He is told to enter Paradise, and he will ask how he can enter it after every one of its people has taken his place (and has filled it up). He will be asked, "Will you be pleased if you own the same as one of the earthly kings?" He will say, "Yes Lord, I will be pleased." It is then said to him, "You will have as much and more and more and more." He will say, "Oh Lord, I am pleased." It will be said to him, "You will have ten times as much." He will say, "Oh Lord, I am pleased." It is said to him, "You shall have whatever you wish for and whatever pleases your eyes."

Abu E'isa said that this hadeeth is hasan sahih.

---

34 ـ باب ومن سورة الأحزاب [م: 1، ت: 34]

3199 ـ حدثنا عَبْدُ الله بنُ عَبْدِ الرَّحْمٰنِ، أخبرنَا صَاعِدٌ الحَرَّانِيُّ، أخبرنا زُهَيْرٌ أخبرنَا قابُوسُ بنُ أبي ظَبْيَانَ أنَّ أبَاهُ حَدَّثَهُ قَالَ: «قُلْنَا لابنِ عَبَّاسٍ: أرَأَيْتَ قَوْلَ الله عَزَّ وَجَلَّ ﴿مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِۦ﴾ مَا عَنَى بِذَلِكَ؟ قَالَ قَامَ نَبِيُّ الله ﷺ يَوْماً يُصَلِّي فَخَطَرَ خَطْرَةً فَقَالَ المُنَافِقُونَ الَّذِينَ يُصَلُّونَ مَعَهُ أَلاَ تَرَى أَنَّ لَهُ قَلْبَيْنِ قَلْباً مَعَكُمْ وقَلْباً مَعَهُمْ فَأَنْزَلَ الله: ﴿مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِۦ﴾».

. . . ـ حدثنا عَبْدُ بنُ حُمَيْدٍ حدَّثني أحْمَدُ بنُ يُونسَ أخبرنا زُهَيْرٌ نَحْوَهُ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ.

(34) Verses from Surah Al-Ahzab (the parties)

3199- Ibn Abbas (R.A.A.) was once asked about what Allah the Almighty said in this verse; "*Allah has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers. (Az-Zihar is the saying of a husband to his wife, 'You are to me like the back of my mother' i.e. You are unlawful for me to approach.), nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allah says the truth, and He guides to the (Right) Way.*" (Verse 4) Ibn Abbas reported that once the Prophet (S.A.W.) made a mistake while leading the prayers. The hypocrites said to each other, "Do not you see that he has two hearts? One with you and one with them." Thus the verse was revealed.

Abu E'isa said that this hadeeth is hasan.

3200 ـ حدثنا أحْمَدُ بنُ مُحمَّدٍ حدثنا عَبْدُ الله بنُ المُبَارَكِ حدثنا سُلَيْمَانُ بنُ المُغِيرَةِ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ «قَالَ عَمِّي أَنَسُ بنُ النَّضْرِ: سُمِّيتُ بِهِ؛ لَمْ يَشْهَدْ بَدْراً مَعَ رَسُولِ الله ﷺ فَكَبُرَ عَلَيْهِ فَقَالَ أَوَّلُ مَشْهَدٍ قَدْ شَهِدَهُ رَسُولُ الله ﷺ غِبْتُ عَنْهُ. أَمَا وَالله لَئِنْ أَرَانِي الله مَشْهَداً مَعَ رَسُولِ الله ﷺ لَيَرَيَنَّ الله مَا أَصْنَعُ. قَالَ فَهَابَ أَنْ يَقُولَ غَيْرَهَا، فَشَهِدَ مَعَ رَسُولِ الله ﷺ يَوْمَ أُحُدٍ مِنَ العَامِ القَابِلِ فَاسْتَقْبَلَهُ سَعْدُ بنُ مُعَاذٍ فَقَالَ يَا أَبَا عَمْرٍو: أَيْنَ؟ قَالَ وَاهَا لِرِيحِ الْجَنَّةِ أَجِدُهَا دُونَ أُحُدٍ، فَقَاتَلَ حَتَّى قُتِلَ فَوُجِدَ فِي جَسَدِهِ بِضْعٌ وَثَمَانُونَ مِنْ بَيْنِ ضَرْبَةٍ وَطَعْنَةٍ ورَمْيَةٍ. قَالَتْ عَمَّتِي الرُّبَيِّعُ بِنْتُ النَّضْرِ فَمَا عَرَفْتُ أَخِي إِلاَّ بِبَنَانِهِ» وَنَزَلَتْ هٰذِهِ الآيَةُ ﴿رِّجَالٌ صَدَقُواْ مَا عَٰهَدُواْ ٱللَّهَ عَلَيْهِۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُۖ وَمَا بَدَّلُواْ تَبْدِيلًا﴾.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3200- Anas narrated that his uncle Anas Ibn An-Nadr, the uncle he was named after, did not witness the battle of Badr with the Messenger of Allah (S.A.W.). He was upset over that so he said, "By Allah! If Allah gives me the

chance to witness another battle, I will show Him what I can do." Anas Ibn An-Nadr was afraid to say anything else (out of respect to Allah). The next year, he was with the Prophet (S.A.W.) in the battle of Uhud. Saad Ibn Mua'ath met him and asked, "Oh Abu Amr (Anas Ibn An-Nadr), where are you going?" Anas said, "Oh, I smell the scent of Paradise from beneath Uhud." He (R.A.A.) then fought until he was killed. They found some eighty different wounds in his body including hits, stabs, and arrow wounds. His sister Ar-Rubie Bint An-Nadr recognized him by his finger. The following verse was revealed, "*Among the believers are men who have been true to their covenant with Allah (i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers); of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allah) in the least.*" (Verse 23)

Abu E'isa said that this hadeeth is hasan sahih.

3201 ـ **حدثنا** عَبْدُ بنُ حُمَيْدٍ أخبرنا يَزِيدُ بنُ هَارُونَ، حدثنا حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسِ بنَ مَالِكٍ: «أَنَّ عَمَّهُ غَابَ عَنْ قِتَالِ بَدْرٍ فَقَالَ غِبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلَهُ رَسُولُ اللهِ ﷺ المُشْرِكِينَ؛ لأَنِ اللهُ أَشْهَدَنِي قِتَالاً لِلْمُشْرِكِينَ لَيَرَيَنَّ اللهُ كَيْفَ أَصْنَعُ، فَلَمَّا كَانَ يَوْمُ أُحُدٍ انْكَشَفَ المُسْلِمُونَ فَقَالَ: اللهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا جَاؤُوا بِهِ هَؤُلاَءِ يَعني المشرِكِينَ وأَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ يَعْنِي أَصْحَابَهُ، ثُمَّ تَقَدَّمَ فَلَقِيَهُ سَعْدٌ، فَقَالَ يَا أَخِي مَا فَعَلْتُ أَنَا مَعَكَ فَلَمْ أَسْتَطِعْ أَنْ أَصْنَعَ مَا صَنَعَ فَوَجَدَ فِيهِ بِضْعاً وَثَمَانِينَ بَيْنَ ضَرْبَةٍ بِسَيْفٍ وَطَعْنَةٍ بِرُمْحٍ وَرَمْيَةٍ بِسَهمٍ فَكُنَّا نَقُولُ فِيهِ وَفِي أَصْحَابِهِ نَزَلَتْ ﴿فَمِنْهُم مَّن قَضَىٰ نَحْبَهُ وَمِنْهُم مَّن يَنتَظِرُ﴾ قَالَ يَزِيدُ: يَعْنِي هذه الآيَةَ».

قال أبو عيسى: هَذَا حَدِيثٌ صحيحٌ. واسْمُ عَمِّهِ أَنَسُ بنُ النَّضْرِ.

3201- Anas Ibn Malek narrated that his uncle Anas Ibn An-Nadr was absent from the battle of Badr. He said, "I was absent from the first battle the Messenger of Allah (S.A.W.) fought against the pagans. (By Allah) If Allah gives me a chance to fight the pagans, no doubt, Allah will see how (bravely) I will fight." On the day of Uhud when the Muslims turned their backs and fled, he said, "Oh Allah! I denounce what these (i.e. the pagans) have brought, and I apologize to You for what these (i.e. his companions) have done." Then he advanced, and Saad Ibn Mu'ath met him and asked him what he was doing. He said, "Oh Saad bin Mu'ath! By the Lord of An-Nadr, Paradise! I smell its aroma coming from before (the mountain of) Uhud!" Later on, Saad said, "Oh Allah's Messenger! I cannot achieve nor can I do what he (i.e. Anas Ibn An-Nadr) did. We found more than eighty wounds by sword strikes, arrow shots, and spear stabs on his body." The companions used to think that the following verse was

revealed concerning him and other men of his sort; "*Among the believers are men who have been true to their covenant with Allah.*"(Verse 23)

Abu E'isa said that this hadeeth is hasan sahih.

3202 ـ حدثنا عَبْدُ القُدُّوسِ بنُ مُحمَّدٍ العَطارُ البَصْرِيُّ، حدثنا عَمْرُو بنُ عَاصِمٍ عَنْ إِسْحَاقَ بنِ يَحْيَى بنِ طَلْحَةَ عَنْ مُوسَى بنِ طَلْحَةَ قَالَ: «دَخَلْتُ عَلَى مُعَاوِيَةَ فَقَالَ أَلاَ أُبَشِّرُكَ؟ قُلْتُ بَلَى، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: طَلْحَةُ مِمَّنْ قَضَى نَحْبَهُ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ مِنْ حَدِيثِ مُعَاوِيَةَ إِلاَّ مِنْ هَذَا الوَجْهِ وَإِنَّمَا رُوِيَ هَذَا عَنْ مُوسَى بنِ طَلْحَةَ عَنْ أَبِيهِ.

3202- Musa Ibn Talha reported that he visited Mua'wiya who said, "Should I give you the good tiding?!" Musa said yes. Mua'wiya said, "I have heard the Messenger of Allah (S.A.W.) say that Talha is among those who 'have fulfilled their obligations (i.e. have been martyred)'."

Abu E'isa said that this hadeeth is gharib.

3203 ـ حدثنا أبو كُرَيْبٍ حدثنا يُونُسُ بنُ بُكَيْرٍ عَنْ طَلْحَةَ بنِ يَحْيَى عَنْ مُوسَى وعِيسَى ابْنَيْ طَلْحَةَ عَنْ أَبِيهِمَا طَلْحَةَ: «أَنَّ أَصْحَابَ رَسُولِ اللهِ ﷺ قَالُوا لأَعْرَابِيٍّ جَاهِلٍ سَلْهُ عَنْ مَنْ قَضَى نَحْبَهُ مَنْ هُوَ؟ كَانُوا لاَ يَجْتَرِئُونَ عَلَى مَسْأَلَتِهِ؛ يُوَقِّرُونَهُ وَيَهَابُونَهُ، فَسَأَلَهُ الأَعْرَابِيُّ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ ثُمَّ سَأَلَهُ فَأَعْرَضَ عَنْهُ، ثُمَّ إِنِّي اطَّلَعْتُ مِنْ بَابِ المَسْجِدِ وَعَلَيَّ ثِيَابٌ خُضْرٌ فَلَمَّا رَآنِي النَّبِيُّ ﷺ قَالَ: أَيْنَ السَّائِلُ عَمَّنْ قَضَى نَحْبَهُ؟ قَالَ الأَعْرَابِيُّ أَنَا يَا رَسُولَ اللهِ، فَقَالَ رَسُولُ اللهِ ﷺ هَذَا مِمَّنْ قَضَى نَحْبَهُ» قال: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ يُونُسَ بنِ بُكَيْرٍ.

3203- Musa and I'sa (the sons of Talha) reported that their father Talha narrated that the companions of the Messenger of Allah (S.A.W.) said to an ignorant Bedouin, "Ask him (S.A.W.) about who is the one who has fulfilled his obligation?" They used to not dare to ask the Prophet (S.A.W.) directly out of respect. The Bedouin asked him, and he (S.A.W.) turned away from him. The Bedouin asked him again, and he (S.A.W.) turned his face away from him again. The Bedouin did that three times. Then Talha entered the Mosque wearing a green cloak. When the Messenger of Allah (S.A.W.) saw Talha, he asked for the Bedouin and said to him, "This man is among those who have fulfilled their obligations."

Abu E'isa said that this hadeeth is hasan gharib.

3204 ـ حدثنا عَبْدُ بنُ حميدٍ، حدثنا عُثْمَانُ بنُ عُمَرَ عَنْ يُونُسَ بنِ يَزِيدَ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ: «لَمَّا أُمِرَ رَسُولُ اللهِ ﷺ بِتَخْيِيرِ أَزْوَاجِهِ بَدَأَ بِي فَقَالَ:

يَا عَائِشَةُ إِنِّي ذَاكِرٌ لَكِ أَمْراً فَلاَ عَلَيْكِ أَنْ لاَ تَسْتَعْجِلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ، قَالَتْ: وَقَدْ عَلِمَ أَنَّ أَبَوَايَ لَمْ يَكُونَا لِيَأْمُرَانِي بِفِرَاقِهِ، قَالَتْ ثُمَّ قَالَ: إِنَّ اللهَ يَقُولُ ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ﴾ حَتَّى بَلَغَ ﴿لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا﴾. قُلْتُ فِي أَيِّ هَذَا أَسْتَأْمِرُ أَبَوَيَّ فَإِنِّي أُرِيدُ اللهَ وَرَسُولَهُ وَالدَّارَ الآخِرَةَ، وَفَعَلَ أَزْوَاجُ النَّبِيِّ ﷺ مِثْلَ مَا فَعَلْتُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

وقد رُوِيَ هَذَا أَيْضاً عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ.

3204- A'isha (R.A.A.) narrated that when the Messenger of Allah (S.A.W.) was ordered to give his wives the choice, he (S.A.W.) started with her. He (S.A.W.) said, "Oh A'isha, I will mention a matter to you, so do not hasten to give me your answer before you consult your parents." She said that he (S.A.W.) knew that her parents would never order her to separate from him (S.A.W.). She continued saying that until he (S.A.W.) recited this verse to her; "*Oh Prophet (Muhammad (S.A.W.))! Say to your wives, 'If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsinat (good-doers) amongst you an enormous reward.*" (Verse 28-29) A'isha said, "What should I ask my parents about?! I desire Allah and His Messenger and the home of the Hereafter." The other wives of the Messenger of Allah (S.A.W.) did the same.

Abu E'isa said that this hadeeth is hasan sahih.

3205 - حدثنا قُتَيْبَةُ حدثنا مُحَمَّدُ بنُ سُلَيْمَانَ بنِ الأَصْبَهَانِيِّ عَنْ يَحْيَى بنِ عُبَيْدٍ عَنْ عَطَاءِ بنِ أَبِي رَبَاحٍ عَنْ عُمَرَ بنِ أَبِي سَلَمَةَ رَبِيبِ النَّبِيِّ ﷺ قَالَ «لَمَّا نَزَلَتْ هَذِهِ الآيَةُ عَلَى النَّبِيِّ ﷺ ﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ فِي بَيْتِ أُمِّ سَلَمَةَ فَدَعَا فَاطِمَةَ وَحَسَنًا وَحُسَيْناً فَجَلَّلَهُمْ بِكِسَاءٍ وَعَلِيٌّ خَلْفَ ظَهْرِهِ فَجَلَّلَهُ بِكِسَاءٍ ثُمَّ قَالَ: اللَّهُمَّ هَؤُلاَءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيراً. قَالَتْ أُمُّ سَلَمَةَ وَأَنَا مَعَهُمْ يَا نَبِيَّ اللهِ، قَالَ أَنْتِ عَلَى مَكَانِكِ وَأَنْتِ عَلَى خَيْرٍ» قال: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الوَجْهِ مِنْ حَدِيثِ عَطَاءٍ عَنْ عُمَرَ بنِ أَبِي سَلَمَةَ.

3205- Omar Ibn Abu Salama, the stepson of the Prophet (S.A.W.), narrated that the (following) verse was revealed to the Prophet (S.A.W.) when he (S.A.W.) was in Um Salama's house; "*And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salat (Iqamat-as-Salat), and give Zakat and obey Allah and His Messenger. Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, Oh members of the*

family (of the Prophet (S.A.W.)), and to purify you with a thorough purification." (Verse 33) He (S.A.W.) called for Fatima, Al-Hasan, and Al-Hussein. He covered them and himself with a blanket. Ali (R.A.A.) was behind him, and he covered him with the blanket too. He (S.A.W.) then said, "Oh Allah! These are the members of my family, so remove Ar-Rijs from them and purify them with a thorough purification." Um Salama said, "Can I be with them, oh Prophet of Allah (S.A.W.)?" He (S.A.W.) said, "Stay where you are, and you will be good."

Abu E'isa said that this hadeeth is gharib.

3206 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ أخبرنا عَفَّانُ بنُ مُسْلِمٍ أخبرنا حَمَّادُ بنُ سَلَمَةَ أخبرنا عَلِيُّ بنُ زَيْدٍ عَن أَنَسِ بنِ مَالِكٍ «أَنَّ رَسُولَ الله ﷺ كَانَ يَمُرُّ بِبَابِ فَاطِمَةَ سِتَّةَ أَشْهُرٍ إِذَا خَرَجَ لِصَلاَةِ الْفَجْرِ يَقُولُ: الصَّلاَةَ يَا أَهْلَ الْبَيْتِ ﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾» قال: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ حَمَّادِ بنِ سَلَمَةَ. قال: وفي البَابِ عَنْ أَبِي الحمراءِ ومَعْقِلِ بنِ يَسَارٍ وَأُمِّ سَلَمَةَ.

3206- Anas Ibn Malek (R.A.A.) narrated that for six months the Messenger of Allah (S.A.W.) used to pass by the door of Fatima when going to the Fajr prayers. He (S.A.W.) would say to them, "The prayers, oh you family of the Prophet! Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, oh members of the family (of the Prophet (S.A.W.)), and to purify you with a thorough purification."

Abu E'isa said that this hadeeth is hasan gharib.

3207 ـ حدثنا عَلِيُّ بن حُجْرٍ أخبرنا دَاوُدُ بنُ الزِّبْرِقَانِ عَن دَاوُدَ بنِ أَبِي هِنْدٍ الشَّعبيِّ عَن عَائِشَةَ قَالَتْ «لَوْ كَانَ رَسُولُ الله ﷺ كَاتِماً شَيْئاً مِنَ الوَحْيِ لَكَتَمَ هَذِهِ الآية ﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ﴾ يَعْنِي بالإسْلاَمِ ﴿وَأَنْعَمْتَ عَلَيْهِ﴾ يَعْنِي بالعِتْقِ فَأَعْتَقَتْهُ ﴿أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَن تَخْشَاهُ﴾ إلى قَوْلِهِ ﴿وَكَانَ أَمْرُ اللَّهِ مَفْعُولاً﴾. وأَنَّ رسولَ الله ﷺ لَمَّا تَزَوَّجَ حَلِيلَةَ ابْنِهِ فَأَنْزَلَ الله ﴿مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ﴾ وَكَانَ رَسُولُ الله ﷺ تَبَنَّاهُ وَهُوَ صَغِيرٌ فَلَبِثَ حَتَّى صَارَ رَجُلاً يُقَالُ لَهُ زَيْدُ بنُ مُحَمَّدٍ فَأَنْزَلَ الله ﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِندَ اللَّهِ فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ﴾ فُلاَنٌ مَوْلَى فُلاَنٍ وفلاَنٌ أَخُو فُلاَنٍ ﴿هُوَ أَقْسَطُ عِندَ اللَّهِ﴾ يَعْنِي أَعْدَلُ عِنْدَ الله».

قال أبو عيسى: هَذَا حَدِيثٌ قَدْ رُوِيَ عَنْ دَاوُدَ بنِ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: «لَوْ كَانَ النبيُّ ﷺ كَاتِماً شَيْئاً مِنَ الْوَحْيِ لَكَتَمَ هَذِهِ الآيَةَ ﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ﴾» هَذَا الْحَرْفُ لَمْ يَرْوِ بِطُولِهِ.

. . . - حدثنا بِذَلِكَ عَبْدُ الله بنُ وَضَّاحٍ الكُوفِيُّ، أخبرنا عَبْدُ الله بنُ إدْرِيسَ عَنْ دَاوُدَ بنِ أَبِي هِنْدٍ.

3207- A'isha said that if the Prophet (S.A.W.) could have kept secret from the people any verse that had been revealed, he would have kept secret this verse; "*And (remember) when you said to him (Zaid bin Harithah (R.A.A.)- the freed-slave of the Prophet (S.A.W.)) on whom Allah has bestowed Grace (by guiding him to Islam) and you (Oh Muhammad (S.A.W.) too) have done favor (by manumitting him), 'Keep your wife to yourself, and fear Allah.' But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., their saying that Muhammad (S.A.W.) married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allah's Command must be fulfilled.*" (Verse 37) Zainab Bint Jahsh (R.A.A.) said that when the Messenger of Allah (S.A.W.) married her, people began to say that he married his son's wife. Thus Allah (S.W.T.) revealed the verse, "*Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets, and Allah has full knowledge of all things.*" (Verse 40) The Messenger had adopted Zaid when he was young and raised him until he became a man. Zaid used to be called Zaid Ibn Muhammad. Allah (S.W.T.) also revealed the verse, "*Call them (adopted sons) by (the names of) their fathers: that is more just with Allah. But if you know not their father's (names, call them) your brothers in faith and Mawalikum (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.*" (Verse 5)

Abu E'isa said that this hadeeth is gharib.

3208 - حدثنا مُحَمدُ بنُ أَبَانَ أخبرنا ابنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ بنِ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ عَنْ مسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ: لَوْ كَانَ النبيُّ ﷺ كَاتِماً شَيْئاً مِنَ الْوَحْيِ لَكَتَمَ هَذِهِ الآيَةَ ﴿وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ﴾ الآيَةَ قال: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3208- A'isha (R.A.A.) is reported to have said that if the Messenger of Allah (S.A.W.) could have kept to himself any revelation, he would have kept secret one verse; "*And (remember) when you said to him (Zaid bin Harithah (R.A.A.)- the freed-slave of the Prophet (S.A.W.)) on whom Allah has bestowed Grace (by guiding him to Islam) and you (Oh Muhammad (S.A.W.) too) have done favor*

(by manumitting him), 'Keep your wife to yourself, and fear Allah.' But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., their saying that Muhammad (S.A.W.) married the divorced wife of his manumitted slave) whereas Allah had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allah's Command must be fulfilled." (Verse 37)

Abu E'isa said that this hadeeth is hasan sahih.

3209 ـ حدثنا قُتَيْبَةُ أخبرنا يَعْقُوبُ بنُ عَبْدِ الرَّحمٰنِ عَنْ مُوسَى بنِ عُقْبَةَ عَن سَالِمٍ عَنْ ابنِ عمَرَ قَالَ: مَا كُنَّا نَدْعُو زَيْدَ بنَ حَارِثَةَ إلاَّ زَيْدَ بنَ مُحمدٍ حَتَّى نَزَلَ القُرْآنُ ﴿ٱدْعُوهُمْ لِآبَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ﴾.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3209- Ibn Omar reported that they used to call Zaid Ibn Haretha with the name Zaid Ibn Muhammad until this Quranic verse was revealed, "*Call them (adopted sons) by (the names of) their fathers: that is more just with Allah. But if you know not their father's (names, call them) your brothers in faith and Mawalikum (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.*" (Verse 5)

Abu E'isa said that this hadeeth is hasan sahih.

3210 ـ حدثنا الْحَسَنُ بنُ قَزَعَةَ البَصْرِيُّ، حدثنا مَسْلَمَةُ بنُ عَلْقَمَةَ عَنْ دَاودَ بنِ أَبي هِنْدٍ عَنْ عَامِرٍ الشَّعْبِيِّ في قَوْلِ الله ﴿مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ﴾ قَالَ مَا كَانَ لِيَعِيشَ لَهُ فِيكُمْ وَلَدٌ ذَكَرٌ.

3210- Amer Ash-Sha'bi said that the verse, "*Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets, and Allah has full knowledge of all things,*" (Verse 40) meant that none of his sons would live to become men.

3211 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ حدَّثنا مُحمَّدُ بنُ كَثِيرٍ، أخبرنا سُلَيْمَانُ بنُ كَثِيرٍ عَن حُصَيْنٍ عَن عِكْرِمَةَ عَنْ أُمِّ عُمَارَةَ الأَنْصَارِيَّةِ «أَنَّهَا أَتَتِ النبيَّ ﷺ فَقَالَتْ مَا أَرَى كُلَّ شَيءٍ إلاَّ لِلرِّجَالِ وَمَا أَرَى النِّسَاءَ يُذْكَرْنَ بِشَيءٍ فَنَزَلَتْ هَذِهِ الآيَةُ: ﴿إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ﴾» الآية.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَإِنَّمَا يُعْرَفُ هَذَا الحَدِيثُ مِنْ هَذَا الْوَجْهِ.

3211- Um A'mara Al-Ansariya narrated that she once went to the Prophet (S.A.W.) and asked, "I noticed that only the men are mentioned (in the Quran), and there is no mention of the women." Allah then revealed the verse, "*Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord - Allah), the men and the women who give Sadaqat (i.e. Zakat, and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the optional Nawafil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues Allah has prepared for them forgiveness and a great reward (i.e. Paradise).*" (Verse 35)

Abu E'isa said that this hadeeth is hasan gharib.

3212 - حدثنا عَبْدُ بنُ حُمَيْدٍ، حدثنا مُحَمَّدُ بنُ الفَضْلِ أخبرنا حَمَّادُ بنُ زَيْدٍ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: «لَمَّا نَزَلَتْ هَذِهِ الآيَةُ فِي زَيْنَبَ بِنْتِ جَحْشٍ ﴿فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاكَهَا﴾ قَالَ فَكَانَتْ تَفْتَخِرُ عَلَى نِسَاءِ النَّبِيِّ ﷺ تَقُولُ: زَوَّجَكُنَّ أَهْلُوكُنَّ وَزَوَّجَنِي اللهُ مِنْ فَوْقِ سَبْعِ سَمَاوَاتٍ».

قَالَ أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3212- Anas narrated that when this verse was revealed, "*But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people...*" it came down about Zainab Bint Jahsh because Zaid had come complaining about her and intending to divorce her. He asked the Prophet (S.A.W.), and he (S.A.W.) said to him, "Keep your wife to yourself, and fear Allah..."

Abu E'isa said that this hadeeth is hasan sahih.

3213 - حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا عُبَيْدُ اللهِ بنُ مُوسَى عَنْ إِسْرَائِيلَ عَنِ السُّدِّيِّ عَنْ أَبِي صَالِحٍ عَنْ أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ قَالَتْ: «خَطَبَنِي رَسُولُ اللهِ ﷺ فَاعْتَذَرْتُ إِلَيْهِ فَعَذَرَنِي ثُمَّ أَنْزَلَ اللهُ ﴿إِنَّآ أَحْلَلْنَا لَكَ أَزْوَٰجَكَ ٱلَّٰتِىٓ ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ ٱلَّٰتِى هَاجَرْنَ مَعَكَ وَٱمْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِىِّ﴾ الآيَةَ قَالَتْ فَلَمْ أَكُنْ أَحِلُّ لَهُ لأَنِّي لَمْ أُهَاجِرْ؛ كُنْتُ مِنَ الطُّلَقَاءِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ السُّدِّيِّ.

3213- Um Hani Bint Abu Taleb narrated that the Prophet (S.A.W.) asked for her hand in marriage, but she declined and he agreed. Allah (S.W.T.) then revealed the verse, "*Oh Prophet (Muhammad (S.A.W.))! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses - whom Allah has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammat (paternal aunts) and the daughters of your Khal (maternal uncles) and the daughters of your Khalat (maternal aunts) who migrated (from Mecca) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her - a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no difficulty on you. And Allah is Ever Oft-Forgiving, Most Merciful.*" (Verse 50) Um Hani had said that she was not lawful for him anyway because she did not migrate. She was one of those who had been freed (after the conquest of Mecca).

Abu E'isa said that this hadeeth is hasan sahih.

3214 - **حدثنا** أَحْمَدُ بنُ عَبْدَةَ الضَّبِّيُّ أخبرنا حَمَّادُ بنُ زَيْدٍ عَن ثَابِتٍ عَنْ أَنَسٍ قَالَ: «نَزَلَتْ هَذِهِ الآيَةُ ﴿وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ﴾ في شَأْنِ زَيْنَبَ بِنْتِ جَحْشٍ جَاءَ زَيْدٌ يَشْكُو فَهَمَّ بِطَلاَقِهَا فَاسْتَأْمَرَ النَّبِيَّ ﷺ فقال النبيُّ ﷺ: ﴿أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ﴾».

قال أبو عيسى: هَذَا حَدِيثٌ [حَسَنٌ] صحيحٌ.

3214- Anas narrated that this verse was revealed in regards to Zainab Bint Jahsh; "*So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage...*" Zainab used to brag about it to the other wives of the Prophet (S.A.W.). She would say, "You were given (to the Prophet (S.A.W.)) in marriage by your parents,

and I was given to him from above seven heavens by Allah (S.W.T.)."

Abu E'isa said that this hadeeth is hasan sahih.

3215 - **حدثنا** عَبْدٌ حدثنا رَوْحٌ عَن عَبْدِ الحَمِيدِ بنِ بَهْرَامَ عَن شَهْرِ بنِ حَوْشَبٍ قَالَ قَالَ ابنُ عَبَّاسٍ: «نُهِيَ رَسُولُ الله ﷺ عنْ أَصْنَافِ النِّسَاءِ إلاَّ مَا كَانَ مِنَ المُؤْمِنَاتِ المُهَاجِرَاتِ قَالَ ﴿لَّا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ﴾ «وأحلَّ الله فَتَيَاتِكُمُ المُؤْمِنَاتِ» ﴿وَامْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ﴾ وَحَرَّمَ كُلَّ ذَاتِ دِينٍ غَيْرَ الإِسْلاَمِ ثُم قَالَ ﴿وَمَن يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ وَقَالَ ﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ

مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ﴾ إلى قَوْلِهِ ﴿خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ﴾ وَحرَّمَ مَا سِوَى ذَلِكَ مِنْ أَصْنَافِ النِّسَاءِ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عبدِ الحمِيدِ بنِ بَهْرَامَ سَمِعْتُ أَحمَدَ بن الحَسَنِ يَذْكُرُ عَن أَحْمَدَ بنِ حَنْبَلٍ قَالَ لاَ بَأْسَ بِحَدِيثِ عَبْدِ الْحَمِيدِ بنِ بَهْرَامَ عَن شَهْرِ بنِ حَوْشَبٍ.

3215- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) was prohibited from marrying women except from the believing women who had migrated. Allah (S.W.T.) said in the Quran, "*It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allah is Ever a Watcher over all things.*" (Verse 52) Allah (S.W.T.) had made lawful to marry the girls who are believers and "a believing woman if she offers herself to the Prophet". He (S.W.T.) made unlawful marrying a woman belonging to a religion other than Islam. Then He (S.W.T.) said, "*And whosoever disbelieves in Faith (i.e. in the Oneness of Allah and in all the other Articles of Faith i.e. His (Allah's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)), then fruitless is his work; and in the Hereafter he will be among the losers.*" (Surah Al-Maeda, verse 5) He (S.W.T.) also said, "*Oh Prophet (Muhammad (S.A.W.))! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses - whom Allah has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammat (paternal aunts) and the daughters of your Khal (maternal uncles) and the daughters of your Khalat (maternal aunts) who migrated (from Mecca) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her - a privilege for you only, not for the (rest of) the believers.*" He (S.W.T.) prohibited the Prophet (S.A.W.) from marrying all other kinds of women.

Abu E'isa said that this hadeeth is hasan.

3216 - **حدثنا** ابنُ أَبِي عُمَر، أخبرنا سُفْيَانُ بن عيينة عَنْ عَمْرٍو عَن عَطَاءٍ قَالَ: قَالَتْ عَائِشَةُ: «مَا مَاتَ رَسُولُ الله ﷺ حَتَّى أُحِلَّ لَهُ النِّسَاءُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3216- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) died after it had been made lawful to him to marry whomever he pleased from women (except for those who are close kin).

Abu E'isa said that this hadeeth is hasan sahih.

3217 ـ حدثنا عُمَرُ بنُ إسْمَاعِيلَ بن مُجَالِدِ بنِ سَعِيدٍ، أخبرنا أبِي عن بيانٍ عَن أَنَسِ بنِ مَالِكٍ قَالَ «بَنَى رَسُولُ الله ﷺ بِامْرَأَةٍ مِنْ نِسَائِهِ فَأَرْسَلَنِي فَدَعَوْتُ قَوْماً إلى الطَّعَامِ فَلَمَّا أَكَلُوا وَخَرَجُوا قَامَ رَسُولُ الله ﷺ مُنْطَلِقًا قِبَلَ بَيْتِ عَائِشَةَ فَرَأَى رَجُلَيْنِ جَالِسَيْنِ فانْصَرَفَ رَاجِعاً فَقَامَ الرَّجُلاَنِ فَخَرَجَا فَأَنْزَلَ الله ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ﴾» وفي الحَدِيثِ قِصَّةٌ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ بَيَانٍ وَرَوَى ثابِتٌ عَنْ أَنَسٍ هَذَا الحَدِيثَ بِطُولِهِ.

3217- Anas Ibn Malek narrated that he was once with the Prophet (S.A.W.) when he (S.A.W.) went to see his bride who he had just married. There were people at her house, so he did not enter and went for some business he had. He (S.A.W.) came back later and found that the people were still there, so he (S.A.W.) went out to do some more business. Then he (S.A.W.) came back, and the people were gone. So he went in and dropped down a curtain between him and Anas. When Anas mentioned that to Abu Talha, Abu Talha said, "If what you are saying has happened, then Allah (S.W.T.) will reveal a verse concerning that matter." The verse of the veil was then revealed.

Abu E'isa said that this hadeeth is hasan gharib.

3218 ـ حدثنا مُحَمَّدُ بنُ المُثَنَّى، أخبرنا [أَشْهَل] بنُ حَاتِمٍ قَالَ ابنُ عَوْنٍ: حَدَّثَنَاهُ عَنْ عَمْرِو بنِ سَعِيدٍ عَن أَنَسِ بنِ مَالِكٍ قَالَ «كُنْتُ مَعَ النبيِّ ﷺ فَأَتَى بَابَ امْرَأَةٍ عَرَّسَ بِهَا فإِذَا عِنْدَهَا قَوْمٌ فَانْطَلَقَ فَقَضَى حَاجَتَهُ فاحْتُبِسَ ثُمَّ رَجَعَ وَعِنْدَهَا قَوْمٌ فَانْطَلَقَ فَقَضَى حَاجَتَهُ فَرَجَعَ وَقَد خَرَجُوا. قَالَ فَدَخَلَ وَأَرْخَى بَيْنِي وبَيْنَهُ سِتْراً قَالَ فَذَكَرْتُهُ لأَبِي طَلْحَةَ قَالَ فَقَالَ لَئِنْ كَانَ كَمَا تَقُولُ لَيَنْزِلَنَّ فِي هَذَا شَيْءٌ. قَالَ: فَنَزَلَتْ آيَةُ الحِجَابِ». هَذا حديثٌ غريبٌ مِنْ هَذَا الْوَجْهِ. وعَمْرُو بنُ سَعِيدٍ يُقَالُ لَهُ الأَصْلَعُ.

3218- Anas Ibn Malek (R.A.A.) narrated that the Prophet (S.A.W.) got married and consummated the marriage. Anas' mother, Um Sulaim, made sweets made from dates and sent them with Anas to the Messenger of Allah (S.A.W.). She told Anas to tell him, "My mother sends you her Salams and that she sent you this, and she apologizes that it was so little." Anas told him that and the Prophet (S.A.W.) asked him to put it down. He (S.A.W.) then told Anas to call on few men that he (S.A.W.) then named, and he (S.A.W.) told him to invite whoever he meets on the road. Anas invited the men he (S.A.W.) had named and some others he met on the road. When Anas was asked to calculate about how many men there were, he said they were about three hundred men.

Then the Prophet (S.A.W.) ordered Anas to bring the sweets plate. The men started to enter and they filled up As-Suffa (a corner of the Mosque) and the

room. The Messenger of Allah (S.A.W.) ordered them to make circles of ten men each and that each person should only eat from his side of the plate. They all ate until they were full. Then another group of men came in and ate until they too were full. Then he (S.A.W.) told Anas to take the plate off, and Anas said that he did not know whether there were more sweets on the plate than when he had at first put it down or a little less. Some of the men stayed sitting and talking to each other while the Prophet's bride was sitting in the room facing the wall waiting for them to leave. The Prophet (S.A.W.) felt irritated by their presence, so he left to visit his other wives. When he came back the men realized that he (S.A.W.) was irritated so they all left. He (S.A.W.) went into his room and dropped the curtain down while Anas was still in the room. He (S.A.W.) stayed behind the curtain for a little while, then he (S.A.W.) came out and recited to people this verse that just had been revealed; "*Oh you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go); but Allah is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allah that shall be an enormity.*" (Verse 53) Anas later reported that he was the first one to hear that verse and that after that the wives of the Prophet (S.A.W.) veiled themselves, and no one talked to them unless it was from behind a screen.

Abu E'isa said that this hadeeth is gharib.

3219 ـ حدثنا قُتَيْبَةُ بنُ سَعِيد، حدثنا جَعْفَرُ بنُ سُلَيْمَانَ الضُّبَعِيُّ عَنِ الْجَعْدِ أَبِي عُثْمَانَ عَنْ أَنَسِ بنِ مَالِكٍ قَالَ: «تَزَوَّجَ رَسُولُ الله ﷺ فَدَخَلَ بِأَهْلِهِ، قَالَ فَصَنَعَتْ أُمِّي أُمُّ سُلَيْمٍ حَيْساً فَجَعَلَتْهُ في تَوْرٍ فَقَالَتْ يَا أَنَسُ اذْهَبْ بِهَذَا إلى النبيِّ ﷺ فَقُلْ لَهُ بَعَثَتْ بِهَذا إِلَيْكَ أُمِّي وَهِيَ تُقْرِئُكَ السَّلاَمَ وَتَقُولُ إِنَّ هذَا لَكَ مِنَّا قَلِيلٌ يَا رَسُولَ الله. قَالَ فَذَهَبْتُ بِهِ إلى رَسُولِ الله ﷺ فَقُلْتُ إِنَّ أُمِّي تُقْرِئُكَ السَّلاَمَ وَتَقُولُ إِنَّ هَذَا مِنَّا لَكَ قَلِيلٌ، فَقَالَ ضَعْهُ، ثُمَّ قَالَ اذْهَبْ فَادْعُ لِي فُلاَناً وَفُلاَناً وفُلاَناً وَمَنْ لَقِيتَ وَسَمَّى رِجَالاً، قَالَ فَدَعَوْتُ مَنْ سَمَّى وَمَنْ لَقِيتُ، قَالَ قُلْتُ لأَنَسٍ عَدَدُكُمْ كَانُوا؟ قَالَ زُهَاءَ ثَلاَثِمائَةٍ، قَالَ وَقَالَ لِي رَسُولُ الله ﷺ يَا أَنَسُ هَاتِ بالتَّوْرِ، قَالَ فَدَخَلُوا حَتَّى امْتَلأَتِ الصُّفَّةُ والْحُجْرَةُ فَقَالَ رسولُ الله ﷺ لِيَتَحَلَّقْ عَشَرَةٌ عَشَرَةٌ ولْيَأْكُلْ كُلُّ إِنْسَانٍ مِمَّا يَلِيهِ، قَالَ فَأَكَلُوا حَتَّى شَبِعُوا، قَالَ فَخَرَجَتْ طَائِفَةٌ وَدَخَلَتْ طَائِفَةٌ حَتَّى أَكَلُوا كُلُّهُمْ، قَالَ فَقَالَ لِي يَا أَنَسُ ارْفَعْ. قَالَ

فَرَفَعْتُ فَمَا أَدْرِي حِينَ وَضَعْتُ كَانَ أَكْثَرَ أَمْ حِينَ رَفَعْتُ، قَالَ وَجَلَسَ طَوَائِفُ مِنْهُمْ يَتَحَدَّثُونَ فِي بَيْتِ رَسُولِ اللهِ ﷺ وَرسولُ اللهِ ﷺ جَالِسٌ وَزَوْجَتُهُ مُوَلِّيَةٌ وَجْهَهَا إِلَى الحَائِطِ، فَثَقُلُوا عَلَى رسولِ اللهِ ﷺ فَخَرَجَ رسولُ اللهِ ﷺ فَسَلَّمَ عَلَى نِسَائِهِ ثُمَّ رَجَعَ فَلَمَّا رَأَوْا رَسُولَ اللهِ ﷺ قَدْ رَجَعَ ظَنُّوا أَنَّهُمْ قَدْ ثَقُلُوا عَلَيْهِ فَابْتَدَرُوا الْبَابَ فَخَرَجُوا كُلُّهُمْ وَجَاءَ رَسُولُ اللهِ ﷺ حَتَّى أَرْخَى السِّتْرَ وَدَخَلَ وَأَنَا جَالِسٌ فِي الْحُجْرَةِ فَلَمْ يَلْبَثْ إِلاَّ يَسِيراً حَتَّى خَرَجَ عَلَيَّ وَأُنْزِلَتْ هذِهِ الآيَاتُ، فَخَرَجَ رسولُ اللهِ ﷺ فَقَرَأَهُنَّ عَلَى النَّاسِ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟ وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِى ٱلنَّبِىَّ﴾ إِلَى آخِرِ الآيَةِ. قَالَ الْجَعْدُ قَالَ أَنَسٌ: أَنَا أَحْدَثُ النَّاسِ عَهْدًا بِهَذِهِ الآيَاتِ وَحُجِبْنَ نِسَاءُ النبيِّ ﷺ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَالْجَعْدُ هُوَ ابنُ عُثْمَانَ ويُقَالُ هُوَ ابنُ دِينَارٍ وَيُكْنَى أَبَا عُثْمَانَ بَصْرِيٌّ وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ رَوَى عَنْهُ يُونُسُ بنُ عُبَيْدٍ وَشُعْبَةُ وَحَمَّادُ بنُ زَيْدٍ.

3219- Anas Ibn Malek (R.A.A.) narrated that the Prophet (S.A.W.) married one of his wives and then summoned Anas to tell him to call a group of people for food. They ate and left. The Prophet (S.A.W.) went towards the house of A'isha. Two men were sitting in her house, so he (S.A.W.) went back. Then the two men left. Allah (S.W.T.) revealed the verse, "*Oh you who believe! Enter not the Prophet's houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation...*" The hadeeth is a long one.

Abu E'isa said that this hadeeth is hasan gharib.

3220 ـ **حدثنا** إسحاقُ بنُ مُوسَى الأَنْصَارِيُّ، حدثنا مَعْنٌ، حدثنا مَالِكُ بنُ أَنَسٍ عن نُعَيْمِ بنِ عَبْدِ اللهِ المُجْمِرِ أَنَّ مُحَمَّدَ بنَ عَبْدِ اللهِ بنِ زَيْدٍ الأَنْصَارِيَّ. وعَبْدُ اللهِ بنُ زَيْدٍ الَّذِي كَانَ أُدِيَ النِّدَاءَ بِالصَّلاَةِ أَخْبَرَهُ عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ أَنَّهُ قَالَ: «أَتَانَا رَسُولُ اللهِ ﷺ ونَحْنُ فِي مَجْلِسِ سَعْدِ بنِ عُبَادَةَ فَقَالَ لَهُ بَشِيرُ بنُ سَعْدٍ أَمَرَنَا اللهُ أَنْ نُصَلِّيَ عَلَيْكَ فَكَيْفَ نُصَلِّي عَلَيْكَ قَالَ فَسَكَتَ رَسُولُ اللهِ ﷺ حَتَى ظَنَنَّا أَنَّهُ لَمْ يَسْأَلْهُ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إبراهيم وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ فِي العَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ، والسَّلاَمُ كَمَا قَدْ عُلِّمْتُمْ» [قال:] وفي البابِ عَنْ عَلِيٍّ وأَبِي حُمَيْدٍ وكَعْبِ بنِ عُجْرَةَ وطَلْحَةَ بنِ عُبَيْدِ اللهِ وأَبِي سَعِيدٍ وزَيْدِ بنِ خَارِجَةَ ويُقَالُ ابنُ جَارِيَةَ وبُرَيْدَةَ [قال:] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3220- Abu Mas'oud Al-Ansari narrated that the Prophet (S.A.W.) entered their quarters when they were at Saad Ibn Ubada. Bashir Ibn Saad asked him

(S.A.W.) saying, "Allah (S.W.T.) has ordered us to invoke prayers upon you. How do we do that?" The Messenger of Allah (S.A.W.) did not answer him, and the rest of people wished that he had not asked him that. Then the Messenger of Allah (S.A.W.) said, "Say, '*Allahumma Saali A'ala Muhammad Wa A'ala Aali Muhammad, Kama Sallaita A'ala Ibrahim Wa A'ala Aali Ibrahim. Wa Barek A'ala Muhammad Wa A'ala Aali Muhammad Kama Barakta A'ala Ibrahim Wa A'ala Aali Ibrahim. Fi Al-A'alamina Innaka H'amidun Majid* (Oh Allah, invoke Your prayers upon Muhammad and upon the family of Muhammad just like You invoked Your prayers upon Abraham and upon the family of Abraham. And invoke Your blessings upon Muhammad and the family of Muhammad just like You invoked Your blessings on Abraham and upon the family of Abraham. In all the worlds, You are the most worthy of Praise, Most Dignified.)' The invoking Salaam is like what you have been taught."

Abu E'isa said that this hadeeth is hasan sahih.

3221 - **حدثنا** عَبْدُ بنُ حُمَيْدٍ، حدثنا رَوْحُ بنُ عُبَادَةَ عَن عَوْفٍ عَن الحَسَنِ ومُحَمَّدٍ وَخِلاَسٍ عَن أَبي هُرَيْرَةَ عَن النبيِّ ﷺ أَنَّ مُوسَى عَلَيهِ السَّلاَمُ كانَ رَجُلاً حَيِيًّا سِتِّيراً مَا يُرَى مِنْ جِلْدِهِ شَيْءٌ اسْتِحْيَاءً مِنْهُ فَآذَاهُ مَنْ آذَاهُ مِنْ بَنِي إِسْرَائِيلَ فَقَالُوا مَا يَسْتَتِرُ هَذَا التَّسَتُّرَ إِلاَّ مِنْ عَيْبٍ بِجِلْدِهِ إِمَّا بَرَصٌ وإِمَّا أُدْرَةٌ وإِمَّا آفَةٌ وإِنَّ الله أَرَادَ أَنْ يُبَرِّئَهُ مِمَّا قَالُوا، وإِنَّ مُوسَى خَلاَ يَوْماً وَحْدَهُ فَوَضَعَ ثِيَابَهُ عَلَى حَجَرٍ ثُمَّ اغْتَسَلَ فَلَمَّا فَرَغَ أَقْبَلَ إِلى ثِيَابِهِ لِيَأْخُذَهَا وإِنَّ الحَجَرَ عَدَا بِثَوْبِهِ فَأَخَذَ مُوسَى عَصَاهُ فَطَلَبَ الْحَجَرَ فَجَعَلَ يَقُولُ ثَوْبِي حَجَرُ ثَوْبِي حَجَرُ حَتَّى انْتَهَى إِلى مَلإٍ مِنْ بَنِي إِسْرَائِيلَ فَرَأَوْهُ عُرْيَانا أَحْسَنَ النَّاسِ خَلْقاً وَأَبْرَأَهُ مِمَّا كَانُوا يَقُولُونَ، قَالَ وقَامَ الْحَجَرُ فَأَخَذَ ثَوْبَهُ فَلَبِسَهُ وَطفِقَ بِالْحَجَرِ ضَرْباً بِعَصَاهُ، فَوَالله إِنَّ بِالْحَجَرِ لَنَدَباً مِنْ أَثَرِ عَصَاهُ ثَلاثاً أَوْ أَرْبَعاً أَوْ خَمْساً فَذَلِكَ قَوْلُهُ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَكُونُواْ كَٱلَّذِينَ ءَاذَوْاْ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُواْ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ﴿٦٩﴾﴾».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَن أَبي هُرَيْرَةَ عَن النبيِّ ﷺ.

3221- Abu Huraira narrated that the Prophet (S.A.W.) said that Moses was a shy man who always covered himself in a way that none of his skin would show. Some of the Children of Israel would mock him saying, "No one is that careful not to show his skin unless he has to hide a skin defect from leprosy, swelling in his testicles, or some other disease." Allah, the Almighty, wanted to clear him from what they were saying about him. One day when Moses was by himself, he took his clothes off so that he could take a bath. He placed his clothes on a stone and bathed. When he went back to the stone for his clothes, he saw the stone rolling away with his clothes. Moses took his staff and followed the stone naked. He addressed the stone saying, "My clothes, oh stone! My

clothes, oh stone!" He ended up at where a group of the children of Israel were. They saw him naked and saw that he was the best among people in his creation. Allah (S.W.T.) cleared him from what they were saying about him. The stone stopped there, and Moses took his clothes, put them on, and started beating the stone with his staff. The Prophet (S.A.W.) said, "By Allah (S.W.T.)! There were three, four, or five marks on the stone from Moses' staff." Regarding that story Allah (S.W.T.) revealed the verse, "*Oh you who believe! Be not like those who annoyed Musa, but Allah cleared him of that which they alleged, and he was honorable before Allah.*" (Verse 69)

Abu E'isa said that this hadeeth is hasan sahih.

---

35 ـ باب ومن سورة سبإ [م: 1، ت: 35]

3222 ـ حدثنا أَبُو كُرَيْبٍ وَعَبْدُ بنُ حُمَيْدٍ [قَالاَ] أخبرنا أَبُو أُسَامَةَ عَنْ الحَسَنِ بنِ الحَكَمِ النَّخَعِيِّ قَالَ: حَدَّثَنِي أَبو سَبْرَةَ النَّخَعِيُّ عَنْ فَرْوَةَ بنِ مُسَيْكٍ المُرادِيِّ قَالَ «أَتَيْتُ النبيَّ ﷺ فَقُلْتُ يَا رَسُولَ الله أَلاَ أُقَاتِلُ مَنْ أَدْبَرَ مِنْ قَوْمِي بِمَنْ أَقْبَلَ مِنْهُمْ؟ فَأَذِنَ لِي في قِتَالِهِمْ وَأَمَّرَنِي، فَلَمَّا خَرَجْتُ مِنْ عِنْدِهِ سَأَلَ عَنِّي مَا فَعَلَ الغُطَيْفِيُّ فَأُخْبِرَ أَنِّي قَدْ سِرْتُ، قَالَ فَأَرْسَلَ في أَثَرِي فَرَدَّنِي فَأَتَيْتُهُ وَهُوَ في نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ: ادْعُ القَوْمَ فَمَنْ أَسْلَمَ مِنْهُمْ فَاقْبَلْ مِنْهُ، وَمَنْ لَمْ يُسْلِمْ فَلاَ تَعْجَلْ حَتَّى أُحْدِثَ إِلَيْكَ، قَالَ وأُنْزِلَ في سَبَإٍ ما أُنْزِلَ، فَقَالَ رَجُلٌ يَا رَسُولَ الله وَمَا سَبَأٌ أَرْضٌ أو امرأةٌ؟ قَالَ لَيْسَ بِأَرْضٍ وَلاَ امْرَأَةٍ وَلَكِنَّهُ رَجُلٌ وَلَدَ عَشْرَةً مِنَ العَرَبِ فَتَيَامَنَ مِنْهُمْ سِتَّةٌ وَتَشَاءَمَ مِنْهُمْ أَرْبَعَةٌ، فأَمَّا الَّذِينَ تَشَاءَمُوا فَلَخْمٌ وجذامٌ وَغَسَّانُ وعَامِلَةُ، وأَمَّا الَّذِينَ تَيَامَنُوا فالأَزْدُ والأَشْعَرونَ وحِمْيَرُ وَكِنْدَةُ ومُذْحِجُ وَأَنْمَارُ، فَقَالَ رَجُلٌ يَا رَسُولَ الله ومَا أَنْمَارُ؟ قَالَ الَّذِينَ مِنْهُم خَثْعَمُ وَبَجِيلَةُ» [ورُوِي هذا عن ابن عباس عن النبي ﷺ].

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ.

(35) From Surah Sabaa' (Sheba)

3222- Abu Sabra An-Nakha'i reported that Farwa Ibn Musaik Al-Muradi narrated that he went to the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), can I fight those among my people who have rejected Islam with those who have embraced it?" Farwa said that he (S.A.W.) permitted him to do so and appointed him as their commander. When Farwa left, the Prophet (S.A.W.) asked about him, and he (S.A.W.) was told that Farwa had already left. He (S.A.W.) sent someone to summon Farwa back. Farwa arrived, and he (S.A.W.) was among some of his companions. The Prophet (S.A.W.) said to Farwa, "Call them to Islam. If someone accepts it, then accept it from him, and if someone rejects it, then do not do anything until my orders reach you." Farwa said that it was at then that the verses from Surah Sabaa' were revealed. A man

asked, "Oh Messenger of Allah (S.A.W.) is Sabaa' a land or a woman?" He (S.A.W.) said, "It is neither a land nor a woman. Sabaa' is a man who had ten Arab sons. Six of them migrated to Yemen, and four migrated to Sham (Syria). Those who went to Syria became the tribes of Lakhm, Jutham, Ghassan, and A'amela. Those who went to Yemen are Al-Uzd, Al-Asha'ariyoun, H'imyar, Kinda, Math-h'ij, and Anmar." A man asked, "Oh Messenger of Allah (S.A.W.), who is Anmar?" He (S.A.W.) said, "They are the ancestors of Khatha'am and Bajila."

The same hadeeth has also been reported from Ibn Abbas from the Prophet (S.A.W.).

Abu E'isa said that this hadeeth is hasan gharib.

3223 ـ حدثنا ابنُ أبي عُمَر حدثنا سُفْيَانُ عَن عَمْرٍو عَن عِكْرِمَةَ عَن أَبي هُرَيْرَةَ عَن النَّبيِّ ﷺ قَالَ «إِذَا قَضَى الله في السَّمَاءِ أَمْراً ضَرَبَتِ المَلاَئِكَةُ بِأَجْنِحَتِهَا خَضَعَاناً لِقَولِهِ كَأَنَّهَا سِلْسِلَةٌ عَلَى صَفْوَانٍ، فإذا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ؟ قَالُوا الحَقَّ وَهُوَ العَلِيُّ الكَبِيرُ، قَالَ والشَّيَاطِينُ بَعْضُهُمْ فَوْقَ بَعْضٍ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3223- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "When Allah (S.W.T.) decrees an order in Heaven, the angels flap their wings out of submission to what He (S.W.T.) says. The beating of their wings is like an iron chain hitting a smooth rock." He (S.A.W.) recited, "*Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say, 'What is it that your Lord has said?' They say, 'The truth. And He is the Most High, the Most Great.'*" (Verse 23) He (S.A.W.) also said, "The devils are stacked above each other (trying to eavesdrop on what Allah (S.W.T.) has decreed)."

Abu E'isa said that this hadeeth is hasan sahih.

3224 ـ حدثنا نَصْرُ بنُ عَلِيٍّ الْجَهْضَمِيُّ، أخبرنا عَبْدُ الأَعْلَى أخبرنا مَعْمَرٌ عَن الزُّهْرِيِّ عَن عَلِيِّ بنِ حُسَيْنٍ عَن ابنِ عَبَّاسٍ قَالَ «بَيْنَمَا رَسُولُ الله ﷺ جَالِسٌ في نَفَرٍ مِنْ أَصْحَابِهِ إِذْ رُمِيَ بِنَجْمٍ فاسْتَنَارَ فَقَالَ رَسُولُ الله ﷺ مَا كُنْتُمْ تَقُولُونَ لِمِثْلِ هَذَا في الجَاهِلِيَّةِ إِذَا رَأَيْتُمُوهُ؟ قَالُوا: كُنَّا نَقُولُ يَمُوتُ عَظِيمٌ أَوْ يُولَدُ عَظِيمٌ، فَقَالَ رَسُولُ الله ﷺ: فإِنَّهُ لاَ يُرْمَى بِهِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ وَلَكِنَّ رَبَّنَا تَبَارَكَ اسْمُهُ وتعالَى إِذَا قَضَى أَمْراً سَبَّحَ حَمَلَةُ العَرْشِ ثُمَّ سَبَّحَ أَهْلُ السَّمَاءِ الَّذِينَ يَلُونَهُم ثُمَّ الَّذِينَ يَلُونَهُمْ حَتَّى يَبْلُغَ التَّسْبِيحُ إِلى هَذِهِ السَّمَاءِ ثُمَّ سَأَلَ أَهْلُ السَّمَاءِ السَّادِسَةِ أَهْلَ السَّمَاءِ السَّابِعَةِ مَاذَا قَالَ رَبُّكُمْ؟ قَالَ: فيُخْبِرونَهُمْ ثُمَّ يَسْتَخْبِرُ أَهْلُ كلِّ سَمَاءٍ حَتَّى يَبْلُغَ الخبرُ أَهْلَ السَّمَاءِ الدُّنْيَا وتَخْتَطِفَ

الشَّيَاطِينُ السَّمْعَ فَيَرْمَوْنَ فَيَقْذِفُونَهُ إِلَى أَوْلِيَائِهِمْ، فَمَا جَاؤُوا بِهِ عَلَى وَجْهِهِ فَهُوَ حَقٌّ وَلَكِنَّهُمْ يُحَرِّفُونَهُ وَيَزِيدُونَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وقد رُوِيَ هَذَا الحَدِيثُ عَنِ الزُّهْرِيِّ عَنْ عَلِيِّ بنِ الحُسَيْنِ عَنِ ابنِ عَبَّاسٍ عَنْ رِجَالٍ مِنَ الأَنْصَارِ قَالُوا كُنَّا عِنْدَ النبيِّ ﷺ [فذكر نحوه بمعناه حدثنا بذلك الحسين بن حريث حدثنا الوليد بن مسلم حدثنا الأوزاعي].

3224- Ibn Abbas (R.A.A.) narrated that once the Prophet (S.A.W.) was sitting among few of his companions when a comet hit a star and light shined from it. The Messenger of Allah (S.A.W.) said, "What did you used to say about this in the days of Jahili?" They said that they used to interpret it as the death or the birth of a great man. The Messenger of Allah (S.A.W.) said, "This does not happen for the death or birth of anyone, but if our Lord (S.W.T.) decrees something the carriers (angels) of the Throne praise Him. Then the dwellers of the next Heaven praise Him, and then the dwellers of the next Heaven praise Him until the praise reaches this Heaven. Then the dwellers of the sixth Heaven ask the dwellers of the seventh Heaven about what Allah (S.W.T.) has decreed, and they will tell them. Then the dwellers of each Heaven will ask those of the Heaven above them and they will tell them. The news reaches to this Heaven, and the devils try to eavesdrop so they are shot at. They give the news to their aids (the sorcerers). Whenever they transmit it the way they received it, then it is the truth. However they (normally) twist it and add (lies) to it."

Abu E'isa said that this hadeeth is hasan sahih.

---

36 ـ باب ومن سورة الملائكة [م: 1، ت: 36]

3225 ـ **حدثنا** أَبُو مُوسَى مُحَمَّدُ بنُ المُثَنَّى ومُحَمَّدُ بنُ بَشَّارٍ قَالاَ: حدثنا مُحَمَّدُ بنُ جَعْفَرٍ حدثنا شُعْبَةُ عَنِ الوَلِيدِ بنِ العَيْزَارِ أَنَّهُ سَمِعَ رَجُلاً مِنْ ثَقِيفٍ يُحَدِّثُ عَنْ رَجُلٍ مِنْ كِنَانَةَ عَنْ أَبِي سَعِيدٍ الخُدْرِيِّ عَنِ النبيِّ ﷺ أَنَّهُ قَالَ فِي هَذِهِ الآيَةِ ﴿ثُمَّ أَوْرَثْنَا ٱلْكِتَٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِۦ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌۢ بِٱلْخَيْرَٰتِ بِإِذْنِ ٱللَّهِ﴾ قَالَ: هَؤُلاَءِ كُلُّهُمْ بِمَنْزِلَةٍ وَاحِدَةٍ وكُلُّهُمْ فِي الجَنَّةِ» قال هَذَا حَدِيثٌ غَرِيبٌ [حَسَنٌ] لا نعرفه إلا من هذا الوجه.

(36) Verses from Surah Al-Malaeka (the angels)

3225- Abu Said Al-Khudri narrated that the Prophet (S.A.W.) commented about this verse; "*Then We gave the Book (the Quran) as inheritance to such of Our slaves whom We chose (the followers of Muhammad (S.A.W.)). Then of them are some who wrong their ownselves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds. That (inheritance of the Quran) - that is indeed a great grace.*" (Verse 32)

He (S.A.W.) said that they are all in one level (they are all Muslims) and all of them are in Paradise (but will have different ranks there).

Abu E'isa said that this hadeeth is gharib hasan.

37 ـ باب ومن سورة يس [م: 1، ت: 37]

3226 ـ حدثنا مُحمَّدُ بنُ وَزِيرٍ الْوَاسِطِيُّ حدثنا إِسْحَاقُ بنُ يُوسُفَ الأَزْرَقُ عنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي سُفْيَانَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قالَ: «كَانَتْ بَنُو سَلَمَةَ فِي نَاحِيَةِ الْمَدِينَةِ فَأَرَادُوا النُّقْلَةَ إِلى قُرْبِ الْمَسْجِدِ فَنَزَلَتْ هَذِهِ الآيَةُ ﴿إِنَّا نَحْنُ نُحْيِ ٱلْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا۟ وَءَاثَٰرَهُمْ﴾ فقال رسولُ الله ﷺ إِنَّ آثَارَكُمْ تُكْتَبُ فَلاَ تَنْتَقِلُوا» هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ الثَّوْرِيِّ. وَأَبُو سُفْيَانَ هُوَ طَرِيفٌ السَّعْدِيُّ.

(37) Verses from Surah Ya-sin

3226- Abu Said Al-Khudri narrated that the family of Salam lived in the outskirts of Medina, and they wanted to move closer to the Mosque. Therefore this verse was revealed; "*Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers (as a record) in a Clear Book.*" (Verse 36) The Messenger of Allah (S.A.W.) then said, "Your traces (footsteps and walking on earth to the mosque) are recorded for you, so do not move (closer)."

Abu E'isa said that this hadeeth is hasan gharib.

3227 ـ حدثنا هَنَّادٌ أخبرنا أَبُو مُعَاوِيَةَ عن الأَعْمَشِ عَن إِبْرَاهِيمَ [التيمي] عَنْ أَبِيهِ عَن أَبِي ذَرٍّ قالَ «دَخَلْتُ الْمَسْجِدَ حِينَ غَابَتِ الشَّمْسُ وَالنبيُّ ﷺ جَالِسٌ فَقَالَ النبيُّ ﷺ: يَا أَبَا ذَرٍّ أَتَدْرِي أَيْنَ تَذْهَبُ هَذِهِ؟ قالَ: قُلْتُ الله وَرَسُولُهُ أَعْلَمُ. قالَ: فإِنَّهَا تَذْهَبُ فَتَسْتَأْذِنُ فِي السُّجُودِ فَيُؤْذَنُ لَهَا وَكَأَنَّهَا قَدْ قِيلَ لَهَا اطْلعِي مِنْ حَيثُ جِئْتِ فَتَطْلُعُ مِنْ مَغْرِبِهَا قَالَ: ثُمَّ قَرَأَ ﴿وَذَٰلِكَ مُسْتَقَرٍّ لَّهَا﴾» قَالَ: وَذَلِكَ فِي قِرَاءَةِ عَبْدِ الله.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غريبٌ.

3227- Abu Tharr narrated that he entered the Mosque as the sun was setting, and the Prophet (S.A.W.) was sitting there. The Prophet (S.A.W.) said, "Do you know, oh Abu Tharr, where this sets?" Abu Tharr said that the Allah (S.W.T.) and His Messenger know best. He (S.A.W.) said, "It sets where it asks permission to prostrate, and it is permitted. Then it is said to it, 'Rise from the same place you set from', and it will rise from its setting point." Then he (S.A.W.) recited, "*And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.*" (Verse 38)

Abu E'isa said that this hadeeth is hasan sahih.

38 ـ باب ومن سورة والصافات [م: 1، ت: 38]

3228 ـ حدثنا أَحْمَدُ بنُ عَبْدَةَ الضَّبِّيُّ، حدثنا ٱلْمُعْتَمِرُ بنُ سُلَيْمَانَ حدثنا لَيْثُ بنُ أَبِي سُلَيْمٍ عَنْ بِشْرٍ عَنْ أَنَسِ بنِ مَالِكٍ قالَ قالَ رَسولُ الله ﷺ: «مَا مِنْ دَاعٍ دَعَا إلى شَيْءٍ إلاَّ كَانَ مَوْقُوفاً يَوْمَ القِيامَةِ لازِماً لَهُ لاَ يُفَارِقُهُ وَإنْ دَعَا رَجُلٌ رَجُلاً ثُمَّ قَرَأَ قَوْلَ الله عَزَّ وَجَلَّ ﴿وَقِفُوهُمْ إِنَّهُم مَّسْـُٔولُونَ ۝٢٤ مَا لَكُمْ لَا تَنَاصَرُونَ﴾».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ.

(38) Verses from Surah As-Saffat

3228- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Anyone who calls for anything (or anyone to be joined together with Allah), then that call will adhere to him and will never be separated from him until the Day of Resurrection; even if a man had called for another man." He (S.A.W.) then recited the verse, "*But stop them, verily they are to be questioned. What is the matter with you? Why do you not help one another (as you used to do in the world)?*" (Verse 24, 25)

Abu E'isa said that this hadeeth is gharib.

3229 ـ حدثنا عَلِيُّ بنُ حُجرٍ، أخبرنا الْوَلِيدُ بنُ مُسْلِمٍ عَنْ زُهَيْرِ بنِ مُحَمَّدٍ عَنْ رَجُلٍ عَنْ أَبِي العَالِيَةِ عَنْ أُبَيِّ بنِ كَعْبٍ قَالَ «سَأَلْتُ رَسُولَ الله ﷺ عَنْ قَوْلِ الله تعالى: ﴿وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ ۝١٤٧﴾ قَالَ: عِشْرُونَ أَلْفاً».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ.

3229- Ubbai Ibn Kaab narrated that he asked the Prophet (S.A.W.) about the verse, "*And We sent him to a hundred thousand (people) or even more.*" (Verse 147) He (S.A.W.) said, "(It was) Twenty thousand."

Abu E'isa said that this hadeeth is gharib.

3230 ـ حدثنا مُحَمَّدُ بنُ الْمُثَنَّى، حدثنا مُحمدُ بنُ خالِدِ بنِ عَثْمَةَ حدثنا سَعِيدُ بنُ بَشِيرٍ عَنْ قَتَادَةَ عَنِ الحَسَنِ عَنْ سَمُرَةَ عَنِ النبيِّ ﷺ في قَوْلِ الله تعالى: «﴿وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ ۝٧٧﴾ قَالَ: حَامٌ وَسَامٌ وَيافِثُ بالثَّاء».

قال أبو عيسى: يُقَالُ: يَافِثُ ويَافِثُ بالثَّاءِ والثَّاءِ ويُقَالُ يَفَثُ [قال:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ سَعِيدِ بنِ بَشِيرٍ.

3230- Samura (R.A.A.) narrated that the Prophet (S.A.W.) said about the verse, "*And, his progeny, them We made the survivors,*" (Verse 77) that they were Shem, Ham and Japheth.

Abu E'isa said that this hadeeth is hasan gharib.

3231 ـ حدثنا بِشْرُ بنُ مُعَاذٍ العَقَدِي حدثنا يَزِيدُ بنُ زُرَيْع عَن سَعِيدِ بن أبي عَرُوبَةَ عَن قَتَادَةَ عَن الْحَسَنِ عَن سَمُرَةَ عَن النبيِّ ﷺ قالَ: «سَامٌ أَبُو العَرَبِ وَحَامٌ أَبُو الْحَبَشِ ويَافِثُ أَبُو الرُّوم».

3231- Samura (R.A.A.) narrated that the Prophet (S.A.W.) said, "Shem is the father of the Arabs, Ham is the father of the Ethiopians, and Japheth is the father of the Romans."

39 ـ باب ومن سورة ص [م: 1، ت: 39]

3232 ـ حدثنا مَحمُودُ بنُ غَيْلاَنَ وَعَبْدُ بنُ حُمَيْدٍ المَعْنَى وَاحِدٌ قالاَ: أخبرنا أَبُو أَحْمَدَ، أخبرنا سفيان عن الأعْمَشِ عَن يَحْيَى قَالَ: عَبْدٌ هو ابنُ عَبَّادٍ عَن سَعِيدِ بنِ جُبَيْرٍ عَن ابنِ عَبَّاسٍ قَالَ: «مَرِضَ أَبُو طالِبٍ فَجَاءَتْهُ قُرَيْشٌ وَجَاءَهُ النبيُّ ﷺ وَعِنْدَ أَبِي طالِبٍ مَجْلِسُ رَجُلٍ فَقَامَ أَبُو جَهْلٍ كَيْ يَمْنَعَهُ قَالَ وَشَكَوْهُ إلى أبي طالِبٍ فَقَالَ يَا ابْنَ أَخِي مَا تُرِيدُ مِنْ قَوْمِكَ؟ قَالَ: أُرِيدُ مِنْهُمْ كَلِمَةً تَدِينُ لَهُمْ بِهَا العربُ وتُؤَدِّي إِلَيْهِمُ الْعَجَمُ الجِزْيَةَ، قالَ كَلِمَةً وَاحِدَةً؟ قالَ: كَلِمَةً وَاحِدَةً فَقَالَ يَا عَمِّ قُولُوا لا إِلَهَ إِلاَّ الله فَقَالُوا ﴿إِلَٰهًا وَٰحِدًا﴾؟ ﴿مَا سَمِعْنَا بِهَٰذَا فِى ٱلْمِلَّةِ ٱلْءَاخِرَةِ إِنْ هَٰذَآ إِلَّا ٱخْتِلَٰقٌ﴾ قالَ فَنَزَلَ فِيهِمُ القُرآنُ ﴿صٓ ۚ وَٱلْقُرْءَانِ ذِى ٱلذِّكْرِ ۝١ بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى عِزَّةٍ وَشِقَاقٍ﴾ إلى قَوْلِهِ ﴿مَا سَمِعْنَا بِهَٰذَا فِى ٱلْمِلَّةِ ٱلْءَاخِرَةِ إِنْ هَٰذَآ إِلَّا ٱخْتِلَٰقٌ ۝٧﴾».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ [صحيح].

(39) Verses from Surah Sad

3232- Ibn Abbas (R.A.A.) narrated that once Abu Taleb got sick, and the Quraish came to visit him. The Prophet (S.A.W.) entered, and there was an empty seat next to Abu Taleb. Abu Jahl stood up and tried to prevent the Prophet (S.A.W.) from taking that seat. They complained to Abu Taleb about him (S.A.W.). Abu Taleb said, "Oh my nephew, what do you want from your people?" He (S.A.W.) said, "All I want from them is to say one word which by all the Arabs will be under their command and all the non Arabs will pay them the tribute." Abu Taleb said, "One word!" He (S.A.W.) said, "One word." He (S.A.W.) then said, "Oh uncle, just say that there is no god but Allah!" They said, "One god? We have never heard (the like) of this among the people of these latter days. This is nothing but a made-up tale." Thus, these verses were revealed about them, "*Sad, by the Quran, Full of Admonition: (this is the Truth). But the Unbelievers (are steeped) in Self-glory and Separatism. How many generations before them did We destroy? In the end they cried (for mercy), when there was no longer time for being saved! So they wonder that a Warner has come to them from among themselves! And the Unbelievers say, 'This is a sorcerer telling lies! Has he made the gods (all) into one God? Truly this is a wonderful thing!' And the leaders among them go away (impatiently), (saying), 'Walk ye away, and remain*

constant to your gods! for this is truly a thing designed (against you)! We never heard (the like) of this among the people of these latter days: this is nothing but a made-up tale!'"(Verse 1-7)

3233 - حدثنا بُنْدَارٌ، حدثنا يَحْيَى بنُ سَعِيدٍ عَن سُفْيَان عَن الأَعْمَشِ نَحْوَ هَذَا الحَدِيثِ.

وقَالَ يَحْيَى بْنُ عِمَارَةَ حدَّثَنا عَبْدُ بنُ حُمَيدٍ وأَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَن مَعْمَرٍ عَن أَيُّوبَ عَن أَبِي قِلاَبَةَ عَن ابنِ عَبَّاسٍ قَال: قَالَ رَسُولُ الله ﷺ: «أَتَانِي اللَّيْلَةَ رَبِّي تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ ـ قَالَ أَحْسِبُهُ فِي المَنَامِ ـ فَقَالَ يَا مُحَمَّدُ هَلْ تَدْرِي فِيمَ يَخْتَصِمُ المَلأُ الأَعْلَى؟ قَالَ قُلْتُ لا، قَالَ فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيَّ حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيَّ أَوْ قَالَ فِي نَحْرِي فَعَلِمْتُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ. قَالَ يَا مُحَمَّدُ هَلْ تَدْرِي فِيمَ يَخْتَصِمُ المَلأُ الأَعْلَى؟ قُلْتُ نَعَمْ فِي الكَفَّارَاتِ، والكَفَّارَاتُ المُكْثُ فِي المَسْجِدِ بَعْدَ الصَّلاَةِ، والمَشْيُ عَلَى الأَقْدَامِ إِلَى الجَمَاعَاتِ؛ وإِسْبَاغُ الوُضُوءِ فِي المَكَارِهِ، ومَنْ فَعَلَ ذَلِكَ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ وَكَانَ مِنْ خَطِيئَتِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ، وقَالَ يَا مُحَمَّدُ إِذَا صَلَّيْتَ فَقُلْ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الخَيْرَاتِ وتَرْكَ المُنْكَرَاتِ وحُبَّ المَسَاكِينِ وإِذَا أَرَدْتَ بِعِبَادِكَ فِتْنَةً فَاقْبِضْنِي إِلَيْكَ غَيْرَ مَفْتُونٍ. قَالَ والدَّرَجَاتُ إِفْشَاءُ السَّلاَمِ وَإِطْعَامُ الطَّعَامِ والصَّلاَةُ بِاللَّيْلِ والنَّاسُ نِيَامٌ».

قال أبو عيسى: وقَدْ ذَكَرُوا بَيْنَ أَبِي قِلاَبَةَ وبَيْنَ ابنِ عَبَّاسٍ فِي هذا الْحَدِيثِ رَجُلاً وقَدْ رَوَاهُ قَتَادَةُ عَن أَبِي قِلاَبَةَ عَن خَالِدِ بنِ اللَّجْلاَجِ عَن ابنِ عَبَّاسٍ.

3233- Abu Qulaba reported that Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) said that his Lord (S.W.T.) came to him that night in his dream in the best image. He (S.W.T.) said, "'Oh Muhammad (S.A.W.), do you know about what the highest angels are disputing?'" He said that he did not know. He (S.W.T.) then placed His Hand between his shoulders until he felt the coolness of His Hand inside his chest. Then he knew what was between the Heavens and the Earth. He (S.W.T.) then said, "'Oh Muhammad, do you know about what the highest angels are disputing?" He said, "Yes, they are disputing about the kaffarat (how to make up for sins). The kaffarat are staying in the mosque after the prayers, walking by foot to the congregational prayers, and enhancing the ablution so to wash the limbs perfectly (on cold days). Whoever does that will live in goodness and die in goodness and will be clean from sin just like the day he was born." He (S.W.T.) said, "'Oh Muhammad, when you pray say, 'Oh Allah, I ask you that I may do the good, give up sin, and love the poor. If You were to inflict trials on Your slaves, then take me to You unaffected by those trials.'" He (S.A.W.) also said, "And (achieving the higher) ranks are spreading peace, feeding the poor, and

praying at night while other people are sleeping."

Abu E'isa said that they have mentioned a man who narrated this hadeeth to Abu Qulaba from Ibn Abbas.

3234 ـ **حدثنا** محمَّدُ بنُ بَشَّارٍ حدثنا مُعَاذُ بنُ هِشَامٍ حَدَّثَني أبي عَن قَتَادَةَ عَن أبي قِلاَبَةَ عَن خَالِدِ بنِ اللَّجْلاَجِ عَن ابنِ عَبَّاسٍ عن النبيِّ ﷺ قَالَ «أَتَاني رَبِّي فِي أَحْسَنِ صُورَةٍ فَقَالَ يَا مُحمَّدُ، فَقُلْتُ لَبَّيْكَ رَبِّي وَسَعْدَيْكَ قَالَ فِيمَ يَخْتَصِمُ المَلأُ الأَعْلَى؟ قُلْتُ رَبِّ لا أَدْرِي. فَوَضَعَ يَدَهُ بَيْنَ كَتِفَيَّ حَتَّى وَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيَّ فَعَلِمْتُ مَا بَيْنَ المَشْرِقِ والمَغْرِبِ، فَقَالَ يَا مُحَمَّدُ، فَقُلْتُ لَبَّيْكَ وَسَعْدَيْكَ، قَالَ فِيمَ يَخْتَصِمُ المَلأُ الأَعْلَى؟ قُلْتُ في الدَّرَجَاتِ والكَفَّارَاتِ، وفي نَقْلِ الأَقْدَامِ إلى الْجُمعَاتِ، وإِسْبَاغِ الوُضُوءِ فِي المَكْرُوهَاتِ، وانْتِظَارِ الصَّلاَةِ بَعْدَ الصَّلاَةِ، ومَنْ يُحَافِظْ عَلَيْهِنَّ عَاشَ بِخَيْرٍ وَمَاتَ بِخَيْرٍ وكَانَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ» هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الوَجْهِ قَالَ وفي البَابِ عَن مُعَاذِ بنِ جَبَلٍ وعَبْدِ الرَّحْمٰنِ بنِ عَائِشٍ عَن النبيِّ ﷺ. وقد رُوِيَ هَذَا الْحَدِيثُ عَن مُعَاذِ بنِ جَبَلٍ عَن النبيِّ ﷺ بِطُولِهِ وقَالَ: «إِنِّي نَعَسْتُ فاسْتَثْقَلْتُ نَوماً فَرَأَيْتُ رَبِّي في أَحْسَنِ صُورَةٍ فَقَالَ فِيمَ يَخْتَصِمُ المَلأُ الأَعْلَى...».

3234- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) said, "My Lord (S.W.T.) came to me in my dream in the best image and said, 'Oh Muhammad!' I replied, 'I respond with speed and happiness!' He (S.W.T.) said, 'What do the highest ranking angels dispute about?' I said that I did not know. He (S.W.T.) placed His Hand between my shoulders, and I felt its coolness inside my chest and learned everything about that between the east and the west. He (S.W.T.) then called, 'Oh Muhammad!' and I said, 'I respond with speed and happiness!' He (S.W.T.) said, 'What do the highest ranking angels dispute about?' I said, '...about the ranks, the kaffarat, moving the feet towards the mosques, performing the ablution in the best manner at hated times, and waiting for the next prayers after finishing one prayer. Whoever keeps these things will live in goodness and die in goodness and will be free from his sins just like the day his mother gave birth to him.'"

Abu E'isa said that his hadeeth is hasan gharib.

3235 ـ **حدثنا** مُحمَّدُ بنُ بَشَّارٍ حَدَّثَنَا مُعَاذُ بنُ هَانِىءٍ أَبُو هانِىءٍ [السَّكْرِيُّ] حدثَنا جَهْضَمُ بنُ عَبْدِ الله عَن يَحْيَى بن أبي كَثِيرٍ عن زَيْدِ بنِ سَلاَمٍ عَن أَبي سَلاَمٍ عَن عَبْدِ الرَّحْمٰنِ بنِ عَائِشٍ الْحَضْرَمِيِّ أَنَّهُ حَدَّثَهُ عَن مَالِكِ بن يُخَامِرَ السَّكْسَكِيِّ عَن مُعَاذِ بن جَبَلٍ قَالَ «احْتَبَسَ عَنَّا رَسُولُ الله ﷺ ذات غَدَاةٍ مِنْ صَلاَةِ الصُّبْحِ حَتَّى كِدْنَا نَتَرَاءَى عَيْنَ الشَّمْسِ فخَرَجَ سريعاً فَثُوِّبَ بالصَّلاَةِ فَصَلَّى رَسُولُ الله ﷺ وَتَجَوَّزَ في صَلاَتِهِ، فَلَما سَلَّمَ

دَعا بِصَوْتِهِ فَقَالَ لَنَا: عَلَى مَصَافِّكُمْ كَمَا أَنْتُمْ ثُمَّ انْفَتَلَ إِلَيْنَا فَقَالَ: أَمَا إِنِّي سَأُحَدِّثُكُمْ مَا حَبَسَنِي عَنْكُم الغَدَاةَ أَنِّي قُمْتُ مِنَ اللَّيْلِ فَتَوَضَّأْتُ فَصَلَّيْتُ مَا قُدِّرَ لِي فَنَعَسْتُ فِي صَلاَتِي فَاسْتَثْقَلْتُ فإِذَا أَنَا بِرَبِّي تَبَارَكَ وَتَعَالَى فِي أَحْسَنِ صُورَةٍ فَقَالَ يَا مُحَمَّدُ، قُلْتُ رَبِّ لَبَّيكَ، قَالَ فِيمَ يَخْتَصِمُ المَلأُ الأَعْلَى؟ قُلْتُ: لاَ أَدْرِي رَبِّ قَالَهَا ثَلاَثاً، قَالَ فَرَأَيْتُهُ وَضَعَ كَفَّهُ بَيْنَ كَتِفَيَّ. قَدْ وَجَدْتُ بَرْدَ أَنَامِلِهِ بَيْنَ ثَدْيَيَّ فتجَلَّى لِي كُلُّ شَيْءٍ وَعَرَفْتُ فَقَالَ يَا مُحَمَّدُ، قُلْتُ لَبَّيْكَ رَبِّ، قَالَ فِيمَ يَخْتَصِمُ المَلأُ الأَعْلَى؟ قُلْتُ فِي الكَفَّارَاتِ، قَالَ مَاهُنَّ؟ قُلْتُ مَشْيُ الأَقْدَامِ إِلَى الْجَمَاعَاتِ، وَالْجُلُوسُ فِي المَسَاجِدِ بَعْدَ الصَّلاَةِ، وإِسْبَاغُ الْوُضُوءِ فِي المَكْرُوهَاتِ، قَالَ ثُمَّ فِيمَ؟ قُلْتُ: إِطْعَامُ الطَّعَامِ، وَلِينُ الكَلاَمِ، والصَّلاَةُ بِاللَّيْلِ والنَّاسُ نِيَامٌ. قَالَ سَلْ، قُلْتُ اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ المُنْكَرَاتِ، وَحُبَّ المَسَاكِينِ، وأَنْ تَغْفِرَ لِي وتَرْحَمَنِي، وَإِذَا أَرَدْتَ فِتْنَةً فِي قَوْمٍ فَتَوَفَّنِي غَيْرَ مَفْتُونٍ، وأَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وحُبَّ عَمَلٍ يُقَرِّبُ إِلَى حُبِّكَ. قَالَ رَسُولُ الله ﷺ إِنَّهَا حَقٌّ فادْرُسُوهَا ثُمَّ تَعَلَّمُوهَا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. سَأَلْتُ مُحَمَّدَ بنَ إِسْماعِيلَ عَن هَذا الحَدِيثِ فَقَالَ هَذَا صحيحٌ وَقَالَ هَذَا أَصَحُّ مِنْ حَدِيثِ الْوَلِيدِ بنِ مُسْلِم عَن عَبْدِ الرَّحمٰنِ بنِ يَزِيدَ بنِ جَابِرٍ قَالَ حَدَّثَنَا خَالِدُ بنُ اللَّجْلاَجِ حَدَّثَنِي عَبْدُ الرَّحمٰنِ بنُ الْغَائِشِ الحَضْرَمِيُّ قَالَ قَالَ رَسُولُ الله ﷺ فَذَكَرَ الحَدِيثَ وَهَذَا غَيْرُ مَحْفُوظٍ. هَكَذَا ذَكَرَ الوَلِيدُ فِي حَدِيثِهِ عَن عَبْدِ الرَّحمٰنِ بنِ غَائِشٍ قَالَ سَمِعْتُ رَسُولَ الله ﷺ. وَرَوَى بِشْرُ بنُ بَكْرٍ عَن عَبْدِ الرَّحمٰنِ بنِ يَزِيدَ بنِ جَابِرٍ هَذَا الحَدِيثَ بِهَذَا الإِسْنَادِ عَن عَبْدِ الرَّحمٰنِ بن غَائِشٍ عَن النبيِّ ﷺ، وهَذَا أَصَحُّ. وَعَبْدُ الرحمٰنِ بنُ غَائِشٍ لَمْ يَسْمَعْ مِن النبيِّ ﷺ.

3235- Mua'ath Ibn Jabal (R.A.A.) narrated that the Prophet (S.A.W.) was once kept from the morning prayers until the sun almost came up. He (S.A.W.) ran out and ordered the calling for the prayers. He (S.A.W.) led the prayers which he prayed in a concise manner. When he said the salams, he ordered the congregation to stay sitting down. He (S.A.W.) turned towards them and said, "I will tell you what kept me from you earlier; I woke up at night, performed ablution and prayed whatever was decreed for me to pray. However, I felt sleepy, and my eyes got heavy. I saw my Lord (S.W.T.) in the best image, and He (S.W.T.) said, 'Oh Muhammad!' I said, 'I respond to you, oh Lord!' He (S.W.T.) said, 'What do the highest ranking angels dispute about?' I said, 'I do not know, oh Lord.' He (S.W.T.) asked me that three times. Then I saw Him put His Hand between my shoulders until I felt the coolness of His Fingers between my breasts. Everything was cleared up for me, and I knew. He (S.W.T.) said, 'Oh Muhammad!' and I said, 'I respond to you, oh Lord!' He (S.W.T.) said, 'What do the highest ranking angels dispute about?' I said, 'About the

kaffarat.' He (S.W.T.) said, 'What are they?' I said, '(They are) the walking of the feet to the congregations, sitting in the mosques after the prayers, and performing ablution in the best manner during hard (and cold) times. He (S.W.T.) said, 'What else?' I said, 'Feeding the poor, talking gently, and praying at night while people are asleep.' He (S.W.T.) then said to ask by saying, 'Oh Allah, I ask you to help me do the good, avoid the evil deeds, to love the poor, to forgive me, and to have mercy on me. If You were to inflict a trial on a people, then take me to You unaffected by that trial. I ask You Your Love and the love to those who love You and to love every deed that leads to Your Love.'" The Messenger of Allah (S.A.W.) added, "It is a true (supplication), so study it and learn it."

Abu E'isa said that this hadeeth is hasan sahih.

---

40 ـ باب ومن سورة الزمر [م: 1، ت: 40]

3236 ـ حدثنا ابنُ أبي عُمَرَ، حدثنا سُفْيَانُ عَن مُحمَّدِ بنِ عَمْرِو بنِ عَلْقَمَةَ عَنْ يَحْيَى بنِ عَبْدِ الرَّحمٰنِ بنِ حَاطِبٍ عَنْ عَبْدِ اللهِ بنِ الزُّبَيْرِ عَن أَبِيهِ قَالَ: لَمَّا نَزَلَتْ ﴿ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ﴾ قَالَ الزُّبَيْرُ «يَا رَسُولَ اللهِ أَتُكَرَّرُ عَلَيْنَا الخُصُومَةُ بَعْدَ الَّذِي كَانَ بَيْنَنَا فِي الدُّنْيَا؟ قَالَ: نَعَمْ، فَقَالَ: إِنَّ الأَمْرَ إِذاً لَشَدِيدٌ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(40) Verses from Surah Az-Zumar

3236- Abdullah Ibn Az-Zubair reported that his father had a question when the verse, "*Then, on the Day of Resurrection, you will be disputing before your Lord,*" (Verse 31) was revealed. He asked, "Oh Messenger of Allah (S.A.W.), we will still be repeating the same argument after we have disputed on this Earth?" He (S.A.W.) said yes. Az-Zubair replied, "This matter is a difficult one."

Abu E'isa said that this hadeeth is hasan sahih.

3237 ـ حدثنا عَبْدُ بنُ حُمَيْد، حدثنا حَبَّانُ بنُ هِلاَلٍ وسُلَيْمَانُ بنُ حَرْبٍ وحَجَّاجُ بنُ مِنْهَالٍ قَالُوا، أخبرنا حَمَّادُ بنُ سَلَمَةَ عن ثابِتٍ عَنْ شَهْرِ بنِ حَوْشَبٍ عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ «سَمِعْتُ رسولَ اللهِ ﷺ يَقْرَأُ ﴿يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا﴾ ولاَ يُبَالِي».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ ثابِتٍ عَنْ شَهْرِ بنِ حَوْشَبٍ. قال وشهر بن حوشب يروي عن أم سلمة الأنصارية وأم سلمة الأنصارية هي أسماء بنت يزيد.

3237- Asmaa' Bint Yazid narrated that she heard the Messenger of Allah (S.A.W.) recite, "*Say, 'Oh I'badi (My slaves) who have transgressed against*

themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah: verily, Allah forgives all sins. Truly He is Oft-Forgiving, Most Merciful." (Verse 53) He (S.A.W.) said, "And He (S.W.T.) does not care (who it is or how many sins there are)."

Abu E'isa said that this hadeeth is hasan gharib.

3238 ـ **حدثنا** محمد بن بشار حدثنا يَحْيَى بنُ سَعِيدٍ حدثنا سُفْيَانُ حَدَّثَنِي مَنْصُورٌ وَسُلَيْمَانُ الأَعْمَشُ عَنِ إِبْرَاهِيمَ عَنْ عُبَيْدَةَ عَنْ عَبْدِ الله قَالَ «جَاءَ يَهُودِيٌّ إِلَى النبيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ إِنَّ الله يُمْسِكُ السَّمَاوَاتِ عَلَى إِصْبُعٍ والْجِبَالَ عَلَى إِصْبُعٍ والأَرَضِينَ عَلَى إِصْبُعٍ وَالخَلائِقَ عَلَى إِصْبُعٍ ثُمَّ يَقُولُ أَنَا المَلِكُ. قَالَ فَضَحِكَ النبيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ. قَالَ ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾».

قَال: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3238- Abdullah (R.A.A.) narrated that a Jewish man came to the Prophet (S.A.W.) and said, "Oh Muhammad (S.A.W.), Allah holds the heavens on one finger, the earths on one finger, the mountains on one finger, and the other creations on one finger. He says, 'I am the King.'" The Prophet (S.A.W.) laughed until his molars showed, and he (S.A.W.) recited, "*They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!*" (Verse 67)

Abu E'isa said that this hadeeth is hasan sahih.

3239 ـ **حدثنا** بُنْدَارٌ، أخبرنا يَحْيَى بنُ سَعِيدٍ، أخبرنا فُضَيْلُ بنُ عِيَاضٍ عَنْ مَنْصُورٍ عَن إِبْرَاهِيمَ عَن عُبَيْدَةَ عَن عَبْدِ الله قَالَ: «فَضَحِكَ النبيُّ ﷺ تَعَجُّباً وتَصْدِيقاً».

قال: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3239- Abdullah (R.A.A.) narrated that the Prophet (S.A.W.) laughed out of amazement and confirmation.

Abu E'isa said that this hadeeth is hasan sahih.

3240 ـ **حدثنا** عبدُ الله بنُ عَبْدِ الرَّحمٰنِ، أخبرنا مُحَمَّدُ بنُ الصَّلْتِ حدثنا أَبُو كُدَيْنَةَ عَن عَطَاءِ بنِ السَّائِبِ عَن أَبِي الضُّحَى عَن ابنِ عبَّاسٍ قَالَ: «مَرَّ يَهُودِيٌّ بالنبيِّ ﷺ فَقَالَ لَهُ النبيُّ ﷺ: يا يَهُودِيُّ حَدِّثْنَا. فَقَالَ كَيْفَ تَقُولُ يَا أَبَا القَاسِمِ إِذَا وضَعَ الله السَّمواتِ عَلَى ذِهْ وَالأَرَضِينَ عَلَى ذِهْ والمَاءَ عَلَى ذِهْ وَالْجِبَالَ عَلَى ذِهْ وَسَائِرَ الخَلْقِ عَلَى ذِهْ. وَأَشَارَ مُحَمَّدُ بنُ الصَّلْتِ أَبُو جَعْفَرٍ بِخِنْصَرِهِ أَوَّلاً ثُمَّ تَابَعَ حَتَّى بَلَغَ الإِبْهَامَ، فَأَنْزَلَ

الله عَزَّ وَجَلَّ ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غريبٌ صحيحٌ لاَ نَعْرِفُهُ [من حديث ابن عباس] إلاَّ مِنْ هَذَا الوَجْهِ، وَأَبُو كُدَيْنَةَ اسْمُهُ يَحْيَى بنُ المُهَلَّبِ. قال رَأَيْتُ مُحَمَّدَ بنَ إسماعِيلَ رَوَى هَذَا الحَدِيثَ عَنِ الحَسَنِ بنِ شُجَاعٍ عَن مُحمَّدِ بنِ الصَّلْتِ.

3240- Ibn Abbas (R.A.A.) narrated that a Jewish man passed by the Prophet (S.A.W.) and the Prophet (S.A.W.) said to him, "Oh you Jewish man, tell us (about what you believe)." The Jewish man said, "What do you say, oh Abu Al-Qasem, if Allah has the heavens on this, the Earth on this, water on this, the mountains on this, and the rest of the creations on this?" Abu Ja'afar Ibn As-Salt pointed with his pinky up to his thumb. Allah (S.W.T.) therefore revealed the verse, "*They made not a just estimate of Allah such as is due to Him...*"

Abu E'isa said that this hadeeth is hasan gharib sahih.

3241 ـ **حدثنا** سُوَيْدُ بنُ نَصْرٍ، حدثنا عَبْدُ الله بنُ المُبَارَكِ عَن عَنْبَسَةَ بن سَعِيدٍ عَن حَبِيبِ بنِ أَبِي عَمْرَةَ عَن مُجَاهِدٍ قَالَ: قَالَ ابنُ عَبَّاسٍ: «أَتَدْرِي مَا سَعَةُ جَهَنَّمَ؟ قُلْتُ لاَ، قَالَ أَجَلْ وَالله مَا تَدْرِي حَدَّثَتْنِي عَائِشَةُ أَنَّهَا سَأَلَتْ رَسُولَ الله ﷺ عَن قَوْلِهِ ﴿وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتُۢ بِيَمِينِهِۦ﴾. قال: قُلْتُ فَأَيْنَ النَّاسُ يَوْمَئِذٍ يَا رَسُولَ الله؟ قَالَ: عَلَى جِسْرِ جَهَنَّمَ» وَفِي الْحَدِيثِ قِصَّةٌ قال: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غريبٌ مِنْ هَذَا الوَجْهِ.

3241- Mujahed narrated that Ibn Abbas asked him, "Do you know how big the Hellfire is?" Mujahed said that he did not. Ibn Abbas said, "Yes, by Allah, you do not know." A'isha (R.A.A.) narrated that she asked the Messenger of Allah (S.A.W.) about His the verse; '*They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!*' (Verse 67) She said that she asked him (S.A.W.) where the people would be at that time, and He (S.A.W.) said, "On the bridge above the Hellfire."

The above is a part of a longer hadeeth.

Abu E'isa said that this hadeeth is hasan sahih gharib.

3242 ـ **حدثنا** ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: يَا رَسُولَ الله ﴿وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتُۢ بِيَمِينِهِۦ﴾ فَأَيْنَ الْمُؤْمِنُونَ يَوْمَئِذٍ؟ قَالَ: عَلَى الصِّرَاطِ يَا عَائِشَةُ.

[هذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

3242- A'isha (R.A.A.) narrated that she said, "Oh Messenger of Allah! '*The*

whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand.' Where will the people be at that time?" He (S.A.W.) said, "On the *Sirat* (the bridge above the Hellfire), oh A'isha."

This hadeeth is hasan sahih.

3243 ـ حدثنا ابنُ أبي عُمَرَ أخبرنا سفيان عَن مُطَرِفٍ عَن عَطِيَّةَ العَوْفِيِّ عَن أبي سَعِيدٍ الخُدْرِيِّ قَالَ قَالَ رسولُ الله ﷺ: «كَيْفَ أَنْعَمُ وَقَدِ الْتَقَمَ صَاحِبُ القَرْنِ القَرْنَ وَحَنَى جَبْهَتَهُ وَأَصْغَى سَمْعَهُ يَنْتَظِرُ أَنْ يُؤْمَرَ أَنْ يَنْفُخَ فَيَنْفُخَ. قَالَ المُسْلِمُونَ فَكَيْفَ نَقُولُ يَا رَسُولَ الله؟ قَالَ: قُولُوا: حَسْبُنَا الله وَنِعْمَ الوَكِيلُ تَوَكَّلْنَا عَلَى الله [ربنا]» وَرُبَّمَا قَالَ سُفْيَانُ: عَلَى الله تَوَكَّلْنَا.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ [وقد رواه الأعمش أيضاً عن عطية عن أبي سعيدٍ].

3243- Abu Said Al-Khudri (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "How can I be joyous knowing that the trumpeter has picked up the Horn, bent his face down, and is listening waiting for the order to blow so that he can blow." The Muslims said, "What should we say, oh Messenger of Allah?" He (S.A.W.) said, "Say, '*Hasbuna Allah Wa Ni'ma Al-Wakeel, Tawakalna A'ala Allahi Rabbina* (Allah is enough Aid for us. He is the Best to take care of our affairs. On Allah our Lord we depend).'"

Abu E'isa said that this hadeeth is hasan.

3244 ـ حدثنا أحمَدُ بنُ مَنِيعٍ، أخبرنا إِسْمَاعِيلُ بنُ إِبْرَاهِيمَ أخبرنا سُلَيْمَانُ التَّيْمِيُّ عَن أَسْلَمَ العِجْلِيِّ عَن بِشْرِ بنِ شَغَافٍ عَنْ عَبْدِ الله بنِ عَمْرٍو قَالَ: قَالَ أَعْرَابِيٌّ يَا رَسُولَ الله مَا الصُّورُ؟ قَالَ قَرْنٌ يُنْفَخُ فِيهِ» قال هَذَا حدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُلَيْمَانَ التَّيْمِيِّ.

3244- Abdullah Ibn Amr (R.A.A.) narrated that a Bedouin man asked the Messenger of Allah (S.A.W.), "Oh Messenger of Allah (S.A.W.), what is the *Sour*?" He (S.A.W.) said, "It is a horn that will be blown."

He said that this hadeeth is hasan.

3245 ـ حدثنا أبُو كُرَيْبٍ، أخبرنا عَبْدَةُ بنُ سُلَيْمَانَ، أخبرنا مُحَمَّدُ بنُ عَمْرٍو، أخبرنا أبُو سَلَمَةَ عَن أبي هُرَيْرَةَ قَالَ: «قَالَ يَهُودِيٌّ في سُوقِ المَدِينَةِ لاَ وَالَّذِي اصْطَفَى مُوسَى عَلَى البَشَرِ، قَالَ فَرَفَعَ رَجُلٌ مِنَ الأَنْصَارِ يَدَهُ فَصَكَّ بِهَا وَجْهَهُ، قَالَ تَقُولُ هذَا وَفِينَا النبيُّ ﷺ؟ فقالَ رَسُولُ الله ﷺ ﴿وَنُفِخَ فِي ٱلصُّورِ فَصَعِقَ مَن فِي ٱلسَّمَٰوَٰتِ وَمَن فِي ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ ﴿٦٨﴾﴾ فَأَكُونُ أَوَّلَ مَنْ رَفَعَ رَأْسَهُ فَإِذَا مُوسَى

آخِذٌ بِقَائِمَةٍ مِنْ قَوَائِمِ العَرْشِ فَلاَ أَدْرِي أَرَفَعَ رَأْسَهُ قَبْلِي أَمْ كَانَ مِمَّنْ اسْتَثْنَى اللهُ.
وَمَنْ قَالَ أَنَا خَيْرٌ مِنْ يُونُسَ بنِ مَتَّى فَقَدْ كَذَبَ».
قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3245- Abu Huraira (R.A.A.) narrated that a Jewish man said in the market of Medina, "No, by the One who chose Moses over the people." A man from the Ansar punched him in his face and said, "You say that when the Prophet of Allah (S.A.W.) is among us?" The Messenger of Allah (S.A.W.) said, "'*And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).*' I will be the first to raise my head, and Moses will be holding on to one of the pillars of the Throne. I do not know whether he raised his head before me or whether he was one of those whom Allah excluded. And whoever says that I am better than Jonah son of Matthew has lied."

Abu E'isa said that this hadeeth is hasan sahih.

3246 ـ حدثنا مَحْمُودُ بنُ غَيْلاَنَ وَغَيْرُ وَاحِدٍ قَالُوا: حدثنا عَبْدُ الرَّزَّاقِ أخبرنا الثَّوْرِيُّ، أخبرنا أَبُو إِسْحَاقَ أَنَّ الأَغَرَّ أَبَا مُسْلِمٍ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ وأَبِي هُرَيْرَةَ عَنِ النبيِّ ﷺ قَالَ: «يُنَادِي مُنَادٍ: إِنَّ لَكُمْ أَنْ تَحْيَوْا فَلاَ تَمُوتُوا أَبَداً، وَإِنَّ لَكُمْ أَنْ تَصِحُّوا فَلاَ تَسْقَمُوا أَبَداً، وَإِنَّ لكُمْ أَنْ تَشِبُّوا فَلاَ تَهْرَمُوا أَبَداً، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلاَ تَبْأَسُوا أَبَداً، فَذَلِكَ قَوْلُهُ تَعَالَى ﴿وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧٢﴾﴾».
قال أبو عيسى: وَرَوَى ابنُ المُبَارَكِ وَغَيْرُهُ هَذَا الحَدِيثَ عَنِ الثَّوْرِيِّ وَلَمْ يرفعوه.

3246- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said that a caller will call, "'You will live and you will never die. You will have good health, and you will never get sick. You will be always young, and you will never get old. You also will have bliss and will never be miserable.'" He said that this is what the verse is about; "*This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).*" (Verse 72)

Abu E'isa said that his hadeeth was narrated by Ibn Al-Mubarak and others.

---

41 ـ باب ومن سورة المؤمن [م: 1، ت: 41]

3247 ـ حدثنا محمد بن بشار، حدثنا عَبْدُ الرحمٰنِ بنُ مَهْدِيّ، حدثنا سُفْيَانُ عَنْ مَنْصُورٍ وَالأَعْمَشُ عَن ذَرٍّ عَن يُسَيْعٍ الْحَضْرَمِيِّ عَن النُّعْمَانِ بنِ بَشِيرٍ قال سَمِعْتُ النبيَّ ﷺ يَقُولُ «الدُّعاءُ هُوَ العِبَادَةُ، ثُمَّ قالَ: ﴿وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾﴾».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(41) Verse from Surah Al-Mu'min (the believer)

3247- An-Nu'man Ibn Bashir narrated that he heard the Prophet (S.A.W.) say, "Supplication is worshipping." Then he recited the verse, "*And your Lord said, 'Invoke Me, (i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship (i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)) they will surely enter Hell in humiliation!*" (Verse 60)

Abu E'isa said that this hadeeth is hasan sahih.

---

42 ـ باب ومن سورة ﴿حم السجدة﴾ [م: 1، ت: 42]

3248 ـ **حدثنا** ابنُ أبِي عُمَرَ، أخبرنا سُفيَانُ عَن مَنْصُورٍ عَن مُجَاهِدٍ عَن أبِي مَعْمَرٍ عَنِ ابنِ مَسْعُودٍ قَالَ: «اخْتَصَمَ عِنْدَ البَيْتِ ثَلاَثَةُ نَفَرٍ قُرَشِيَّانِ وثَقَفِيٌّ أوْ ثَقَفِيَّانِ وَقُرَشِيٌّ قَلِيلٌ فِقْهُ قُلُوبِهِم، كَثِيرٌ شَحْمُ بُطُونِهِمْ، فقَالَ أحَدُهُمْ: أتَرَوْنَ الله يَسْمَعُ مَا نَقُولُ؟ فَقَالَ الآخَرُ: يَسْمَعُ إنْ جَهَرْنَا وَلاَ يَسْمَعُ إنْ أخْفَيْنَا، وقَالَ الآخرُ: إنْ كَانَ يَسْمَعُ إذَا جَهَرْنَا فَهُوَ يَسْمَعُ إذَا أخفَيْنَا. فَأَنْزَلَ الله عَزَّ وَجَلَّ ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ﴾».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(42) Verses from Surah Ha-Mim As-Sajda (the prostration)

3248- Ibn Mas'oud narrated that three people had a dispute by the Ka'aba. Two of them were from the Quraish and one from Thaqif or they might have been two from Thaqif and on from the Quraish. They had little understanding of the religion and big bellies. One of them said, "Do you think that Allah hears what we say?" The other said, "He hears if we speak out loud, and He does not if we whisper." The third said, "If He hears us if we speak loudly, then He must hear us if we whisper." Allah (S.W.T.) thus revealed the verse, "*And you have not been hiding yourselves (in the world), lest your ears, and your eyes, and your skins should testify against you; but you thought that Allah knew not much of what you were doing.*" (Verse 22)

Abu E'isa said that this hadeeth is hasan sahih.

3249 ـ **حدثنا** هَنَّادٌ، حدثنا [أبو] مُعَاوِيَة عَن الأعْمَشِ عَن عُمَارَةَ بنِ عُمَيْرٍ عَن عَبْدِ الرَّحْمنِ بنِ يَزِيدَ قَال قَالَ عَبْدُ الله: «كُنْتُ مُسْتَتِراً بِأسْتَارِ الكَعْبَةِ فَجَاءَ ثَلاثَةُ نَفَرٍ كَثِيرٌ شُحُومُ بُطُونِهِمْ، قَلِيلٌ فِقْهُ قُلُوبِهِم، قُرَشِيٌّ وَخَتَنَاهُ ثَقَفِيَّانِ أو ثَقَفِيٌّ وَخَتَنَاهُ قُرَشِيَّانِ فَتَكَلَّمُوا بِكَلاَمٍ لَمْ أفْهَمْهُ، فَقَال أحَدُهُم: أتَرَوْنَ أنَّ الله يَسْمَعُ كلامَنَا هَذَا؟ فَقَال الآخَرُ إنَّا إذَا رَفَعْنَا

أَصْوَاتَنَا سَمِعَهُ وَإِذَا لَمْ نَرْفَعْ أَصْوَاتَنَا لَمْ يَسْمَعْهُ، فَقَالَ الآخَرُ إِنْ سَمِعَ مِنْهُ شَيْئاً سَمِعَهُ كُلَّهُ. قَالَ عَبْدُ اللهِ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَأَنْزَلَ اللهُ ﴿وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ﴾ إِلَى قَوْلِهِ - ﴿فَأَصْبَحْتُم مِّنَ ٱلْخَٰسِرِينَ﴾».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ.

... **حدثنا** مَحْمُودُ بنُ غَيْلاَنَ، أخبرنا وَكِيعٌ، أخبرنا سُفْيَانُ عَنِ الأَعْمَشِ عَنْ عُمَارَةَ بنِ عُمَيْرٍ، عَنْ وَهْبِ بنِ رَبِيعَةَ عَنْ عَبْدِ اللهِ نَحْوَهُ.

3249- Abdullah narrated that he was once sitting behind the curtains of the Ka'aba when three men came with big bellies and little understanding of the religion. They were one Qurashi and his two Thaqafi brothers-in-law or they might have been one Thaqafi and his two Qurashi brothers-in-law. They talked in a manner that Abdullah did not understand. One of them then said, "Do you think that Allah hears our talk?" The other one said, "If we speak loudly He will hear us, but if we whisper He will not hear us." The third one said, "If He hears any of it, then He can hear all of it." Abdullah told the Prophet (S.A.W.) about that, and the Allah (S.W.T.) revealed the verses, "*And you have not been hiding yourselves (in the world), lest your ears, and your eyes, and your skins should testify against you; but you thought that Allah knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!*" (Verses 22, 23)

Abu E'isa said that this hadeeth is hasan sahih.

3250 - **حدثنا** أَبُو حَفْصٍ عَمْرُو بنُ عَلِيٍّ الفَلاَّسُ، حَدَّثَنا أبو قُتَيْبَةَ سَلْمُ بنُ قُتَيْبَةَ، أخبرنا سُهَيْلُ بنُ أَبِي حَزْمٍ القُطَعِيُّ أخبرنا ثَابِتٌ البُنَانِيُّ عَنْ أَنَسِ بنِ مَالِكٍ «أَنَّ رَسُولَ اللهِ ﷺ قَرَأَ ﴿إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟﴾ قَالَ: قَدْ قَالَ النَّاسُ ثُمَّ كَفَرَ أَكْثَرُهُمْ فَمَنْ مَاتَ عَلَيْهَا فَهُوَ مِمَّنِ اسْتَقَامَ».

قال أبو عيسى: هَذَا حَدِيثٌ حسن غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الوَجْهِ سَمِعْتُ أَبَا زُرْعَةَ يَقُولُ رَوَى عَفَّانُ عَنْ عَمْرِو بن عَلِيٍّ حَدِيثاً. ويروى في هذه الآية عن النبي ﷺ وأبي بكر وعمر رضي الله عنهما معنى استقاموا.

3250- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) recited, "*Verily, those who say, 'Our Lord is Allah (Alone),' and then they stand firm, on them the angels will descend (at the time of their death) (saying), 'Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!*'" (Verse 30) He (S.A.W.) said, "People have said so, and then most of them denounce it. Whosoever dies on it is considered among those who stand firm."

Abu E'isa said that this hadeeth is hasan gharib.

43 ـ باب ومن سورة الشورى ﴿حم عسق﴾ [م: 1، ت: 43]

3251 ـ **حدثنا** بندار، حدثنا مُحمَّدُ بنُ جَعْفَرٍ، حدثنا شُعْبَةُ عَن عَبْدِ المَلِكِ بنِ مَيْسَرَةَ قَالَ سَمِعْتُ طَاؤُساً قَالَ: «سُئِلَ ابنُ عَبَّاسٍ عَن هَذِهِ الآيَةِ ﴿قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ﴾ فَقَالَ سَعِيدُ بنُ جُبَيْرٍ قُرْبَى آلِ مُحمدٍ فَقَالَ ابنُ عَبَّاسٍ أَعَلِمْتَ أنَّ رسولَ الله ﷺ لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إلاَّ كَانَ لَهُ فِيهِمْ قَرَابَةٌ فَقَالَ: إلاَّ أنْ تَصِلُوا مَا بَيْنِي وبَيْنَكُمْ مِنَ القَرَابَةِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ ابنِ عَبَّاسٍ.

(43) Verses from Surah H'a-Mim A'ine-Seen-Qaf (Arabic letters)

3251- Ibn Abbas (R.A.A.) was asked about the verse, "*That is (the Paradise) whereof Allah gives glad tidings to His slaves who believe (in the Oneness of Allah - Islamic Monotheism) and do righteous good deeds. Say (Oh Muhammad (S.A.W.)), 'No reward do I ask of you for this except to be kind to me for my kinship with you.' And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allah is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).*" (Verse 23) Said Ibn Jubair (R.A.A.) said, "The kinship means the family of Muhammad (S.A.W.)." Then Ibn Abbas (R.A.A.) asked him, "Do not you know that there was no family in Quraish that were not related to him (S.A.W.)?" He added that the verse means that the believers should the increase the love and respect to the Prophet (S.A.W.) because of the kinship between him (S.A.W.) and them.

Abu E'isa said that this hadeeth is hasan sahih.

3252 ـ **حدثنا** عَبْدُ بنُ حُمَيْدٍ، أخبرنا عَمْرُو بنُ عَاصِمٍ، أخبرنا عُبَيْدُ الله بنُ الوَازِعِ قَالَ حدثني شَيْخٌ مِنْ بَنِي مُرَّةَ قَالَ: «قَدِمْتُ الكُوفَةَ فَأُخْبِرْتُ عَنْ بِلاَلِ بنِ أبي بُرْدَةَ فَقُلْتُ إنَّ فِيهِ لَمُعْتَبَراً فَأَتَيْتُهُ وَهُوَ مَحْبُوسٌ في دَارِهِ الَّتِي قَدْ كَانَ بَنَى، قَالَ وإذَا كُلُّ شَيءٍ مِنْه قَدْ تَغَيَّرَ مِنَ العَذَابِ وَالضَّرْبِ وإذَا هُوَ في قُشَاشٍ، فَقُلْتُ الْحَمْدُ لله يَا بِلاَلُ لَقَدْ رَأَيْتُكَ وَأَنْتَ تَمُرُّ بِنَا وَتُمْسِكُ بِأَنْفِكَ مِنْ غَيْرِ غُبَارٍ وَأَنْتَ في حَالِكَ هَذِهِ اليَوْمَ. فَقَالَ مِمَّنْ أَنْتَ؟ فَقُلْتُ مِنْ بَنِي مُرَّةَ بنِ عَبَّادٍ. فَقَالَ ألاَ أُحَدِّثُكَ حَدِيثاً عَسَى الله أنْ يَنْفَعَكَ بِهِ؟ قُلْتُ هَاتِ، قَالَ حَدَّثني أَبِي أَبُو بُرْدَةَ عَن أبيه أَبِي مُوسَى أنَّ رَسُولَ الله ﷺ قَالَ لاَ تُصِيبُ عَبْداً نَكْبَةٌ فَمَا فَوْقَهَا أَوْ دُونَهَا إلاَّ بِذَنْبٍ وَمَا يَعْفُو الله عَنْهُ أَكْثَرُ. قَالَ وَقَرَأَ ﴿وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا۟ عَن كَثِيرٍ ﴿٣٠﴾﴾».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الْوَجْهِ.

3252- Abu Musa Al-Asha'ari narrated that the Messenger of Allah (S.A.W.) said, "Any servant who gets hit by a calamity whether it is a minor harm or more, or even less, is hit because of a sin he has committed, but what Allah (S.W.T.) forgives is a lot more." He (S.A.W.) then recited, "*And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.*" (Verse 30)

Abu E'isa said that this hadeeth is gharib.

---

44 ـ باب ومن سورة الزخرف [م: 1، ت: 44]

3253 ـ **حدثنا** عَبْدُ بنُ حُمَيْدٍ، حدثنا مُحَمَّدُ بنُ بِشْرٍ العَبْدِي ويَعْلَى بنُ عُبَيْدٍ عَن حَجَّاجِ بنِ دِينَارٍ عَنْ أَبِي غَالِبٍ عَن أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ الله ﷺ «مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ إِلاَّ أُوتُوا الْجَدَلَ، ثُمَّ تَلاَ رَسُولُ الله ﷺ هَذِهِ الآيَةَ: ﴿مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ﴾».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ حَجَّاجِ بنِ دِينَارٍ، وحَجَّاجٌ ثِقَةٌ مُقَارِبُ الحَدِيثِ وأَبُو غَالِبٍ اسْمُهُ حَزَوَّرٌ.

(44) Verses from Surah Az-Zokhurof

3253- Abu Umama (R.A.A.) narrated that the Messenger for Allah (S.A.W.) said, "Any people who become misguided after they were guided it is because they argue too much." He (S.A.W.) then recited the verse, "*And say, 'Are our alihah (gods) better or is he (Jesus)?' They quoted not the above example except for argument. Nay! But they are a quarrelsome people.*" (Verse 58). Abu E'isa said that this hadeeth is hasan sahih.

---

45 ـ باب ومن سورة الدخان [م: 1، ت: 45]

3254 ـ **حدثنا** مَحْمُودُ بنُ غَيْلاَنَ، أخبرنا عَبْدُ المَلِكِ بنُ إِبْرَاهِيمَ الْجُدِّيُّ، أخبرنا شُعْبَةُ عَن الأَعْمَشِ وَمَنْصُورٍ سَمِعَا أَبَا الضُّحَى يُحَدِّثُ عَنْ مَسْرُوقٍ قَالَ «جَاءَ رَجُلٌ إِلَى عَبْدِ الله فَقَالَ إِنَّ قَاصّاً يَقُصُّ يَقُولُ إِنَّهُ يَخْرُجُ مِنَ الأَرْضِ الدُّخَانُ فَيَأْخُذُ بِمَسَامِعِ الْكُفَّارِ ويَأْخُذُ الْمُؤْمِنَ كَهَيْئَةِ الزُّكَامِ. قَالَ فَغَضِبَ وكَانَ مُتَّكِئاً فَجَلَسَ ثُمَّ قَالَ إِذَا سُئِلَ أَحَدُكُمْ عَمَّا يَعْلَمُ فَلْيَقُلْ بِهِ، قَالَ مَنْصُورٌ فَلْيُجِزْ بِهِ، وَإِذَا سُئِلَ عَمَّا لاَ يَعْلَمُ فَلْيَقُلِ الله أَعْلَمُ. فإِنَّ مِنْ عِلْمِ الرَّجُلِ إِذَا سُئِلَ عَمَّا لاَ يَعْلَمُ أَنْ يَقُولَ الله أَعْلَمُ فَإِنَّ الله قَالَ لِنَبِيِّهِ: ﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ ۝٨٦﴾ إِنَّ رَسُولَ الله ﷺ لَمَّا رَأَى قُرَيْشاً اسْتَعْصَوْا عَلَيْهِ قَالَ: اللَّهُمَّ أَعِنِّي عَلَيْهِمْ بِسَبْعٍ كَسَبْعِ يُوسُفَ فَأَخَذَتْهُمْ سَنَةٌ فَأَحْصَتْ كُلَّ شَيْءٍ حَتَّى أَكَلُوا الْجُلُودَ وَالْمَيْتَةَ ـ وَقَالَ أَحَدُهُمَا: الْعِظَامَ ـ قَالَ: وَجَعَلَ يَخْرُجُ مِنَ الأَرْضِ كَهَيْئَةِ الدُّخَانِ، قَالَ: فَأَتَاهُ أَبُو

سُفْيَانَ فَقَالَ: إِنَّ قَوْمَكَ قَدْ هَلَكُوا فَادْعُ اللهَ لَهُمْ، قَالَ: فَهَذَا لِقَوْلِهِ ﴿يَوْمَ تَأْتِي ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ۝١٠ يَغْشَى ٱلنَّاسَ هَٰذَا عَذَابٌ أَلِيمٌ﴾». قَالَ مَنْصُورٌ هَذَا لِقَوْلِهِ ﴿رَّبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ ۝١٢﴾ فَهَلْ يُكْشَفُ عَذَابُ الآخِرَةِ قَالَ مَضَى الْبَطْشَةُ وَاللِّزَامُ وَالدُّخَانُ، وَقَالَ أَحَدُهُمَا الْقَمَرُ وَقَالَ الآخَرُ الرُّومُ».

قَالَ أَبُو عِيسَى: اللِّزَامُ يَعْنِي يَوْمَ بَدْرٍ. قَالَ: وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(45) Verses from Surah Ad-Dukhan (the smoke)

3254- Masrouq narrated that a man came to Abdullah and told him that a storyteller was saying that "smoke will come out of the Earth and will turn the nonbelievers deaf, and the believers will have something like a cold from it". Abdullah got upset and sat up from his reclining position. He said, "If any one of you is asked about something that he knows let him tell what he knows, and if he does not know, then he should say that Allah (S.W.T.) knows best. A man is considered knowledgeable if he says that he does not know about something that he is ignorant of." Allah (S.W.T.) said to His Prophet (S.A.W.), "*Say (Oh Muhammad (S.A.W.)), 'No wage do I ask of you for this (the Quran), nor am I one of the Mutakallifun (those who pretend and fabricate things which do not exist).'*" (Surah Sad, Verse 30) Abdullah (R.A.A.) continued to say that when the Messenger of Allah (S.A.W.) realized that the Quraish disobeyed him, he (S.A.W.) said, "Oh Allah (S.W.T.)! Help me against them with seven (bad) years like those Yusuf had." Thus they had such a bad drought the next year that they ate animal skin and dead animals. Something like smoke was coming out of the Earth too. Abu Sufian came to him and said, "Your people are perishing, so supplicate to Allah for them." This is what these verses are about, "*Then wait you for the Day when the sky will bring forth a visible smoke, covering the people: this is a painful torment.*" (Verses, 10-11) Mansour (one of the narrators) said that the verse about this is, "*(They will say), 'Our Lord! Remove the torment from us, really we shall become believers!'*" (Verse 12) Mansour also said, "Will the torment of the Hereafter be removed also? The great killing (of Badr), the taking of prisoners (in Uhud), and the smoke are all signs that have already happened." Others have said that the signs of the moon (the splitting) and the Romans (their victory) have already taken place too.

Abu E'isa said that this hadeeth is hasan sahih.

3255 - حدثنا الْحُسَيْنُ بْنُ حُرَيْثٍ حدثنا وَكِيعٌ عَنْ مُوسَى بْنِ عُبَيْدَةَ عَنْ يَزِيدَ بْنِ أَبَانٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللهِ ﷺ «مَا مِنْ مُؤْمِنٍ إِلاَّ وَلَهُ بَابَانِ: بَابٌ يَصْعَدُ مِنْهُ عَمَلُهُ وَبَابٌ يَنْزِلُ مِنْهُ رِزْقُهُ، فَإِذَا مَاتَ بَكَيَا عَلَيْهِ فَذَلِكَ قَوْلُهُ ﴿فَمَا بَكَتْ عَلَيْهِمُ ٱلسَّمَآءُ وَٱلْأَرْضُ وَمَا كَانُوا۟ مُنظَرِينَ ۝٢٩﴾».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ مَرْفُوعاً إلاَّ مِنْ هذَا الوَجْهِ ومُوسَى بنُ عُبَيْدَةَ ويَزِيدُ بنُ أبَانَ الرُّقَاشِيُّ يُضَعَّفَانِ في الحَدِيثِ.

3255- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said, "Each believer has two doors; a door from which his good deeds ascend and a door from which his sustenance descends. When he dies those two doors will mourn him crying and that is the interpretation of the verse; "*And the heavens and the earth wept not for them, nor were they given a respite.*" (Verse 29)

Abu E'isa said that this hadeeth is gharib.

46 ـ باب ومن سورة الأحقاف [م: 1، ت: 46]

3256 ـ **حدثنا** عَلِيُّ بنُ سَعِيدٍ الكِنْدِيُّ، أخبرنا أبُو مُحَيَّاةَ عَن عَبْدِ المَلِكِ بنِ عُمَيْرٍ عَن ابنِ أخِي عَبْدِ الله بنِ سَلاَم قالَ: «لَمَّا أُرِيدَ عُثْمَانُ جَاءَ عَبْدُ الله بنُ سَلاَم فقالَ لَهُ عُثْمَانُ: مَا جَاءَ بِكَ؟ قَالَ: جِئْتُ في نُصْرَتِكَ قالَ: اخْرُجْ إلى النَّاسِ فَاطْرُدْهُمْ عَنِّي فإنَّكَ خَارِجٌ خَيْرٌ لِي مِنْكَ دَاخِلٌ، قَالَ فَخَرَجَ عَبْدُ الله بنُ سَلاَم إلى النَّاسِ فَقَالَ: أيُّهَا النَّاسُ إنَّهُ كَانَ اسْمِي في الجَاهِلِيَةِ فُلاَنٌ فَسَمَّانِي رَسُولُ الله ﷺ عَبْدَ الله ونَزَلَتْ فِيَّ آيَاتٌ مِنْ كِتَابِ الله، نَزَلَتْ فِيَّ ﴿وَشَهِدَ شَاهِدٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ فَـَٔامَنَ وَٱسْتَكْبَرْتُمْ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾ وَنَزَلَتْ فِيَّ ﴿قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَمَنْ عِندَهُۥ عِلْمُ ٱلْكِتَٰبِ﴾ إن لله سَيْفاً مَغْموداً عَنْكُمْ وإنَّ المَلاَئِكَةَ قَدْ جَاوَرَتْكُمْ في بَلَدِكُمْ هَذَا الَّذِي نَزَلَ فِيهِ نَبِيُّكُمْ فالله الله في هَذَا الرَّجُلِ أنْ تَقْتُلُوهُ فَوَالله إنْ قَتَلْتُمُوهُ لَتَطْرُدُنَّ جِيرَانَكُمْ المَلاَئِكَةَ وَلَتُسَلَّنَّ سَيْفُ الله المَغْمُودُ عَنْكُمْ فَلاَ يُغْمَدُ إلَى يَوْمِ القِيَامَةِ. قَالَ فقَالُوا اقْتُلُوا اليَهُودِيَّ واقْتُلُوا عُثْمَانَ».

قال أبو عيسى: هَذَا حَدِيثٌ [حسن] غَرِيبٌ وَقد رَوَاهُ شُعَيبُ بنُ صَفْوَانَ عَن عَبد المَلِكِ بن عُمَيْرٍ عَن ابنِ مُحَمَّدِ بن عَبْدِ الله بن سَلاَم عَن جَدِّه عَبدِ الله بن سلاَمٍ.

(46) Verses from Surah Al-Ahqaf

3256- The nephew of Abdullah Ibn Salam (R.A.A.) narrated that Othman was being sought after, and Abdullah Ibn Salam went to him. Othman asked him what had brought him. Abdullah Ibn Salam said that he came to support him. Othman said, "Then go out to the people and send them away from me. You are a better support for me outside than inside." Abdullah Ibn Salam went out to the people and said, "Oh people! My name in Jahili time was so and so and the Messenger of Allah (S.A.W.) named me Abdullah. These verses were revealed about me;"

"*Say, 'Tell me! If this (Quran) is from Allah and you deny it, and a witness from among the Children of Israel ('Abdullah Ibn Salam (R.A.A.)) testifies that (this Quran is from Allah (like the Taurat (Torah)), and he believed (embraced Islam) while you are too proud (to believe). Verily, Allah guides not the people*

who are Zalimun (polytheists, disbelievers and wrong-doers).' "(Verse 10)

Also this verse was revealed about him;

"*And those who disbelieved, say, 'You (Oh Muhammad (S.A.W.)) are not a Messenger.' 'Say, 'Sufficient as a witness between me and you is Allah and those too who have knowledge of the Scripture (such as Abdullah Ibn Salam and other Jews and Christians who embraced Islam).'* (Surah Ar-Raad, verse 43)

Abdullah Ibn Salam then said, "Allah (S.W.T.) has a sword kept in its scabbard and will not fight you and the angels inhibit this country of yours to which your Prophet (S.A.W.) has migrated. So fear Allah, fear Allah in this man and do not kill him. By Allah, if you kill him your neighbors the angels will move away, and the Sword of Allah will be drawn against you and will never go back to its scabbard again." They said, "Kill the Jewish man and kill Othman."

Abu E'isa said that this hadeeth is gharib.

3257 ـ حدثنا عَبْدُ الرَّحْمٰنِ بنُ الأَسْوَدِ أَبُو عَمْرٍو البَصْرِيُّ، حدثنا مُحَمَّدُ بنُ رَبِيعَةَ عَن ابنِ جُرَيْجٍ عَن عَطاءٍ عَن عَائِشَةَ قَالَتْ: «كانَ النبيُّ ﷺ إذَا رَأَى مَخِيلَةً أَقْبَلَ وَأَدْبَرَ فَإِذَا مَطَرَتْ سُرِّيَ عَنْهُ. قَالَتْ فَقُلْتُ لَهُ فقَالَ: وَمَا أَدْرِي لَعَلَّهُ كَمَا قَالَ الله تعالَى: ﴿فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَٰذَا عَارِضٌ مُّمْطِرُنَا﴾».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ.

3257- A'isha (R.A.A.) narrated that whenever the Prophet (S.A.W.) saw a dark cloud, he would pace back and forth. When it rained (safely), then he would calm down. When A'isha asked why, he (S.A.W.) said, "It is because I am not sure that it is not like the verse from Allah (S.W.T.);" "*Then, when they saw it as a dense cloud coming towards their valleys, they said, 'This is a cloud bringing us rain!' Nay, but it is that (torment) which you were asking to be hastened - a wind wherein is a painful torment!*" (Verse 24)

Abu E'isa said that this hadeeth is hasan.

3258 ـ حدثنا عَلِيُّ بنُ حُجْرٍ، أخبرنا إِسْمَاعِيلُ بنُ إِبْرَاهِيمَ عَن دَاوَدَ عَن الشَّعْبِيِّ عَن عَلْقَمَةَ قَالَ: «قُلْتُ لابنِ مَسْعُودٍ: هَلْ صَحِبَ النبيَّ ﷺ لَيْلَةَ الجِنِّ مِنْكُمْ أَحَدٌ؟ قالَ: مَا صَحِبَهُ مِنَّا أَحَدٌ ولَكِن افْتَقَدْنَاهُ ذَاتَ لَيْلَةٍ وَهُوَ بمكَّةَ فَقُلْنَا اغْتِيلَ اسْتُطِيرَ ما فُعِلَ بِهِ؟ فَبِتْنَا بِشَرِّ لَيْلَةٍ بَاتَ بِهَا قَوْمٌ حَتَّى إِذَا أَصْبَحْنَا أَوْ كَانَ في وَجْهِ الصُّبْحِ إِذَا نَحْنُ بِهِ يَجِيءُ مِنْ قِبَلِ حِراءٍ قالَ: فَذَكَرُوا لَهُ الَّذِي كَانُوا فِيهِ قالَ: فقال: «أَتَانِي دَاعِيَ الْجِنِّ فأَتَيْتُهُمْ فَقَرَأْتُ عَلَيْهِم، قالَ: فانْطَلَقَ فأَرَانا آثَارَهُمْ وآثار نِيرَانِهِمْ. قالَ الشَّعْبِيُّ: وسَأَلُوهُ الزَّادَ وكانُوا مِنْ جِنِّ الْجَزِيرَةِ فقالَ: كُلُّ عَظْمٍ لَمْ يُذْكَرْ اسْمُ الله عَلَيْهِ يَقَعُ في أَيْدِيكُمْ أَوْفَرَ مَا كانَ لَحْماً، وَكُلُّ بَعْرَةٍ أَوْ رَوْثَةٍ عَلَفٌ لِدَوَابِّكُمْ. فقالَ رَسُولُ الله ﷺ: فَلاَ تَسْتَنْجُوا بِهِمَا

فإنَّهُمَا زَادُ إخْوَانِكُمْ [مِنَ] الْجِنِّ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3258- Alqama reported that he asked Abdullah Ibn Mas'oud if he was with the Prophet (S.A.W.) on the night when he (S.A.W.) met with the Jinn. Abdullah (R.A.A.) said, "No one was with him, but we had missed him that night when he (S.A.W.) was in Mecca. We thought that he might have been assassinated or the Jinn might have flown away with him (S.A.W.). We had the worst night that anyone could ever have. Then next morning at the crack of dawn he (S.A.W.) approached walking from the direction of Mount Hiraa'." Ibn Mas'oud reported that they told him what they had been thinking, and so he (S.A.W.) said, "A representative of the Jinn came to me, and I went to them. I recited the Quran to them." He (S.A.W.) took us to the place where they had been and showed us their tracks and fire. Ash-Shaa'bi narrated that the Jinn had asked him (S.A.W.) for provisions. They were Jinn from the Peninsula, so he (S.A.W.) said, "(Your provisions are) every bone on which Allah's Name has been mentioned as long as it falls in your hand and as long as there is no meat on it. (You can also have) every dung or animal dropping for food for your animals." The Messenger of Allah (S.A.W.) then said to his companions, "Do not use those things to clean yourselves with since they are the food of your Jinn brethren."

Abu E'isa said that this hadeeth is hasan sahih.

---

47 ـ باب ومن سورة محمد [م: 1، ت: 47]

3259 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا عَبْدُ الرزَّاقِ، حدثنا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ ﴿وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾ فقَالَ النبيُّ ﷺ: «إِنِّي لأَسْتَغْفِرُ الله في اليَوْمِ سَبْعِينَ مَرَّةً» [قال:] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَيُرْوَى عَنْ أَبِي هُرَيْرَةَ أيضاً عَنِ النبيِّ ﷺ أَنَّهُ قَالَ «إِنِّي لأَسْتَغْفِرُ الله في اليَوْمِ مائَةَ مَرَّةً» [وقد روي من غير وجهٍ عن النبي ﷺ إني لأستغفر الله في اليوم مائة مرةٍ]. ورَوَاهُ مُحَمَّدُ بنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ.

(47) Verses from Surah Muhammad (S.A.W.)

3259- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) commented on the verse; "*So know (Oh Muhammad (S.A.W.)) that, La ilaha illallah (none has the right to be worshipped but Allah), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allah knows well your moving about, and your place of rest (in your homes).*" (Verse 19) He (S.A.W.) said, "I ask Allah (S.W.T.) for forgiveness seventy times a day."

Abu E'isa said that this hadeeth is hasan sahih and that it has also been

narrated from Abu Huraira (R.A.A.) that the Prophet (S.A.W.) said, "I ask Allah (S.W.T.) for forgiveness one hundred times a day."

3260 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا عَبْدُ الرزَّاقِ، أخبرنا شَيْخٌ مِنْ أَهْلِ المَدِينَةِ عَن العَلاَءِ بنِ عَبْدِ الرَّحمٰن عَن أَبيهِ عَن أَبي هُرَيْرَةَ قَالَ: «تَلاَ رَسُولُ الله ﷺ هَذِهِ الآيَةَ يَوْماً ﴿وَإِن تَتَوَلَّوْاْ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓاْ أَمْثَٰلَكُم﴾ قَالوا وَمَنْ يُسْتَبْدَلُ بِنَا؟ قَالَ فَضَرَبَ رَسُولُ الله ﷺ عَلَى مِنْكَبِ سَلْمَانَ ثُمَّ قَالَ: هَذَا وقَوْمُهُ» قال: هَذَا حَدِيثٌ غَرِيبٌ في إِسْنَادِهِ مَقَالٌ. وقد رَوَى عَبْدُ الله بنُ جَعْفَرٍ أَيْضاً هَذَا الحَدِيثَ عَن العَلاَءِ بنِ عَبْدِ الرَّحمٰنِ.

3260- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) once recited this verse, "*Behold! You are those who are called to spend in the Cause of Allah, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allah is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islam and the obedience to Allah), He will exchange you for some other people and they will not be your likes.*" (Verse 38) He (S.A.W.) was asked, "Who will be exchanged for us?" He (S.A.W.) patted on the back of Salman and said, "This and his people... this and his people."

He said that this hadeeth is gharib and there is a dispute about one of the narrators.

3261 ـ حدثنا عَلِيُّ بنُ حُجْرٍ أخبرنا إِسْمَاعِيلُ بنُ جَعْفَرٍ حدثنا عَبْدُ الله بنُ جَعْفَرِ بنِ نَجِيحٍ عَن العَلاَءِ بنِ عَبْدِ الرَّحمٰنِ عَن أَبِيهِ عَن أَبِي هُرَيْرَةَ أَنَّهُ قَالَ «قَالَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ الله ﷺ يَا رَسُولَ الله مَنْ هَؤلاَءِ الَّذِينَ ذَكَرَ الله إِنْ تَوَلَّيْنَا اسْتُبْدِلُوا بِنَا ثُمَّ لاَ يَكُونُوا أَمْثَالَنَا؟ قَالَ وَكَانَ سَلْمَانُ بِجَنْبِ رَسُولِ الله ﷺ قَالَ فَضَرَبَ رَسُولُ الله ﷺ فَخِذَ سَلْمَانَ وَقَالَ هَذَا وأَصْحَابُهُ. والَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ الإِيمَانُ مَنُوطاً بالثُّرَيَّا لَتَنَاوَلَهُ رِجَالٌ مِنْ فَارِسَ».

قال أبو عيسى: وعَبْدُ الله بنُ جَعْفَرِ بنِ نَجِيحٍ هُوَ وَالِدُ عَلِيِّ بنِ المَدِينِيِّ وقد رَوَى عَلِيُّ بنُ حُجْرٍ عَن عَبْدِ الله بنِ جَعْفَرٍ الكَثِيرَ وَحَدَّثَنَا عَلِيٌّ بِهذَا الحَدِيثِ عَن إِسْمَاعِيلَ بنِ جَعْفَرٍ [عن عبد الله بن جعفر وحدثنا بشر بن معاذ حدثنا عبد الله بن جعفر عن العلاء نحوه إلا أنه قال: مُعلقٌ بالثريا].

3261- Abu Huraira (R.A.A.) narrated that a group of people from the companions of the Prophet (S.A.W.) said, "Oh Messenger of Allah (S.A.W.), who are those people mentioned in the verse who will replace us if we turn away and who will not be our likes?" Salman (R.A.A.) was standing next to the Prophet (S.A.W.), so he (S.A.W.) patted him on his thigh and said, "This and

his companions...by the One who owns my soul, if faith is as far away as the stars then the people of Persia will reach it."

Abu E'isa said that Abdullah Ibn Jafar Ibn Najih is the father of Ali Ibn Al-Madini.

---

48 ـ باب ومن سورة الفتح [م: 1، ت: 48]

3262 ـ حدثنا مُحمَّدُ بنُ بَشَّارٍ، أخبرنا مُحمَّدُ بنُ خَالِدِ بنِ عَثْمَةَ حدثنا مَالِكُ بنُ أَنَسٍ عَن زَيْدِ بنِ أَسْلَمَ عَن أَبِيهِ قَالَ «سَمِعْتُ عُمَر بنَ الخَطَّابِ يَقُولُ كُنَّا مَعَ النَّبِيِّ ﷺ في بَعضِ أَسْفَارِهِ فَكَلَّمْتُ رَسُولَ الله ﷺ فَسَكَتَ ثُمَّ كَلَّمْتُهُ فَسَكَتَ، فحرَّكْتُ راحِلَتي فَتَنَحَّيْتُ فَقُلْتُ ثَكِلَتْكَ أُمُّكَ يَا ابْنَ الخَطَّابِ نَزَرْتَ رَسُولَ الله ﷺ ثَلاثَ مَرَّاتٍ كُلُّ ذَلِكَ لاَ يُكَلِّمُكَ مَا أَخْلَقَكَ بِأَنْ يَنْزِلَ فِيكَ قُرآنٌ، قَالَ فَمَا نَشِبْتُ أَن سَمِعْتُ صَارِخاً يَصْرُخُ بِي قَالَ فَجِئْتُ إلى رَسُولِ الله ﷺ فَقَالَ يَا ابْنَ الخَطَّابِ لَقَدْ أُنْزِلَ عَلَيَّ هَذِهِ اللَّيْلَةَ سُورَةٌ مَا أُحِبُّ أَنَّ لِي بِهَا ما طَلَعَتْ عَلَيْهِ الشَّمْسُ ﴿إنا فتحنا لك فتحاً مبيناً﴾.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صحيحٌ [ورواه بعضهم عن مالك مرسلاً].

(48) Verses from Surah Al-Fat-h' (the Conquest)

3262- Aslam narrated that he heard Omar Ibn Al-Khattab (R.A.A.) say, "We were with the Messenger of Allah (S.A.W.) on one of his expeditions. I spoke to the Messenger of Allah (S.A.W.), and he did not answer me, I spoke to him again, and he did not answer me. I asked him a third time, and he did not answer me. I slowed my camel down and stayed behind the Prophet (S.A.W.). I wished on myself that 'my mother may lose me' since I repeated my question three times, and the Prophet (S.A.W.) did not respond. I feared that Quran might be revealed regarding me." Omar (R.A.A.) added, "It was not a long time before a caller was summoning me to go to the Messenger of Allah (S.A.W.). When I arrived, he (S.A.W.) said, 'Oh Ibn Al-Khattab! A Surah was being revealed to me tonight that I like more than owning everything the sun shines on. It is Surah Al-Fat-h'."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3263 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ حدثنا عَبْدُ الرَّزَّاقِ عَن مَعْمَرٍ عَن قَتَادَةَ عَن أَنَسٍ قَالَ «أُنْزِلَتْ على النبيِّ ﷺ ﴿لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ﴾ مَرْجِعَهُ مِنَ الحُدَيْبِيَةِ فَقَالَ النبيُّ ﷺ لَقَدْ نَزَلَتْ عَلَيَّ آيَةٌ أَحَبُّ إِلَيَّ مِمَّا عَلَى الأَرْضِ ثُمَّ قَرَأَهَا النبيُّ ﷺ عَلَيْهِم فَقَالُوا هَنِيئاً مَرِيئاً يا رَسُولَ الله لَقد بَيَّنَ لَكَ الله مَاذَا يُفْعَلُ بِكَ فَمَاذَا يُفْعَلُ بِنَا، فَنَزَلَتْ عَلَيْهِ ﴿لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ﴾ حَتَّى بَلَغَ ﴿فَوْزًا عَظِيمًا﴾ قال هَذَا حَدِيثٌ حَسَنٌ

صحيحٌ. وفيهِ عَن مُجَمِّع بنِ جَارِيَةَ.

3263- Anas (R.A.A.) narrated that the verse, "*That Allah may forgive you your sins of the past and the future, and complete His Favor on you, and guide you on the Straight Path,*" (Verse 2) was revealed at the time the Prophet (S.A.W.) was returning from Hudaibia. The Prophet (S.A.W.) said, "A verse was revealed to me that I like more than everything on the Earth." The Prophet (S.A.W.) then recited the verse, and they said, "Congratulations, oh Messenger of Allah (S.A.W.)! Allah has shown you what will happen to you. What will happen to us?" This verse was therfore revealed, "*That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise), to abide therein forever, and He may expiate from them their sins; and that is with Allah a supreme success.*" (Verse 5)

Abu E'isa said that this hadeeth is hasan sahih.

3264 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ: [قال] حدثني سُلَيْمَانُ بنُ حَرْبٍ حدثنا حَمَّادُ بنُ سَلَمَةَ عَن ثَابِتٍ عَن أَنَسٍ «أَنَّ ثَمَانِينَ هَبَطُوا عَلَى رَسُولِ اللهِ ﷺ وأَصْحَابِهِ مِنْ جَبَلِ التَّنْعِيمِ عِنْدَ صَلاَةِ الصُّبْحِ وَهُمْ يُرِيدُونَ أَنْ يَقْتُلُوهُ فَأُخِذُوا أَخْذاً فَأَعْتَقَهُمْ رَسُولُ اللهِ ﷺ فَأَنْزَلَ اللهُ ﴿وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم﴾» الآيَةَ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3264- Anas (R.A.A.) narrated that eighty men attacked the Messenger of Allah (S.A.W.) and his companions while they were coming down from At-Tane'em area at Fajr time. They had wanted to kill him (S.A.W.), but they were captured. The Messenger of Allah (S.A.W.) pardoned them, and thus the verse was revealed, "*And He it is Who has withheld their hands from you and your hands from them in the midst of Mecca, after He had made you victors over them. And Allah is Ever the All-Seer of what you do.*" (Verse 24)

Abu E'isa said that this hadeeth is hasan sahih.

3265 ـ حدثنا الحَسَنُ بنُ قَزَعَةَ البَصْرِيُّ، حدثنا سُفْيَانُ بنُ حَبِيبٍ عَن شُعْبَةَ عَن ثُوَيْرٍ عَن أَبِيهِ عَن الطُّفَيْلِ بنِ أُبَيِّ بن كَعْبٍ عَن أَبِيهِ عَن النَّبِيِّ ﷺ «﴿وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ﴾ قَالَ لا إله إلاَّ الله» [قال]: هَذَا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُهُ مَرْفُوعاً إلاَّ مِنْ حَدِيثِ الْحَسَنِ بن قَزَعَةَ قال: وَسَأَلْتُ أَبَا زُرْعَةَ عَن هَذَا الحَدِيثِ فَلَمْ يَعْرِفْهُ مَرْفُوعاً إلاَّ مِنْ هَذَا الوَجْهِ.

3265- Ubbai Ibn Kaab narrated that the Prophet (S.A.W.) commented on the verse; "*When those who disbelieve had put in their hearts pride and haughtiness - the pride and haughtiness of the time of ignorance, - then Allah sent down His Sakinah (calmness and tranquility) upon His Messenger (S.A.W.) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be*

worshipped but Allah); and they were well entitled to it and worthy of it. And Allah is the All-Knower of everything." (Verse 26) He (S.A.W.) said, "*It is La Ilaha Illa Allah.*"

Abu E'isa said that this hadeeth is gharib.

49 ـ باب ومن سورة الحجرات [م: 1، ت: 49]

3266 ـ حدثنا مُحمَّدُ بنُ المُثَنَّى، حدثنا مُؤَمَّلُ بنُ إِسْمَاعِيلَ، أخبرنا نَافِعُ بنُ عُمَر بنَ جَمِيلٍ الْجُمَحِيُّ قَالَ: حدثنا ابنُ أَبِي مُلَيْكَةَ قَالَ «حدثني عَبْدُ الله بنُ الزُّبَيْرِ أَنَّ الأَقْرَعَ بنَ حَابِسٍ قَدِمَ عَلَى النبيِّ ﷺ قَالَ فَقَالَ أَبُو بَكْرٍ يَا رَسُولَ الله اسْتَعْمِلْهُ عَلَى قَوْمِهِ، فَقَالَ عُمَرُ لاَ تَسْتَعْمِلْهُ يَا رَسُولَ الله، فَتَكَلَّمَا عِنْدَ النبيِّ ﷺ حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فقال أَبُو بَكْرٍ لِعُمَرَ ما أَرَدْتَ إِلاَّ خِلاَفِي. فقال عُمَرُ مَا أَرَدْتُ خِلافَكَ. قَالَ فَنَزَلَتْ هَذِهِ الآيَةُ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ﴾ قَالَ وَكَانَ عُمَرُ بَعْدَ ذَلِكَ إِذَا تَكَلَّمَ عِنْدَ النبيِّ ﷺ لَمْ يَسْمَعْ كلاَمَهُ حَتَّى يَسْتَفْهِمَهُ قَالَ وَمَا ذَكَرَ ابنُ الزُّبَيْرِ جَدَّهُ يَعْنِي أَبَا بَكْرٍ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وقَد روى بَعْضُهُمْ عَن ابنِ أَبِي مُلَيْكَةَ مُرْسلاً وَلَمْ يَذْكُرْ فيهِ عَن عَبدِ الله بنِ الزُّبَيْرِ.

(49) Verse from Surah Al-Hujurat (the rooms)

3266- Al-Aqraa' Ibn Habes came to the Prophet (S.A.W.), and Abu Bakr (R.A.A.) said, "Oh Messenger of Allah (S.A.W.), appoint him as a commander on his tribe." Omar (R.A.A.) said, "Do not appoint him, oh Messenger of Allah (S.A.W.)." They argued and the sound of their voices rose. Abu Bakr then said to Omar, "You only want to go against my opinion." Omar said that he did not mean it that way. A verse was thus revealed; "*Oh you who believe! Raise not your voices above the voice of the Prophet (S.A.W.), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not.*" (Verse 2) Ibn Habes said that after the verse was revealed Omar always spoke in a low voice in the presence of the Prophet (S.A.W.)and that sometimes the Prophet (S.A.W.) would have to ask him to repeat what he said.

Abu E'isa said that this hadeeth is hasan gharib.

3267 ـ حدثنا أَبُو عمّارٍ الْحُسَيْنُ بنُ حرَيْثٍ حدثنا الفَضْلُ بنُ مُوسَى عَن الْحُسَيْنِ بنِ وَاقِدٍ عَن أَبِي إِسْحَاقَ عَن البَرَاءِ بنِ عَازِبٍ في قَوْلِهِ تَعَالى ﴿إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَٰتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۝﴾ قَالَ: «قَامَ رَجُلٌ. فَقَالَ يا رَسُولَ الله ﷺ إِنَّ حَمْدِي زَيْنٌ وإِنَّ ذَمِّي شَيْنٌ، فَقَالَ النبيُّ ﷺ ذَاكَ الله عَزَّ وَجَلَّ» قَال هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

3267- Al-Biraa' Ibn A'zeb said when the verse, "*Verily those who call you from behind the dwellings, most of them have no sense,*" (Verse 4) was revealed

that a man got up and said, "Oh Messenger of Allah (S.A.W.), praising me is good and insulting me is evil." The Prophet (S.A.W.) said, "That is (what is said about) Allah (S.W.T.)."

Abu E'isa said that this hadeeth is gharib.

3268 ـ حدثنا عَبْدُ الله بنُ إسْحَاقَ الْجَوْهَرِيُّ البَصْرِيُّ، أخبرنا أَبُو زَيْدٍ صَاحِبُ الهرَوِيِّ عَن شعْبَةَ عنْ دَاودَ بنِ أبي هِنْدٍ قَالَ سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَن أَبي جَبِيرَةَ بنِ الضَّحَّاكِ. قَالَ كَانَ الرَّجُلُ مِنَّا يَكُونُ لَهُ الأسمَانِ والثَّلاثَةُ فَيُدْعَى بِبَعْضِهَا فَعَسَى أَنْ يَكْرَهَ. قَالَ فنَزَلت هَذِهِ الآيَةُ ﴿وَلَا تَنَابَزُوا بِالْأَلْقَابِ﴾.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وأَبُو جَبِيرَةَ بنُ الضَّحَّاكِ هُو أَخُو ثابِتِ بنِ الضَّحَّاكِ الأَنْصَارِيِّ وأبو زيد سعيد بن الربيع صاحب الهروي بصري ثقة.

. . . ـ حدثنا أَبُو سَلَمَةَ يَحْيَى بنُ خَلَفٍ حدثنا بِشْرُ بنُ المُفَضَّلِ عَن دَاودَ بن أَبِي هِنْدٍ عَن الشَّعْبِيِّ عَن أَبي جَبِيرَةَ بنِ الضَّحَّاكِ نَحْوَهُ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3268- Ibn Ad-Dahhak narrated that they used to have two or three nick names. Some men hated those names, so the verse was revealed, "*Oh you who believe! Let not a group scoff at another group; it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith (i.e. to call your Muslim brother (a faithful believer) as, 'Oh sinner', or 'Oh wicked'). And whosoever does not repent, then such are indeed Zalimun (wrong-doers, etc.).*" (Verse 11)

Abu E'isa said that this hadeeth is hasan sahih.

3269 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ حدثنا عُثْمَانُ بنُ عُمَرَ عَن المُسْتَمِرِ بنِ الرَّيَّانِ عَن أَبِي نَضْرَةَ قَال «قَرَأَ أَبُو سَعِيدٍ الخُدْرِيُّ ﴿وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُّمْ﴾ قَالَ هَذَا نَبِيُّكُمْ يُوحَى إِلَيْهِ. وخِيَارُ أَئِمَّتِكُمْ؛ لَوْ أَطَاعَهُمْ في كَثِيرٍ مِنَ الأَمْرِ لَعنتُوا فَكَيْفَ بِكُمْ اليَوْمَ؟».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ. قَالَ عَلِيُّ بنُ المَدِينِيِّ سَأَلْتُ يَحْيَى بنَ سَعِيدٍ القَطَّانَ عَن المُسْتَمِرِ بنِ الرَّيَّانِ فَقَالَ ثِقَةٌ.

3269- Abu Said Al-Khudri (R.A.A.) recited the verse, "*And know that among you there is the Messenger of Allah (S.A.W.)). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allah has endeared the Faith to you and has beautified it in your hearts, and*

has made disbelief, wickedness and disobedience (to Allah and His Messenger (S.A.W.)) hateful to you. Such are they who are the rightly guided." (Verse 7) Abu Said said, "That was your Prophet (S.A.W.) receiving revelation and around him (S.A.W.) was the best of your nation. Nevertheless, had he obeyed them in many of the matters (of the times), they would have be in trouble. So what do you think about these days?"

Abu E'isa said that this hadeeth is hasan sahih gharib.

3270 ـ حدثنا عَلِيُّ بنُ حُجْرٍ حدثنا عَبْدُ الله بنُ جَعْفَرٍ، أخبرنا عَبْدُ الله بنُ دِينَارٍ عَن ابنِ عُمَرَ: «أَنَّ رَسُولَ الله ﷺ خَطَبَ النَّاسَ يَوْمَ فَتْحِ مَكَّةَ «فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ الله قَد أَذْهَبَ عَنْكُمْ عُبِيَّةَ الجَاهِلِيَّةِ وتَعَاظُمَهَا بِآبَائِهَا، فالنَّاسُ رَجُلاَنِ: رَجُلٌ بَرٌّ تَقِيٌّ كَرِيمٌ عَلَى الله وَفَاجِرٌ شَقِيٌّ هَيِّنٌ عَلَى الله. وَالنَّاسُ بَنُو آدَمَ وَخَلَقَ الله آدَمَ مِنَ التُّرَابِ قَالَ الله: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾﴾».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ الله بنِ دِينَارٍ عَن ابنِ عُمَرَ إلاَّ مِنْ هَذَا الوَجْهِ. وعبد الله بنُ جَعْفَرٍ يُضَعَّفُ. ضَعَّفَه يَحْيَى بنُ معِينٍ وَغَيْرُهُ وعبد الله بن جعفر هُو وَالِدُ عَلِيِّ بنِ المدِينيِّ. [قال:] وَفي البَابِ عن أَبي هُرَيْرَةَ وعَبْدِ الله بنِ عَبَّاسٍ.

3270- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) gave a sermon on the day of the Conquest of Mecca and said, "Oh you people! Allah (S.W.T.) has saved you from the boasting of the Jahiliya (pre-Islamic) times, and its showing-off about ancestors. People are two types; a man considered by Allah (S.W.T.) as good, pious, and generous, and a man considered by Allah (S.W.T.) as evil, wicked, and with no value. All of the people are the offspring of Adam, and Adam was created from dust. Allah (S.W.T.) has said, "*Oh mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa (i.e. he is one of the Muttaqun (the pious). Verily, Allah is All-Knowing, All-Aware.*" (Verse 13)

Abu E'isa said that this hadeeth is gharib.

3271 ـ حدثنا الفَضْلُ بنُ سُهَيْلٍ البَغْدَادِيُّ الأَعْرَجُ وَغَيْرُ وَاحِدٍ قَالُوا: حدثنا يُونُسُ بنُ مُحمدٍ عَن سَلاَّمِ بنِ أَبِي مُطِيعٍ عَن قَتَادَةَ عَن الحَسَنِ عَن سَمُرَةَ عَن النبيِّ ﷺ قَالَ: «الحَسَبُ المَالُ، وَالكَرَمُ التَّقْوَى».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غريبٌ مِنْ حَدِيثِ سَمُرَةَ لا نَعْرِفُهُ إلاَّ

مِنْ حَدِيثِ سَلاَّم بن أَبِي مُطِيع.

3271- Samura narrated that the Prophet (S.A.W.) said, "Good lineage is wealth, and generosity is piety."

Abu E'isa said that this hadeeth is hasan sahih gharib.

50 ـ باب ومن سورة قٓ [م: 1، ت: 50]

3272 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا يُونُسُ بنُ مُحَمَّدٍ، أخبرنا شَيْبَانُ عَن قَتَادَةَ، أخبرنا أَنَسُ بنُ مَالِكٍ أَنَّ نَبِيَّ الله ﷺ قَالَ: «لا تَزَالُ جَهَنَّمُ تَقُولُ هَلْ مِنْ مَزِيدٍ حَتَّى يَضَعَ فِيهَا رَبُّ العِزَّةِ قَدَمَهُ فَتَقُولُ قَطْ قَطْ وَعِزَّتِكَ ويُزْوَى بَعْضُها إلى بَعْضٍ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غريبٌ مِنْ هَذَا الوَجْهِ وَفِيهِ عَن أَبِي هُرَيْرَةَ [عَنِ النبيِّ ﷺ].

(50) Verse from Surah Qaf

3272- Anas Ibn Amlek narrated that the Prophet of Allah (S.A.W.), "The Hellfire will keep asking if 'there any more (to come)' until the Mighty Lord (S.W.T.) puts His Foot over it. It will say, 'Enough! Enough! By Your Might!' It will then be gathered together."

Abu E'isa said that this hadeeth is hasan sahih gharib.

51 ـ باب ومن سورة والذاريات [م: 1، ت: 51]

3273 ـ حدثنا ابنُ أَبِي عُمَرَ حدثنا سُفْيَانُ بن عيينة عَن سَلام عَنْ عَاصِمِ بنِ أَبِي النَّجُودِ عَن أَبِي وَائِلٍ عَن رَجُلٍ مِنْ رَبِيعَةَ قَالَ: «قَدِمْتُ المَدِينَةَ فَدَخَلْتُ عَلَى رَسُولِ الله ﷺ فَذَكَرْتُ عِنْدَهُ وَافِدَ عَادٍ. فَقُلْتُ أَعُوذُ بِالله أَنْ أَكُونَ مِثْلَ وَافِدِ عَادٍ. فقَالَ رَسُولُ الله ﷺ وَمَا وَافِدُ عَادٍ؟ قَالَ فَقُلْتُ: عَلَى الخَبِيرِ بها سَقَطْتَ. إنَّ عَاداً لَمَّا أُقْحِطَتْ بَعَثَتْ قَيْلاً فَنَزَلَ عَلَى بَكْرِ بنِ مُعَاوِيَةَ فَسَقَاهُ الْخَمرَ وَغَنَّتْهُ الجَرَادَتانِ ثُمَّ خَرَجَ يُرِيدُ جِبَالَ مَهْرَةَ فقَالَ اللَّهُمَّ إِنِّي لَمْ آتِكَ لِمَرِيضٍ فَأُدَاوِيهِ وَلاَ لأَسِيرٍ فَأُفَادِيهِ فاسْقِ عَبْدَكَ مَا كُنْتَ مُسْقِيهِ واسْقِ مَعَهُ بَكْرَ بنَ مُعَاوِيَةَ ـ يَشْكُرُ لَهُ الْخَمْرَ الَّذِي سَقَاهُ ـ فَرُفِعَ لَهُ سَحَابَاتٌ فَقِيلَ لَهُ: اخْتَرْ إِحْدَاهُنَّ فاخْتَارَ السَّوْدَاءَ مِنْهُنَّ فَقِيلَ لَهُ خُذْهَا رَمَاداً رِمْدِداً، لا تَذَرُ مِنْ عَادٍ أَحَداً. وَذَكَرَ أَنَّهُ لَمْ يُرْسِلْ عَلَيْهِمْ مِنَ الرِّيحِ إلاَّ قَدْرَ هَذِهِ الحَلْقَةِ يَعْنِي حَلْقَةَ الخَاتِمِ، ثُمَّ قَرَأَ ﴿إِذْ أَرْسَلْنَا عَلَيْهِمُ ٱلرِّيحَ ٱلْعَقِيمَ ۝٤١ مَا تَذَرُ مِن شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَٱلرَّمِيمِ﴾» الآية.

قال أبو عيسى: وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الحَدِيثَ عَن سَلاَّم أَبِي المُنْذِرِ عَنْ عَاصِمِ بنِ أَبِي النَّجُودِ عَن أَبِي وَائِلٍ عَن الحَارِثِ بنِ حَسَّانَ وَيُقَالُ له: الحَارِثُ بنُ يَزِيدَ.

(51) Verses from Surah Ath-Thariat

3273- A man from the tribe of Rabia'a narrated that he went to see the

Messenger of Allah (S.A.W.) in Medina and that he mentioned the delegate of A'ad to him (S.A.W.). When he (the man) said, "I seek refuge with Allah (S.W.T.) that I will not be like the delegate of A'ad." The Prophet (S.A.W.) asked, "What is the delegate of A'ad?" The man said, "You have asked an expert. When A'ad had the drought, they sent a delegate called Qayle (for provisions). Qayle stayed with Bakr Ibn Mua'weya who served him wine and presented two women singers to sing for him. Qayle then left going to the mountains of Mahra. Over there he supplicated, "Oh Allah, I did not come here asking for a sick person to heal or for a prisoner for You to set free. I ask you to give Your servant a drink and give a drink to Bakr Ibn Mua'weya too (meaning wine)." Two clouds rose above him, and he was told to choose one of them. He chose the black cloud, so he was told, "Take it! It is ashes that will change every thing in A'ad to ashes and will not leave anyone alive." The Prophet (S.A.W.) later mentioned that the sent wind was only the size of a ring. He (S.A.W.) then recited the verse, "*And in A'ad (there is also a sign) when We sent against them the barren wind, it spared nothing that it reached, but blew it into broken spreads of rotten ruins.*" (Verse 41-42)

Abu E'isa said that more than one person narrated this hadeeth from Salam Ibn Al-Munther.

3274 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، حدثنا زَيْدُ بنُ حُبَابٍ، حدثنا سَلاَّمُ بنُ سُلَيْمَانَ النَّحْوِيُّ أَبُو المُنْذِرِ، حدثنا عَاصِمُ بنُ أَبِي النَّجُودِ عَن أَبِي وَائِلٍ عَن الحَارِثِ بنِ يَزِيدَ البَكْرِيِّ قالَ قَدِمْتُ المَدِينَةَ فَدَخَلْتُ المَسْجِدَ فإِذَا هُوَ غَاصٌّ بِالنَّاسِ وَإِذَا رَايَاتٌ سُودٌ تَخْفِقُ وَإِذَا بِلاَلٌ مُتَقَلِّدُ السَّيْفِ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ قُلْتُ: مَا شَأْنُ النَّاسِ؟ قالُوا يُرِيدُ أَنْ يَبْعَثَ عَمْرَو بنَ العَاصِ وَجْهاً، فَذَكَرَ الحَدِيثَ بِطُولِهِ نَحْواً مِنْ حَدِيثِ سُفْيَانَ بنِ عُيَيْنَةَ بِمَعْنَاهُ. ويُقَالُ لَهُ الحَارِثُ بنُ حَسَّانَ أيضاً.

3274- Al-Hareth Ibn Yazeed Al-BAkri narrated that once he arrived at Medina and the Mosque was full of people. Black banners were flapping everywhere. Bilal (R.A.A.) had his sword on and was sitting in front of the Prophet (S.A.W.). When he asked what was going on, they said, "He (S.A.W.) is sending Amr Ibn Al-A'as on an expedition."

Al-Hareth narrated this whole hadeeth in a similar way to the narrated above by Sufian Ibn U'yayna.

---

52 ـ باب ومن سورة الطور [م: 1، ت: 52]

3275 ـ حدثنا أَبُو هِشَامٍ الرِّفَاعِيُّ، حدثنا محمد بنُ فُضَيْلٍ عَن رِشْدِينَ بنِ كُرَيْبٍ عَن أَبِيهِ عَن ابنِ عَبَّاسٍ عَن النَّبِيِّ ﷺ قالَ: «إِدْبَارُ النُّجُومِ الرَّكْعَتَانِ قَبْلَ الفَجْرِ وإِدْبَارُ

السُّجُودِ الرَّكْعَتَانِ بَعْدَ المَغْرِبِ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُهُ مَرْفُوعاً إِلاَ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ محمَّدِ بنِ الفُضَيْلِ عَن رِشْدِينِ بن كُرَيْبٍ. وسَأَلْتُ مُحمَّدَ بنَ إِسْمَاعيلَ عَنْ مُحمَّدٍ ورِشْدِينَ ابْنَيْ كُرَيْبٍ أَيُّهُمَا أَوْثَقُ؟ قال: مَا أَقْرَبَهُمَا، ومُحمَّدٌ عِنْدِي أَرْجَحُ قال: وسَأَلْتُ عَبْدَ الله بن عبْدِ الرَّحْمٰنِ عَن هَذَا فقالَ مَا أَقْرَبَهُمَا عندي ورِشْدِينُ بنُ كُرَيْبٍ أَرْجَحُهُمَا عِنْدِي. قَالَ وَالقَوْلُ عندي ما قَالَ أَبُو مُحمَّدٍ وَرِشْدِينُ أَرْجَحُ مِنْ مُحمَّدٍ وَأُقَدِّمُهُ وَقَدْ أَدْرَكَ رِشْدِينُ ابنَ عَبَّاسٍ وَرَآهُ.

(52) Verse from Surah At-Tour

3275- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) said that the "*setting of the stars*" means the time of the two Raka'as before Fajr prayers and that "*after the prayers*" means the two Raka'as prayed after the Mughrib prayers."

The reference here is made to verse 49 of Surah At-Tour, "*And in the nighttime also glorify His Praises - and at the setting of the stars,*" and to the verse 40 of Surah Qaf, "*And during a part of the night (also) glorify His praises (i.e. Maghrib and 'Isha prayers) and (so likewise) after the prayers (As-Sunnah, Nawafil - optional and additional prayers. And also glorify, praise and magnify Allah - Subhana Allah, Alhamdu lillah, Allahu-Akbar).*"

Abu E'isa said that this hadeeth is gharib.

---

53 ـ باب ومن سورة والنّجم [م: 1، ت: 53]

3276 ـ **حدثنا** ابنُ أَبِي عُمَرَ، حدثنا سُفْيَانُ عن مَالِكِ بنِ مِغْوَلٍ عَن طَلْحَةَ بنِ مُصَرِّفٍ عَن مُرَّةَ عَن ابنِ مَسْعُودٍ قَالَ: «لَمَّا بلَغَ رسولُ الله ﷺ سِدْرَةَ المُنْتَهَى قَالَ: انْتَهى إِلَيْهَا ما يَعْرُجُ مِنَ الأَرْضِ وَمَا يَنْزِلُ مِنْ فَوْقِ. فأَعْطَاهُ الله عِنْدَهَا ثَلاَثاً لَمْ يُعْطِهِنَّ نَبِيًّا كانَ قَبْلَهُ: فُرِضَتْ عَلَيْهِ الصَّلاَةُ خَمْساً وَأُعْطِيَ خَوَاتِيمَ سُورَةِ البَقَرَةِ وَغُفِرَ لأُمَّتِهِ المُقْحِمَاتِ مَا لَمْ يُشْرِكُوا بالله شَيْئاً. قَالَ ابنُ مَسْعُودٍ ﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾﴾ قالَ السِّدْرَةُ في السَّمَاءِ السَّادِسَةِ. قَالَ سُفْيَانُ: فِرَاشٌ مِنْ ذَهَبٍ وَأَشَارَ سُفْيَانُ بِيَدِهِ فأَرْعَدَهَا. وَقَالَ غَيْرُ مَالِكِ بنِ مِغْوَلٍ. إِلَيْهَا يَنْتَهِي عِلْمُ الخَلْقِ لاَ عِلْمَ لَهُمْ بِمَا فَوْقَ ذَلِكَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(53) Verses from Surah An-Najm (the Star)

3276- Abdullah Ibn Mas'oud (R.A.A.) narrated that when the Messenger of Allah (S.A.W.) reached Sidrat Al-Muntaha (a lote-tree at the utmost boundary over the seventh heaven beyond which none can pass (verse 14)) which is the farthest point that anything can reach from Earth and the point from where the revelation comes. Abdullah added that Allah (S.W.T.) gave him (S.A.W.) there

three things that He had not given any other prophet before him (S.A.W.); the compulsory prayers were prescribed as five, he (S.A.W.) was given the last verses of Surah Al-Baqara, and his nation's major sins were forgiven as long as they do not associate any other gods with Allah (S.W.T.). Ibn Mas'oud continued and interpreted the verse; "*When that covered the lote-tree which did cover it,*" (Verse 16) to mean that the Sidra is in the sixth heaven.

Sufian said that the Sidra's cover is made out of golden butterflies.

Abu E'isa said that this hadeeth is hasan sahih.

3277 ـ حدثنا أَحْمَدُ بنُ مَنِيعٍ، حدثنا عَبَّادُ بنُ العَوَّامِ، حدثنا الشَّيْبَانِيُّ قَالَ: سَأَلْتُ زِرَّ بنَ حُبَيْشٍ عَن قَوْلِهِ عَزَّ وَجَلَّ ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝٩﴾ فقَالَ أَخْبَرَني ابنُ مَسْعُودٍ «أَنَّ النبيَّ ﷺ رَأَى جِبْرَائِيلَ وَلَهُ سِتُّمائَةِ جَنَاحٍ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ.

3277- Zirr Ibn Hubaish was asked about the verse, "*And was at a distance of two bows' length or (even) nearer.*" He said that Ibn Mas'oud told him that the Prophet (S.A.W.) saw Jibril as having six hundred wings.

Abu E'isa said that this hadeeth is hasan gharib sahih.

3278 ـ حدثنا ابنُ أَبِي عُمَرَ، حدثنا سُفْيَانُ عَن مُجَالِدٍ عَن الشَّعْبِيِّ قَالَ: «لَقِيَ ابنُ عَبَّاسٍ كَعْباً بِعَرَفَةَ فَسَأَلَهُ عَن شَيْءٍ فَكَبَّرَ حَتَّى جَاوَبَتْهُ الجِبَالُ فقالَ ابنُ عَبَّاسٍ: إِنَّا بَنُو هَاشِمٍ، فقالَ كَعْبٌ إِنَّ اللهَ قَسَمَ رُؤْيَتَهُ وَكَلاَمَهُ بَيْنَ مُحَمَّدٍ وَمُوسَى فَكَلَّمَ مُوسَى وَرَآهُ مُحَمَّدٌ مَرَّتَيْنِ، فقَالَ مَسْرُوقٌ: فَدَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ هلْ رَأَى مُحَمَّدٌ رَبَّهُ؟ فَقَالَتْ: لَقَدْ تَكَلَّمْتَ بِشَيْءٍ قَفَّ لَهُ شَعْرِي، قُلْتُ رُوَيْداً ثُمَّ قَرَأَتْ ﴿لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ۝١٨﴾ فقَالَتْ: أَيْنَ يُذْهَبُ بِكَ؟ إِنَّمَا هُوَ جِبْرَائِيلُ، مَنْ أَخْبَرَكَ أَنَّ مُحمداً رَأَى رَبَّهُ أَوْ كَتَمَ شَيْئاً مِمَّا أُمِرَ بِهِ أَوْ يَعْلَمُ الْخَمسَ التِّي قَالَ اللهُ ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ﴾ فَقَدْ أَعْظَمَ الفِرْيَةَ وَلكِنَّهُ رَأَى جِبْرَائِيلَ لَمْ يَرَهُ فِي صُورَتِهِ إِلاَّ مَرَّتَيْنِ مَرَّةً عِنْدَ سِدْرَةِ المُنْتَهَى ومَرَّةً فِي جِيَادٍ لَهُ سِتُّمِائَةِ جَنَاحٍ قَدْ سَدَّ الأُفُقَ».

قال أبو عيسى: وَقَدْ رَوَى دَاوُدُ بنُ أَبِي هِنْدٍ عَن الشَّعْبِيِّ عَن مَسْرُوقٍ عَنْ عَائِشَةَ عَن النبيِّ ﷺ نَحْوَ هَذَا الحَدِيثِ. وحَدِيثُ دَاوُدَ أَقْصَرُ مِنْ حَدِيثِ مُجَالِدٍ.

3278- Ibn Abbas (R.A.A.) once met Kaa'b in Arafat and asked him about something. Kaa'b made the takbeer in such a loud voice that there was an echo from his voice from the mountains. Ibn Abbas (R.A.A.) said, "We are the tribe of Hashem." Kaa'b said, "Allah (S.W.T.) has divided His speech and some one seeing Him between Muhammad and Moses. He (S.W.T.) talked to Moses twice, and Muhammad (S.A.W.) saw Him twice."

Masrouq said that he once visited A'isha and asked whether Muhammad (S.A.W.) had seen his Lord. She (R.A.A.) said, "You just asked something that made my hair stand up." Masrouq said, "Slow down," and he recited the verse, "*Indeed he (Muhammad (S.A.W.)) did see of the Greatest Signs, of his Lord (Allah).*" (Verse 18) She (R.A.A.) said, "What do I do with you? This means Jibril! A person has said a great lie if he told you that Muhammad saw his Lord,r that he hid anything from what he was ordered to convey, or that he knew the five things mentioned by Allah (S.W.T.) in a verse; '*Verily Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things).*' (Surah Luqman, verse 34) However, he (S.A.W.) did see Jibril in his real image twice; once at Sidrat Al-Muntaha and once in Jiyad with six hundred wings with which he blocked the horizon."

Abu E'isa said that this hadeeth was also narrated by Dawood Ibn Abu Hind from Masrouq from A'isha.

3279 - حدثنا مُحَمَّدُ بنُ عَمْرِو بنِ نَبْهَانَ بنِ صَفْوَانَ البصري الثَّقَفِيُّ حدثنا يَحْيَى بنُ كَثِيرٍ العَنْبَرِيُّ أبو غسان، أخبرنا سَلْمُ بنُ جَعْفَرٍ عَنِ الْحَكَمِ بنِ أَبَانٍ عَنْ عِكْرِمَةَ عَنِ ابنِ عَبَّاسٍ قَالَ: «رَأَى مُحَمَّدٌ رَبَّهُ قُلْتُ أَلَيْسَ اللهُ يَقُولُ ﴿لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ﴾ قَالَ وَيْحَكَ ذَاكَ إِذَا تَجَلَّى بِنُورِهِ الَّذِي هُوَ نُورُهُ قال أُرِيَهُ مَرَّتَيْنِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ من هذا الوجه.

3279- Ikrama reported that Ibn Abbas said that Muhammad (S.A.W.) saw his Lord (S.W.T.). Ikrima exclaimed saying, "Does not Allah (S.W.T.) say that '*No vision can grasp Him, but He grasps all vision. He is Al-Latif (the Most Subtle and Courteous), Well-Acquainted with all things*'?" (Al-Ana'am, 103) Ibn Abbas (R.A.A.) said, "Behold, when He appears, He (S.W.T.) appears with His Light (not Himself)." Ibn Abbas added that he (R.A.A.) had seen Him twice.

Abu E'isa said that this hadeeth is hasan gharib.

3280 - حدثنا سَعِيدُ بنُ يَحْيَى بنِ سَعِيدٍ الأَمَوِيُّ أخبرنا أبي أخبرنا مُحَمَّدُ بنُ عَمْرٍو عن أبي سلَمَةَ عَنِ ابنِ عَبَّاسٍ في قَوْلِ اللهِ ﴿وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ﴾ ﴿فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ ﴿١٠﴾﴾ ﴿فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ﴿٩﴾﴾. قَالَ ابنُ عَبَّاسٍ: قَدْ رَآهُ النبيُّ ﷺ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ.

3280- Ibn Abbas (R.A.A.) commented about the following verses: "*And indeed he (Muhammad (S.A.W.)) saw Him at a second descent (i.e. another time). Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).*" (Verses 13-14); "*So (Allah)*

revealed to His slave (Muhammad (S.A.W.)) whatever He revealed;" and the verse, "*And was at a distance of two bows' length or (even) nearer.*'" Ibn Abbas said, "The Prophet (S.A.W.) saw Him (S.W.T.)."

Abu E'isa said that this hadeeth is hasan.

3281 - حدثنا عَبْدُ بنُ حُمَيْدٍ حدثنا عبدُ الرزّاقِ وَابنُ أبي رِزْمَةَ وَأبُو نَعِيمٍ عَن إسْرَائِيلَ عَن سِمَاكِ بن حَرْبٍ عَن عِكْرِمَةَ عن ابن عَبَّاسٍ قَالَ: ﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ ﴿١١﴾﴾ قالَ رَآهُ بِقَلْبِهِ. [قال] هَذَا حَدِيثٌ حَسَنٌ.

3281- Ibn Abbas explained this verse; "*The (Prophet's) heart lied not in what he (Muhammad (S.A.W.)) saw.*" (Verse 11) Ibn Abbas (R.A.A.) said, "He (S.A.W.) saw Him with his heart."

Abu E'isa said that this hadeeth is hasan.

3282 - حدثنا مَحمُودُ بنُ غَيْلانَ، حدثنا وَكِيعٌ وَيَزِيدُ بنُ هارُونَ عَن يزِيدَ بن إبْراهِيمَ التُّسْتَرِي عَن قَتَادَةَ عن عبدِ الله بنِ شَقِيقٍ قالَ: «قُلْتُ لأبي ذَرٍّ لَوْ أَدْرَكْتُ النبيَّ ﷺ لَسَأَلْتُهُ، فقالَ عَمَّا كُنْتَ تَسْأَلُه؟ قُلْتُ: أَسْأَلُهُ هَلْ رَأى مُحمَّدٌ رَبَّهُ؟ فقالَ: قَدْ سَأَلْتُهُ فقالَ: نُورٌ أَنَّى أَرَاهُ». قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ.

3282- Abdullah Ibn Shaqeeq said to Abu Tharr (R.A.A.), "If I had met the Prophet (S.A.W.), I would have asked him (S.A.W.) one question." Abu Tharr (R.A.A.) said, "What would you have asked himt?" He said, "I would have asked him if Muhammad (S.A.W.) had seen his Lord (S.W.T.)?" Abu Tharr (R.A.A.) said, "I asked him, and he (S.A.W.) said, '(I saw) a Light. How could I see Him?'"

Abu E'isa said that this hadeeth is hasan.

3283 - حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا عُبَيْدُ الله وابنُ أبي رِزْمَةَ عَن إسْرَائِيلَ عَن أبي إسْحَاقَ عَن عَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ عنْ عَبْدِ الله «﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ ﴿١١﴾﴾ قالَ رَأى رسُولُ الله ﷺ جِبْرَائِيلَ في حُلَّةٍ مِنْ رَفْرَفٍ قَدْ مَلأَ مَا بَيْنَ السَّمَاءِ وَالأَرْضِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3283- Abdullah Ibn Mas'oud (R.A.A.) commented on this verse; "*The (Prophet's) heart lied not in what he (Muhammad (S.A.W.)) saw.*" (Verse 11) He (R.A.A.) said, "The Messenger of Allah (S.A.W.) saw Jibril in a silk cloak, and he filled up what was between the sky and the earth."

Abu E'isa said that this hadeeth is hasan sahih.

[م: 7، ت: تابع 53]

3284 - حدثنا أَحْمَدُ بنُ عُثْمَانَ أَبُو عُثْمَانَ البَصْرِيُّ حدثنا أَبُو عَاصِمٍ عَن زَكَرِيَّا بنِ

إِسْحَاقَ عَنْ عُمَرَ بْنِ دِينَارٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ ﴿ٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ﴾. قال: قَالَ النَّبِيُّ ﷺ:

إِنْ تَغْفِرِ اللَّهُمَّ تَغْفِرْ جَمًّا وَأَيُّ عَبْدٍ لَكَ لاَ أَلَمَّا

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ لا نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ زَكَرِيَّا بْنِ إِسْحَاقَ.

3284- Ibn Abbas also commented on this verse; "*Those who avoid great sins and Al-Fawahish (illegal sexual intercourse) except the small faults, - verily, your Lord is of Vast Forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allah and keeps his duty to Him (i.e. those who are Al-Muttaqun (the pious.*" (Verse 32) Ibn Abbas (R.A.A.) said that the Prophet (S.A.W.) recited poetry;

If You forgive them, You forgive generously.

And there is not one slave who did not commit a small fault.

Abu E'isa said that this hadeeth is hasan sahih gharib.

---

54 ـ باب ومن سورة القمر [م: 1، ت: 54]

3285 ـ حدثنا عَلِيُّ بْنُ حُجْرٍ، أخبرنا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ أَبِي مَعْمَرٍ عَنِ ابْنِ مَسْعُودٍ قَالَ: «بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللهِ ﷺ بِمِنًى فَانْشَقَّ الْقَمَرُ فِلْقَتَيْنِ: فِلْقَةٌ مِنْ وَرَاءِ الْجَبَلِ وَفِلْقَةٌ دُونَهُ فَقَالَ لَنَا رسولُ اللهِ ﷺ اشْهَدُوا. يَعْنِي ﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ۝١﴾». قال هَذا حَدِيثٌ حَسَنٌ صحيحٌ.

(54) Verses from Surah Al-Qamar (the moon)

3285-Ibn Mas'oud narrated that they were once with the Messenger of Allah (S.A.W.) in Mena and the moon split in two; one half behind the mountain, and the other half below it. The Messenger of Allah (S.W.T.) said, "Witness it!" He (S.A.W.) meant, "*The Hour has drawn near, and the moon has been cleft asunder (the people of Mecca requested Prophet Muhammad (S.A.W.) to show them a miracle, so he showed them the splitting of the moon).*" (Verse 1)

Abu E'isa said that this hadeeth is hasan sahih.

3286 ـ حدثنا عَبْدُ بْنُ حُمَيْدٍ، حدثنا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ: «سَأَلَ أَهْلُ مَكَّةَ النبيَّ ﷺ آيَةً فَانْشَقَّ الْقَمَرُ بِمَكَّةَ مَرَّتَيْنِ فَنَزَلَتْ ﴿ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ۝١﴾. إلى قَوْلِهِ ﴿سِحْرٌ مُّسْتَمِرٌّ﴾ يَقُولُ ذَاهِبٌ.»

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3286- Anas (R.A.A.) narrated that the people of Mecca asked the Prophet

(S.A.W.) for a miracle so the moon was split in Mecca two times. The verses were thus revealed, "*The Hour has drawn near, and the moon has been cleft, but if they see a Sign, they turn away, and say, 'This is (but) transient magic.*'" (Verses 1-2)

Abu E'isa said that this hadeeth is hasan sahih.

3287 - حدثنا ابنُ أبي عُمَرَ، أخبرنا سُفْيَانُ عَن ابنِ أبي نَجِيحٍ عَن مجَاهِدٍ عَن أبي مَعْمَرٍ عَن ابنِ مَسْعُودٍ قالَ: «انْشَقَّ القَمَرُ عَلَى عَهْدِ رسُولِ الله ﷺ فقَالَ لَنَا النبيُّ ﷺ: اشْهَدُوا» قال هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3287- Ibn Mas'oud (R.A.A.) narrated that the moon was split during the days of the Messenger of Allah (S.A.W.) and that he (S.A.W.) said, "Witness this!"

Abu E'isa said that this hadeeth is hasan sahih.

3288 - حدثنا مَحْمُودُ بنُ غَيْلاَنَ حدثنا أَبُو دَاوُدَ عَن شُعْبَةَ عن الأَعْمَشِ عَن مُجَاهِدٍ عَن ابنِ عُمَرَ قَالَ: «انفَلَقَ القَمَرُ عَلَى عَهْدِ رَسُولِ الله ﷺ فقَالَ رَسُولُ الله ﷺ: اشْهَدُوا» قال هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3288- Ibn Omar (R.A.A.) narrated that the moon was cleaved in two during the time of the Messenger of Allah (S.A.W.) and that he (S.A.W.) said, "Witness this!"

Abu E'isa said that this hadeeth is hasan sahih.

3289 - حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا مُحَمَّدُ بنُ كَثِيرٍ، أخبرنا سُلَيْمَانُ بنُ كَثِيرٍ عَن حُصَيْنٍ عَن مُحمَّدِ بنِ جُبَيْرِ بنِ مُطْعِمٍ عَن أَبِيهِ قَالَ: «انْشَقَّ القَمَرُ عَلَى عَهْدِ رسولِ الله ﷺ حَتَّى صَارَ فِرْقَتَيْنِ عَلَى هَذَا الجَبَلِ وعَلَى هذا الجَبلِ فقَالوا: سَحَرَنَا مُحمدٌ فقَالَ بَعْضُهُمْ: لَئِنْ كانَ سَحَرَنَا فَمَا يَسْتَطِيعُ أَنْ يَسْحَرَ النَّاسَ كلَّهُمْ».

قال أبو عيسى: وَقَد رَوَى بَعْضُهُم هَذَا الحَدِيثَ عن حُصَيْنٍ عَن جُبَيْرِ بنِ مُحمَّدِ بنِ جُبَيْرِ بنِ مُطْعِمٍ عَن أَبِيهِ عَن جَدِّهِ جُبَيْرِ بنِ مُطْعِمٍ نَحْوَهُ.

3289- Jubair Ibn Muta'am narrated that the moon was split during the time of the Prophet (S.A.W.) into two halves. One half was above the mountain and the other half was over the other mountain. They said, "Muhammad (S.A.W.) has cast magic on us!" Some of them said, "If he can cast magic on us, he still cannot cast magic on all of the people."

Abu E'isa said that this hadeeth was also reported from Hussein.

3290 - حدثنا أَبُو كُرَيْبٍ وَأَبُو بَكْرِ بْنُدارٌ قَالاَ حَدَّثَنَا وَكِيعٌ عَن سُفْيَانَ عَن زِيَادِ بنِ إِسْمَاعِيلَ عَن مُحمدِ بن عَبَّادِ بنِ جَعْفَرٍ المَخْزُومِيِّ عن أَبي هُرَيْرَةَ قَالَ: «جَاءَ مُشْرِكُو قُرَيْشٍ

يُخَاصِمُونَ رسُولَ الله ﷺ في القَدَرِ فَنَزَلَتْ ﴿يَوْمَ يُسْحَبُونَ فِي ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ﴿٤٨﴾ إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ﴾». هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3290- Abu Huraira (R.A.A.) narrated that some of the nonbelievers of Mecca came to the Prophet (S.A.W.) disputing the Divine Decree. The verse was thus revealed, "*The Day they will be dragged on their faces into the Fire (it will be said to them), 'Taste you the touch of Hell!' Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees Al-Lauh Al-Mahfuz).*" (Verses 48, 49)

Abu E'isa said that this hadeeth is hasan sahih.

55 ـ باب ومن سورة الرحمن [م: 1، ت: 55]

3291 ـ حدثنا عَبْدُ الرَّحْمٰنِ بنُ وَاقِدٍ أَبُو مُسْلِمٍ السَّعْدِيُّ أخبرنا الْوَلِيدُ بنُ مُسْلِمٍ عَن زُهَيْرِ بنِ مُحمَّدٍ عَن مُحمَّدِ بنِ المُنْكَدِرِ عَنْ جَابِرٍ قَالَ: «خَرَجَ رَسُولُ الله ﷺ عَلَى أَصْحَابِهِ فَقَرأَ عَلَيْهِمْ سُورَةَ الرَّحْمٰنِ مِنْ أَوَّلِهَا إلى آخِرِهَا فَسَكَتُوا، فقَالَ لَقَدْ قَرَأْتُهَا عَلَى الْجِنِّ لَيْلَةَ الجِنِّ فكَانُوا أَحْسَنَ مَرْدُوداً مِنْكُمْ، كُنْتُ كُلَّمَا أَتَيْتُ عَلَى قَوْلِهِ ﴿فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾﴾ قَالُوا لاَ بِشَيءٍ مِنْ نَعِمِكَ رَبَّنَا نُكَذِّبُ فَلَكَ الْحَمْدُ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُه إلاَّ مِنْ حَدِيثِ الْوَلِيدِ بنِ مُسْلِمٍ عَن زُهَيْرِ بن مُحمدٍ. قَالَ أَحْمَدُ بنُ حَنْبَلٍ كَأَنَّ زُهَيْرَ بنَ مُحمَّدٍ الَّذِي وَقَعَ بالشَّامِ لَيْسَ هُوَ الَّذِي يُرْوَى عَنْهُ بالْعِرَاقِ. كَأَنَّهُ رَجُلٌ آخَرُ قَلَبُوا اسْمَهُ يَعْنِي لِمَا يَرْوُونَ عَنْهُ مِن المَنَاكِيرِ وَسَمِعْتُ مُحمَّدَ بنَ إِسْمَاعِيلَ البخاري يَقُولُ أَهْلُ الشَّامِ يَرْوونَ عَن زُهَيْرِ بنِ مُحمَّدٍ مَنَاكِيرَ وَأَهْلُ العِرَاقِ يَرْوُونَ عَنْهُ أَحَادِيثَ مُقَارِبَةً.

(55) Verse from Surah Ar-Rahman (The Merciful)

3291- Jaber Ibn Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) once walked to his companions and recited all of Surah Ar-Rahman to them. They did not say anything, and he (S.A.W.) said, "I recited it to the Jinn the night I met with them, and they had a better response than you. Every time I recited the verse, '*Then which of the Blessings of your Lord will you both (jinn and men) deny?*' they would say, 'We do not deny any of Your Blessings, our Lord! Praises be unto You."

Abu E'isa said that this hadeeth is gharib.

56 ـ باب ومن سورة الواقعة [م: 1، ت: 56]

3292 ـ حدثنا أَبُو كُرَيْبٍ، أخبرنا عَبْدَةُ بنُ سُلَيْمَانَ وَعَبْدُ الرَّحِيمِ بنُ سُلَيْمَانَ عَن مُحمَّدِ بنِ عَمْرٍو قَالَ: أخبرنا أَبُو سَلَمَةَ عَن أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ الله ﷺ: «يَقُولُ الله

أَعْدَدْتُ لِعِبَادِيَ الصَّالِحِينَ مَا لاَ عَيْنٌ رَأَتْ وَلاَ أُذُنٌ سَمِعَتْ وَلاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ فَاقْرَأُوا إِنْ شِئْتُمْ: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ﴿١٧﴾﴾ وَفِي الْجَنَّةِ شَجَرَةٌ يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لاَ يَقْطَعُهَا وَاقْرَأُوا إِنْ شِئْتُمْ ﴿وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾﴾ وَمَوْضِعُ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَاقْرَأُوا إِنْ شِئْتُمْ ﴿فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ﴾.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(56) Verses from Surah Al-Waqea'a

3292- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) says, '*I have prepared for my good servants what no eye have ever seen and no ear have ever heard of and what never been thought of by a human.*' Recite if you will, '*No person knows what is kept hidden for them of joy as a reward for what they used to do.*' (Surah As-Sajda, verse 17) In Paradise there is a tree under which someone riding can walk in its shade for a hundred years and will not pass through it. Recite if you will, '*And in shade long-extended.*' (Verse 30) Also, the space of a whip in Paradise is better than all of this Earth and what is on it. Recite if you will, '*Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).*' (Aal-Imran, 185)"

Abu E'isa said that this hadeeth is hasan sahih.

3293 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، حدثنا عَبْدُ الرَّزَّاقِ عَن مَعْمَرٍ عَن قَتَادَةَ عَن أَنَسٍ أَنَّ النبيَّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لاَ يَقْطَعُهَا إِنْ شِئْتُمْ فاقرؤوا ﴿وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾ وَمَآءٍ مَّسْكُوبٍ ﴿٣١﴾﴾».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ وَفِي البَابِ عَن أَبِي سَعِيدٍ.

3293- Anas (R.A.A.) narrated that the Prophet (S.A.W.) said, "In Paradise there is a tree under which the rider can ride in its shade for a hundred years and will not be able to pass through it. Recite if you will, '*And in shade long-extended and by water flowing constantly.*" (Verses 30-31)

Abu E'isa said that this hadeeth is hasan sahih.

3294 ـ حدثنا أَبُو كُرَيْبٍ، حدثنا رِشْدِينُ بنُ سَعْدٍ عَن عَمْرِو بنِ الحارِثِ عَن دَرَّاجٍ عَن أَبِي الهَيْثَمِ عَن أَبِي سَعِيدٍ عَن النبيِّ ﷺ فِي قَوْلِهِ: «﴿وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾﴾ قَالَ ارْتِفَاعُهَا كَمَا بَيْنَ السَّمَاءِ والأَرْضِ، وَمَسِيرَةُ مَا بَيْنَهُمَا خَمْسُمِائَةِ عَامٍ».

قال أبو عيسى: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ رِشْدِينَ. [وَقَالَ

بَعْضُ أَهْلِ العِلْمِ: مَعْنَى هَذَا الحَدِيثِ: «وارْتِفَاعُهَا كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ» قَالَ: «ارْتِفَاعُ الفُرُشِ المَرْفُوعَةِ فِي الدَّرَجَاتِ، وَالدَّرَجَاتُ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالأَرْضِ]».

3294- Abu Said Al-Khudri (R.A.A.) narrated that the Prophet (S.A.W.) spoke about this verse; "*And on couches or thrones, raised high.*" (Verse 34) He said that their height is the same as the distance between the heaven and Earth, and the walking distance is five hundred years.

Abu E'isa said that this hadeeth is gharib.

3295 - **حدثنا** أَحْمَدُ بنُ مَنِيعٍ حدثنا الحُسَيْنُ بنُ مُحَمَّدٍ حدثنا إِسْرَائِيلُ عَنْ عَبْدِ الأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمٰنِ عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللهِ ﷺ: «﴿وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ﴿٨٢﴾﴾ قَالَ شُكْرُكُمْ تَقُولُونَ مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا. وبِنَجْمِ كَذَا وَكَذَا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صحيحٌ لا نعرفه مرفوعاً إلا من حديث إسرائيل. رَوَاه سُفْيَانُ الثوري عَنْ عَبْدِ الأَعْلَى عن أبي عبد الرحمٰن السلمي عن علي نحوه وَلَمْ يَرْفَعْهُ.

3295- Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) explained this verse; "*And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)!*" He (S.A.W.) said, "(This means that) you are thanking something else when you say that you had rain because of such and such or because of a certain star (instead of referring the bounty to Allah (S.W.T.))."

Abu E'isa said that this hadeeth is hasan gharib sahih.

3296 - **حدثنا** أَبُو عَمَّارٍ الحُسَيْنُ بن حُرَيْثٍ الْخُزَاعِيُّ المَرْوَزِيُّ حدثنا وَكِيعٌ عَنْ مُوسَى بنِ عُبَيْدَةَ عَن يَزِيدَ بنِ أَبَانٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ في قَوْلِهِ «﴿إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ﴿٣٥﴾﴾ قَالَ: إِنَّ مِنَ المُنْشَآتِ اللائي كُنَّ في الدُّنْيَا عَجَائِزَ عُمْشاً رُمْصاً».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ مَرْفُوعاً إِلاَّ مِنْ حَدِيثِ مُوسى بنِ عُبَيْدَةَ، ومُوسَى بنُ عُبَيْدَةَ ويَزِيدُ بنُ أَبَانٍ الرَّقَاشِيُّ يُضَعَّفَانِ في الْحَدِيثِ.

3296- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) spoke about this verse; "*Verily, We have created them (maidens) of special creation.*" (Verse 35) He (S.A.W.) said, "They will be formed again as maidens of special creation after they were old, not seeing well, and having white puss in their eyes (from old age) in this life."

Abu E'isa said that this hadeeth is hasan gharib.

3297 - **حدثنا** أَبُو كُرَيْبٍ، حدثنا مُعاوِيَةُ بنُ هِشَامٍ عنْ شَيْبَانَ عَن أَبِي إِسْحَاقَ عَنْ

عِكْرِمَةَ عن ابنِ عبَّاسٍ قالَ قالَ أَبُو بَكْرٍ: «يَا رَسُولَ الله قَدْ شِبْتَ. قالَ: شَيَّبَتْنِي هُودٌ وَالْوَاقِعَةُ وَالْمُرْسَلاَتُ و ﴿عم يتساءلون﴾ و ﴿إذا الشمس كورت﴾».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غريبٌ لاَ نَعْرِفُهُ مِنْ حَدِيثِ ابنِ عَبَّاسٍ إلاَّ مِنْ هَذَا الْوَجْهِ وَرَوَى عَلِيُّ بنُ صَالِحٍ هَذَا الحَدِيثَ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي جُحَيْفَةَ نَحْوَ هَذَا. ورُوِيَ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي مَيْسَرَةَ شَيْءٌ مِنْ هَذَا مرسلاً. [وروى أبو بكر بن عياش عن أبي إسحاق عن عكرمة عن النبي ﷺ نحو حديث شيبان عن أبي إسحاق ولم يذكر فيه عن ابن عباس حدثنا بذلك هاشم بن الوليد الهروي، حدثنا أبو بكر بن عياش].

3297- Ibn Abbas (R.A.A.) reported that Abu Bakr (R.A.A.) said, "Oh Messenger of Allah (S.A.W.), you have become white haired!" He (S.A.W.) said, "I have become white haired because of Hud, Al-Waqea'a, Al-Mursalat, A'amma Yatasa'aloon, and Itha Ash-Shamsu Kuwerat."

Abu E'isa said that this hadeeth is hasan gharib.

---

57 ـ باب ومن سورة الحديد [م: 1، ت: 57]

3298 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ وَغَيْرُ وَاحِدٍ ـ قالُوا، أخبرنا يُونُسُ بنُ مُحمدٍ أخبرنا شَيْبَانُ بنُ عَبْدِ الرَّحمنِ عَنْ قَتَادَةَ حدثنا الحَسَنُ عَنْ أَبِي هُرَيْرَةَ قَالَ: «بَيْنَمَا نَبِيُّ الله ﷺ جَالِسٌ وَأَصْحَابُهُ إِذْ أَتَى عَلَيْهِمْ سَحَابٌ فقَالَ نَبِيُّ الله ﷺ هَلْ تَدْرُونَ مَا هَذَا؟ قالُوا الله وَرَسُولُهُ أَعْلَمُ. قالَ: هَذَا العَنَانُ هَذِهِ رَوَايَا الأَرْضِ يَسُوقُهُ الله إلى قَوْمٍ لاَ يَشْكُرُونَهُ وَلاَ يَدْعُونَهُ، ثُمَّ قَالَ: هَلْ تَدْرُونَ مَا فَوْقَكُمْ؟ قالُوا الله وَرَسُولُه أَعْلَمُ، قَالَ: فَإِنَّهَا الرَّقِيعُ سَقْفٌ مَحفُوظٌ وَمَوْجٌ مَكْفُوفٌ. ثُمَّ قالَ: هَلْ تَدْرُونَ كَمْ بَيْنَكُمْ وَبَيْنَهَا؟ قَالُوا الله وَرَسُولُهُ أَعْلَمُ، قَالَ: بَيْنَكُمْ وَبَيْنَهَا خَمْسُمِائَةِ سَنَةٍ. ثُمَّ قالَ: هَلْ تَدْرُونَ ما فَوْقَ ذَلِكَ؟ قالُوا الله وَرَسُولُهُ أَعْلَمُ. قالَ فإِنَّ فَوْقَ ذَلِكَ سَمَاءَيْنِ مَا بَيْنَهُمَا مَسِيرَةُ خَمْسِمِائَةِ عام حَتَّى عَدَّ سَبْعَ سَمَاوَاتٍ مَا بَيْنَ كُلِّ سَمَاءَيْنِ ما بَيْنَ السَّمَاءِ وَالأَرْضِ، ثُمَّ قالَ: هَلْ تَدْرُونَ مَا فَوْقَ ذَلِكَ؟ قالُوا الله وَرَسُولُهُ أَعْلَمُ. قالَ: فإِنَّ فَوْقَ ذَلِكَ العَرْشَ وَبَيْنَهُ وَبَيْنَ السَّمَاءِ بُعْدُ مَا بَيْنَ السَّمَاءَيْنِ ثُمَّ قالَ: هَلْ تَدْرُونَ مَا الَّذِي تَحْتَكُمْ؟ قالُوا الله وَرَسُولُهُ أَعْلَمُ. قالَ: فإِنَّهَا الأَرْضُ. ثُمَّ قالَ: هَلْ تَدْرُونَ مَا الَّذي بَعْدَ ذَلِكَ؟ قالُوا الله وَرَسُولُهُ أَعْلَمُ. قالَ فإِنَّ تَحْتَهَا أَرْضاً أُخْرَى بَيْنَهُمَا مَسِيرَةُ خمسمائةِ سَنَة حَتَّى عَدَّ سَبْعَ أَرَضِينَ بَيْنَ كُلِّ أَرْضِينَ مَسِيرَةُ خَمسِمِائَةِ سَنَةٍ، ثُمَّ قالَ: وَالَّذِي نَفْسُ مُحمَّدٍ بِيَدِهِ لَوْ أَنَّكُمْ دَلَّيْتُمْ بِحَبْلٍ إلى الأَرْضِ السُّفْلَى لَهَبَطَ عَلَى الله. ثُمَّ قَرأَ ﴿هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝٣﴾».

قال أبو عيسى: هَذَا حَدِيثٌ غريبٌ مِنْ هَذَا الْوَجْهِ، قال: ويُرْوَى عَنْ أَيُّوبَ ويُونُسَ بنِ عُبَيْدٍ وَعَلِيِّ بنِ زَيْدٍ قالُوا لَمْ يَسْمَعِ الحَسَنُ مِنْ أَبِي هُرَيْرَةَ. وَفَسَّرَ بَعْضُ أَهْلِ العِلْمِ هَذَا الْحَدِيثَ فقَالُوا إِنَّمَا هَبَطَ عَلَى عِلْمِ الله وقُدْرَتِهِ وَسُلْطَانِهِ، وَعِلْمُ الله وَقُدْرَتُهُ

وَسُلْطَانُهُ فِي كُلِّ مَكَانٍ وَهُوَ عَلَى الْعَرْشِ كَمَا وَصَفَ فِي كِتَابِهِ.

(57) Verses from Surah Al-Hadid (the Iron)

3298- Abu Huraira (R.A.A.) narrated that while the Prophet (S.A.W.) was sitting with his companions, some clouds gathered above them. The Prophet of Allah (S.A.W.) said, "Do you know what that is?" They said that Allah (S.W.T.) and His Messenger (S.A.W.) knew best. He (S.A.W.) said, "This is Al-A'nan (gathered clouds in heaps). These are the clouds that provide the water for the Earth. Allah (S.W.T.) drives them to people who do not thank Him for it or invoke praise and supplication to Him." He (S.A.W.) also said, "Do you what is above you?" They said that Allah (S.W.T.) and His Messenger (S.A.W.) knew best. He (S.A.W.) said, "It is Ar-Raqee' (a name of the sky); it is a well-kept ceiling and a wave that cannot escape." He (S.A.W.) then asked, "Do you know the distance between you and it?" They said that Allah (S.W.T.) and His Messenger (S.A.W.) knew best. He (S.A.W.) said, "The distance between you and it is equal to a five hundred year walk." He (S.A.W.) then said, "Do you know what is above it?" They said that Allah (S.W.T.) and His Messenger (S.A.W.) knew best. He (S.A.W.) said, "Above it there are two heavens with a distance of five hundred year walk between them,"- until he counted seven heavens- "and between each two heavens is the same distance as that between the heaven and Earth." Then he (S.A.W.) said, "Do you know what is above that?" They said that Allah (S.W.T.) and His Messenger (S.A.W.) knew best. He (S.A.W.) said, "Above all that there is the Throne, and between the Throne and the lower heaven is the same distance as between the two heavens."

He (S.A.W.) then asked, "Do you know what is beneath you?" They said that Allah (S.W.T.) and His Messenger (S.A.W.) knew best. He (S.A.W.) said that it was the Earth. He (S.A.W.) then asked, "Do you know what is beneath the Earth?" They said that Allah (S.W.T.) and His Messenger (S.A.W.) knew best. He (S.A.W.) said, "Beneath it there is another Earth and between the two is the distance of a five hundred year walk." He (S.A.W.) counted seven Earths, between each two Earths he said there is the distance of a five hundred year walk. He (S.A.W.) then said, "By the One Who owns Muhammad's soul, if you dangle down a man with a rope to the lowest Earth, he will land on Allah (S.W.T.)." He (S.A.W.) then recited the verse, "*He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.*" (Verse 3)

Abu E'isa said that this hadeeth is gharib.

The scholars interpreted the landing on Allah as landing on Allah's Knowledge and on His Power. Allah's Knowledge and His Power are

everywhere, and they are on the Throne just like He (S.W.T.) described in His Book.

58 ـ باب ومن سورة المجادلة [م: 1، ت: 58]

3299 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ والْحَسَنُ بنُ عَلِي الْحُلْوَانِيُّ ـ المَعْنَى وَاحِدٌ ـ قَالاَ أخبرنا: يَزِيدُ بنُ هَارُونَ، أخبرنا مُحمَّدُ بنُ إسْحَاقَ عَن مُحمَّدِ بنِ عَمْرِو بنِ عَطَاءٍ عن سُلَيْمَانَ بنِ يَسَارٍ عَن سَلَمَةَ بنِ صَخْرٍ الأنْصَارِيِّ قَالَ «كُنْتُ رَجُلاً قَدْ أُوتِيتُ مِنْ جِمَاعِ النِّسَاءِ مَا لَمْ يُؤْتَ غَيْرِي، فَلَمَّا دَخَلَ رَمَضَانُ تَظَاهَرْتُ مِنَ امْرَأَتِي حَتَّى يَنْسَلِخَ رَمَضَانُ فَرَقاً مِنْ أَنْ أُصِيبَ مِنْهَا في لَيْلِي فأَتَتَابَعُ في ذَلِكَ إلى أَنْ يُدْرِكَنِي النَّهَارُ وَأَنَا لاَ أَقْدِرُ أَنْ أَنْزِعَ، فَبَيْنَمَا هِيَ تَخْدِمُنِي ذَاتَ لَيْلَةٍ إذْ تَكَشَّفَ لِي مِنْهَا شَيْءٌ فَوَثَبْتُ عَلَيْهَا فَلَمَّا أَصْبَحْتُ غَدَوْتُ عَلَى قَوْمِي فأَخْبَرْتُهُمْ خَبَرِي فَقُلْتُ انْطَلِقُوا مَعِي إلى رسولِ الله ﷺ فأُخْبِرُهُ بِأَمْرِي، فقَالُوا لا وَالله لا تَفْعَلْ نَتَخَوَّفُ أَنْ يَنْزِلَ فِينَا قُرْآنٌ أَوْ يَقُولَ فِينَا رَسُولُ الله ﷺ مَقَالَةً يَبْقَى عَلَيْنَا عَارُهَا، ولَكِن اذْهَبْ أَنْتَ فاصْنَعْ مَا بَدَا لَكَ، قالَ فخَرَجْتُ فأَتَيْتُ رسولَ الله ﷺ فأَخْبَرْتُهُ خَبَرِي فقَالَ: أَنْتَ بِذَاكَ؟ قُلْتُ أَنَا بِذَاكَ، قالَ: أَنْتَ بِذَاكَ؟ قُلْتُ أَنَا بِذَاكَ، قالَ: أَنْتَ بِذَاكَ؟ قُلْتُ أَنَا بِذَاكَ، قالَ: أَنْتَ بِذَاكَ؟ قُلْتُ أَنَا بِذَاكَ، قالَ: أَنْتَ بِذَاكَ؟ وَهَا أَنَذَا فأَمْضِ فِيَّ حُكْمَ الله فإنِّي صَابِرٌ لِذَلِكَ، قالَ: اعْتِقْ رَقَبَةً. قالَ فضَرَبْتُ صَفْحَةَ عُنُقِي بِيَدِيَّ، فَقُلْتُ لا والَّذِي بَعَثَكُمْ بالْحَقِّ مَا أَصْبَحْتُ أَمْلِكُ غَيْرَهَا، قالَ: فَصُمْ شَهْرَيْنِ، قُلْتُ يَا رَسُولَ الله وَهَلْ أَصَابَنِي مَا أَصَابَنِي إلاَّ في الصِّيَامِ، قَالَ: فَاطْعِمْ سِتِّينَ مِسْكِيناً، قُلْتُ والَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ بِتْنَا لَيْلَتَنَا هَذِهِ وَحْشَى مَا لَنَا عَشَاءٌ. قالَ: اذْهَبْ إلَى صاحِبِ صَدَقَةِ بَنِي زُرَيْقٍ فَقُلْ لَهُ فَلْيَدْفَعْهَا إلَيْكَ فاطْعِمْ عَنْكَ مِنْهَا وَسْقاً سِتِّينَ مِسْكِيناً ثُمَّ اسْتَعِنْ بِسَائِرِهِ عَلَيْكَ وعَلَى عِيَالِكَ، قالَ فَرَجَعْتُ إلى قَوْمِي فَقُلْتُ وَجَدْتُ عِنْدَكُمْ الضِّيقَ وَسُوءَ الرَّأْيِ وَوَجَدْتُ عِنْدَ رَسُولِ الله ﷺ السَّعَةَ وَالبَرَكَةَ أَمَرَ لِي بِصَدَقَتِكُمْ فادْفَعُوهَا إلَيَّ». فَدَفَعُوهَا إلَيَّ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ. قالَ مُحمَّدٌ: سُلَيْمَانُ بنُ يَسَارٍ لَمْ يَسْمَعْ عِنْدِي مِنْ سَلَمَةَ بنِ صَخْرٍ. قالَ ويُقَالُ سَلَمَةُ بنُ صَخْرٍ وَيُقَالُ سَلْمَانُ بنُ صخْرٍ. وفي البابِ عَنْ خَوْلَةَ بِنْتِ ثَعْلَبَةَ وَهِي امْرَأَةُ أَوْسِ بنِ الصَّامِتِ.

(58) Verses from Surah Al-Mujadelah

3299-Salama Ibn Sakhr Al-Ansari (R.A.A.) narrated that he was a stronger thant most other men man when it came to having intercourse. Thus when the month of Ramadan started, he would commit to *thihar* (not having intercourse) until Ramadan was over. He feared that if he initiated intercourse at night, he

might not be able to finish before dawn. One night while his wife was serving him, he saw a part of her body and jumped on her. The next morning, he went to his tribe and told them about his dilemma. He asked them to go with him to the Messenger of Allah (S.A.W.) to ask him (S.A.W.) about it. They refused fearing that Quran might be revealed about them, and it would disgrace them. They told him to go deal with it on his own. He then went to the Prophet (S.A.W.) and told him what has happening to him. He (S.A.W.) asked, "Was that you who did that?" Salama said that it was him. He (S.A.W.) asked again, "Was that you who did that?" Salama again said that it was him. The Prophet (S.A.W.) asked a third time, "Was that you who did that?" And again he said, "It was me, and I am here for you to pass the Judgment of Allah (S.W.T.) on me. I will be patient with it."

He (S.A.W.) said, "Free a neck (a slave)." Salama patted on his neck and said, "No, by the One Who has sent you with the Truth, this the only neck I own." He (S.A.W.) said, "Then fast two months." Salama said, "Oh Messenger of Allah (S.A.W.), it was because of fasting that I have this problem." He (S.A.W.) said, "Feed sixty poor people." Salama said, "By the One who had sent you with the Truth, we slept last night without having any dinner." He (S.A.W.) told him, "Go to the person in charge of the Zakat money in the tribe of Zureiq (his own tribe) and ask him to pay you. Buy with the money one Wasq and feed sixty people from it and keep what is left for you and for your family." Salama narrated that he went back to his people and said to them, "I found difficulty and bad opinion with you, and I found ease and blessings with the Messenger of Allah (S.A.W.). He ordered you to pay your Zakat to me." So they paid him.

Abu E'isa said that this hadeeth is hasan.

3300 - حدثنا سُفْيَانُ بنُ وَكِيعٍ حدثنا يَحْيَى بنُ آدَمَ حدثنا عُبَيْدُ الله الأَشْجَعِيُّ عَن سُفْيَانَ الثَّوْرِيِّ عَن عُثْمانَ بنِ المُغِيرَةِ الثَّقَفِيِّ عَن سَالِمِ بنِ أَبِي الْجَعْدِ عَن عَلِيِّ بنِ عَلْقَمَةَ الأَنْمَارِيِّ عَن عَلِيِّ بنِ أَبِي طَالِبٍ قالَ: «لَمَّا نَزَلَتْ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَٰجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُواْ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً﴾ قالَ لِي النبيُّ ﷺ مَا تَرَى؟ دِينَارٌ قُلْتُ لا يُطِيقُونَهُ، قالَ: فَنِصْفُ دِينارٍ؟ قُلْتُ لا يُطِيقُونَهُ، قالَ: فَكَمْ؟ قُلْتُ شَعِيرَةً، قالَ: إِنَّكَ لَزَهِيدٌ، قالَ فنزلتْ ﴿ءَأَشْفَقْتُمْ أَن تُقَدِّمُواْ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَٰتٍ﴾ الآية. قالَ فَبِي خَفَّفَ الله عَن هَذِهِ الأُمَّةِ» [قال:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ. وَمَعْنَى قَوْلِهِ شَعِيرَةً يَعْنِي وَزْنَ شَعِيرَةٍ مِنْ ذَهَبٍ وأبو الجعد اسمه رافع.

3300- Ali Ibn Abu Taleb (R.A.A.) narrated that when the verse, "*Oh you who believe! When you (want to) consult the Messenger (Muhammad (S.A.W.) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily,*

Allah is Oft-Forgiving, Most Merciful., "(Verse 12) was revealed, the Prophet (S.A.W.) asked Ali, "What do you think of one Dinar?" Ali said, "They cannot afford it." He (S.A.W.) said, "What do you think of one half a dinar?" Ali (R.A.A.) said, "No, they cannot afford it." He (S.A.W.) asked, "How much do you think?" Ali (R.A.A.) said, "The weight of one grain of barley in gold (very little value)." He (S.A.W.) said, "You are too poor (you estimated it according to your capacity)." Ali said that the verse was then revealed, "*Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allah has forgiven you, then (at least) perform Salat (Iqamat-as-Salat) and give Zakat and obey Allah (i.e. do all that Allah and His Messenger (S.A.W.) order you to do). And Allah is All-Aware of what you do.*" (Verse 13) Ali later said, "Allah (S.W.T.) lightened that obligation on this nation because of me."

Abu E'isa said that this hadeeth is hasan gharib.

3301 ـ حدثنا عبدُ بن حُمَيْدٍ أخبرنا يُونُسُ عَنْ شَيْبَانَ عَن قَتَادَةَ حدثنا أَنَسُ بنُ مَالِكٍ «أَنَّ يَهُودِيًّا أَتَى عَلَى نَبِيِّ الله ﷺ وأَصْحَابِهِ فقالَ السَّامُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ القَوْمُ، فقال نَبِيُّ الله ﷺ هَلْ تَدْرُونَ ما قالَ؟ قالُوا الله وَرَسُولُهُ أَعْلَمُ سَلَّمَ يَا نَبِيَّ الله. قالَ: لاَ وَلَكِنَّهُ قالَ كَذَا وَكَذَا رُدُّوهُ عَلَيَّ، فَرَدُّوهُ فقالَ قُلْتَ السَّامُ عَلَيْكُمْ؟ قالَ نَعَمْ. قالَ نَبِيُّ الله ﷺ عِنْدَ ذَلِكَ: إِذَا سَلَّمَ عَلَيْكُمْ أَحَدٌ مِنْ أَهْلِ الكِتَابِ فَقُولُوا عَلَيْكَ مَا قُلْتَ، قالَ ﴿وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ﴾».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3301- Anas Ibn Malek (R.A.A.) narrated that a Jewish man came to the Prophet (S.A.W.) and his companions and said, "As-Sammu Alikum (without the L means death in Arabic)." The companions returned his salutation (not noticing what he had said). The Prophet (S.A.W.) said, "Do you know what this man has said?" They said that Allah (S.W.T.) and His Messenger (S.A.W.) knew best and that the man saluted them. He (S.A.W.) said that he had not, and he (S.A.W.) told them what he had really said. He (S.A.W.) ordered them to salute back with the same greeting that was given to them. Then he (S.A.W.) confronted the Jewish man, "Did you say, 'As-Sammu alikum?" The man said that he had. The Prophet of Allah (S.A.W.) then said, "If anyone of the people of the Book salute you, then say to him 'And upon you.'" He (S.A.W.) then recited, "*And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves, 'Why should Allah punish us not for what we say?' Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!*" (Verse 8)

Abu E'isa said that this hadeeth is hasan sahih.

59 ـ باب ومن سورة الحشر [م: 1، ت: 59]

3302 ـ حدثنا قُتَيْبَةُ، حدثنا اللَّيْثُ عَن نَافِعٍ عَن ابنِ عُمَرَ قالَ: «حَرَّقَ رَسُولُ الله ﷺ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ وَهِيَ البُوَيْرَةُ فأَنْزَلَ الله ﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَٰسِقِينَ ۝٥﴾».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(59) Verses from Surah Al-Hashr (the Resurrection)

3302- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) burned down the palm trees of Banu an-Nudair and cut them down at Al-Buweyra. Allah (S.W.T.) revealed the verse, "*What you (Oh Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the Fasiqun (the rebellious, the disobedient to Allah).*" (Verse 5)

Abu E'isa said that this hadeeth is hasan sahih.

3303 ـ حدثنا الْحَسَنُ بنُ محمدٍ الزَّعْفَرَانِيُّ، حدثنا عَفَّانُ حدثنا حَفْصُ بنُ غِيَاثٍ حدثنا حَبِيبُ بنُ أبي عَمْرَةَ عَن سَعِيدِ بنِ جُبَيْرٍ عَن ابنِ عَبَّاسٍ في قَوْلِ الله عَزَّ وَجَلَّ: ﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا﴾ قالَ: اللِّينَةُ النَّخْلَةُ ﴿وَلِيُخْزِىَ ٱلْفَٰسِقِينَ﴾ قالَ: اسْتَنْزَلُوهُمْ مِنْ حُصُونِهِمْ قالَ: وَأُمِرُوا بِقَطْعِ النَّخْلِ فَحَكَّ في صُدُورِهِمْ فقَالَ المُسْلِمُونَ قَدْ قَطَعْنَا بَعْضاً وتركنا بعضنا فَلَنَسْأَلَنَّ رَسُولَ الله ﷺ هلْ لَنَا فيما قَطَعنَا مِنْ أَجْرٍ وهَلْ عَلَيْنَا فِيمَا تَرَكْنَا مِنْ وِزْرٍ؟ فأَنْزَلَ الله ﴿مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا﴾ الآيَةَ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ ورَوَى بَعْضُهُمْ هَذَا الحَدِيثَ عَن حَفْصِ بنِ غِيَاثٍ عَنْ حَبِيبِ بنِ أبي عَمْرَةَ عَن سَعِيدِ بنِ جُبَيْرٍ مُرْسَلاً ولَمْ يَذْكُرْ فِيهِ عَن ابنِ عَبَّاسٍ.

. . . ـ حدثنا بِذَلِكَ عَبْدُ الله بنُ عَبْدِ الرَّحْمٰنِ، عَن هارُونَ بنِ مُعَاوِيَةَ عَن حَفْصِ بنِ غِيَاثٍ، عَن حَبِيبِ بنِ أبي عَمْرَةَ، عَن سَعِيدِ بنِ جُبَيْرٍ عَن النبيِّ ﷺ مُرْسَلاً.

قال أبو عيسى: سَمِعَ مِنِّي مُحَمدُ بنُ إِسْمَاعِيلَ هَذَا الحَدِيثَ].

3303- Ibn Abbas spoke about the verse, "*What you (Oh Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the Fasiqun (the rebellious, the disobedient to Allah).*" (Verse 5) Ibn Abbas said, "The Lina is the palm tree and disgracing the Fasiqun is by defeating them in their fortresses." Ibn Abbas (R.A.A.) also said that they were ordered to cut down and burn the palm trees and that they did not feel right about it. So some of them said, "We have cut some of the trees down and left the rest, let us ask the Messenger of Allah

(S.A.W.) about whether we have done something to be rewarded for (for obeying their leader's order) or whether we have committed a sin by cutting some of those trees." Allah (S.W.T.) thus revealed the above verse.

Abu E'isa said that this hadeeth is hasan gharib.

3304 ـ حدثنا أَبُو كُرَيْب حدثنا وَكِيعٌ عَن فُضَيْلِ بنِ غَزَوَانَ عَن أَبي حَازِمٍ عن أبي هُرَيْرَةَ «أَنَّ رَجُلاً مِنَ الأَنْصَارِ بَاتَ بِهِ ضَيْفٌ فَلَمْ يَكُنْ عِنْدَهُ إلاَّ قُوتُهُ وَقُوتُ صِبْيَانِهِ فقالَ لامْرَأَتِهِ: نَوِّمِي الصِّبْيَةَ وَأَطْفِئِي السِّرَاجَ وَقَرِّبِي لِلضَّيْفِ ما عِنْدَكَ فَنَزَلَتْ هَذِهِ الآيَةُ ﴿وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾. هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3304- Abu Huraira (R.A.A.) narrated that man from the Ansar had a guest sleeping over and that he only had enough food for himself and his children. So the man said to his wife, "Put the children to bed and turn off the lantern and offer the guest the food you have." Thus the verse was revealed, "*And (it is also for) those who, before them, had homes (in Medina) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadir), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.*" (Verse 9)

Abu E'isa said that this hadeeth is hasan sahih.

---

60 ـ باب ومن سورة الممتحنة [م: 1، ت: 60]

3305 ـ حدثنا ابنُ أَبي عُمَرَ، أخبرنا سُفْيانُ عَن عَمْرِو بنِ دِينَارٍ عَن الحَسَنِ بنِ مُحمَّدٍ هُوَ ابنُ الْحَنَفِيَّةِ عَن عُبَيْدِ الله بنِ أَبي رَافِعٍ قالَ: سَمِعْتُ عَلِيَّ بنَ أَبي طَالِبٍ يقُولُ: «بَعَثَنَا رَسُولُ الله ﷺ أَنَا وَالزُّبَيْرَ والمِقْدَاد بنَ الأَسْوَدِ فقالَ: انْطَلِقُوا حتَّى تَأْتُوا رَوْضَةَ خَاخٍ فإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا فَأْتُونِي بِهِ فَخَرَجْنَا تَتَعَادَى بِنَا خَيْلُنَا حَتَّى أَتَيْنَا الرَّوْضَةَ فإِذَا نَحْنُ بالظَّعِينَةِ فَقُلْنَا أَخْرِجِي الكِتَابَ فقالَتْ مَا مَعِي مِنْ كِتَابٍ، قُلْنَا لَتُخْرِجِنَّ الكِتَابَ أَوْ لَتُلْقِيَنَّ الثِّيَابَ، قالَ: فأَخْرَجَتْهُ مِنْ عِقَاصِهَا، قالَ: فأَتَيْنَا بِهِ رسولَ الله ﷺ فإِذَا هُوَ مِنْ حَاطِبِ بنِ أَبي بَلْتَعَةَ إلى أُناسٍ مِنَ المُشْرِكِينَ بِمَكَّةَ يُخْبِرُهُمْ بِبَعْضِ أَمْرِ النبيِّ ﷺ، فقالَ: ما هَذَا يَا حاطِبُ؟ قالَ: لا تَعْجَلْ عَلَيَّ يا رَسُولَ الله إِنِّي كُنْتُ امْرَأً مُلْصَقاً في قُرَيْشٍ وَلَمْ أَكُنْ مِنْ أَنْفُسِهَا وكَانَ مَنْ مَعَكَ مِنَ المُهَاجِرِينَ لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ وَأَمْوَالَهُمْ بِمَكَّةَ فَأَحْبَبْتُ إذْ فاتَنِي ذَلِكَ مِنْ نَسَبٍ فِيهِمْ أَنْ أَتَّخِذَ فِيهِمْ يَداً يَحْمُونَ بِهَا قَرَابَتِي وَمَا فَعَلْتُ ذَلِكَ كُفْراً وارْتِدَاداً عَنْ دِينِي ولاَ رِضًى بالْكُفْرِ، فقالَ النبيُّ ﷺ: صَدَقَ، فقالَ عُمَرُ بنُ الخَطَّابِ: دَعْنِي يا رَسُولَ الله أَضْرِبْ عُنُقَ هَذَا المُنَافِقِ، فقالَ: النبيُّ ﷺ إِنَّهُ قَدْ

شَهِدَ بَدْراً فَمَا يُدْرِيكَ لَعَلَّ الله اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فقالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ. قالَ: وَفِيهِ أُنْزِلَتْ هَذِهِ السُّورَةُ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ﴾ السُّورَةَ. قالَ عَمْرو: وَقَدْ رَأَيْتُ ابنَ أَبي رَافِعٍ وكَانَ كاتِباً لِعَلِيٍّ بن أبي طالب».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَفِيه عَن عَمْرٍو وَجَابِرِ بنِ عَبْدِ الله. وَرَوَى غَيْرُ وَاحِدٍ عَن سُفيانَ بنِ عُيَيْنَةَ هَذَا الحدِيثَ نَحْوَ هَذَا وَذَكَرُوا هَذَا الحَرْفَ فقالُوا: لَتُخْرِجِنَّ الكِتَابَ أَوْ لَتُلْقِيَنَّ الثِّيَابَ. وقَدْ رُوِيَ أَيْضاً عَن أَبي عَبْدِ الرَّحْمٰن بن يحيى السُّلَمِيِّ عَن عَلِيِّ بن أَبي طَالِبٍ نَحْوَ هَذَا الْحَدِيثِ وَذَكَرَ بَعْضُهُمْ فِيهِ: فقال لَتُخْرِجِنَّ الكِتَابَ أَوْ لَنُجَرِّدَنَّكِ.

(60) Verses from Surah Al-Mumtahenah

3305- Ali Ibn Abi Taleb (R.A.A.) narrated that the Messenger of Allah (S.A.W.) sent him with Az-Zubair and Al-Miqdad Ibn Al-Aswad. He said to them, "March until you get to a place called Rawda Khakh. When you get there you will find a woman carrying a letter, so take the letter from her and bring it to me." They rode quickly until they got to Rawda Khakh, and they found the woman. They ordered her to surrender the letter, and she denied that she had it. They said to her that if she did not surrender the letter to them, they would strip her clothes from her. She took the letter out of her hair. They took the letter back to the Prophet (S.A.W.), and they read it. It was a letter addressed from Hateb Ibn Abu Balta'a to a group of people from the Quraishi disbelievers telling them about something the Prophet (S.A.W.) had wanted to be kept a secret.

The Messenger of Allah (S.A.W.) said to Hateb, "What is this, oh Hateb?" Hateb said, "Do not rush into judging me, oh Messenger of Allah (S.A.W.)! I was an ally to the Qurashis, but I was not from among them. The immigrants who are with you have kin in Mecca to protect their families and wealth. I thought that because I do not have someone to protect my family, I would do something for them so that they would protect my family there. I did not do that out of disbelief or out of having become an apostate, neither have I embraced infidelity after Islam." The Prophet (S.A.W.) said, "He has spoken the truth." Omar Ibn Al-Khattab (R.A.A.) said, "Let me cut off the head of this hypocrite, oh Messenger of Allah (S.A.W.)!" The Prophet (S.A.W.) said, "He participated in Badr, so how do you know? Maybe Allah (S.W.T.) looked at the people of Badr and said, 'Do whatever you please for I have forgiven you!'" Then this verse was revealed about him, "*Oh you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islamic Monotheism, this Quran, and Muhammad (S.A.W.)), and have driven out the Messenger (Muhammad (S.A.W.)) and yourselves (from your*

homeland) because you believe in Allah your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path." (Verse 1)

Abu E'isa said that this hadeeth is hasan sahih.

3306 - حدثنا عبدُ بنُ حُمَيْدٍ، حدثنا عَبْدُ الرزَّاقِ عَن مَعْمَرٍ عَن الزُّهْرِيِّ عَن عُرْوَةَ عَن عَائِشَةَ قالتْ: «ما كَانَ رَسُولُ الله ﷺ يَمْتَحِنُ إلاَّ بالآيةِ الَّتِي قالَ الله: ﴿إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ﴾ الآيَة. قالَ: مَعْمَرٌ، فأَخْبَرَنِي ابنُ طَاوُسٍ عَن أَبِيهِ قالَ: مَا مَسَّتْ يَدُ رَسولِ الله ﷺ يَدَ امْرَأَةٍ إلاَّ امْرَأَةً يَمْلِكُهَا». قال: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3306- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) did not examine the faith (of the women who came from Mecca as believers) except with the verse in which Allah (S.W.T.) instructs him (S.A.W.); "*Oh Prophet! When believing women come to you to give you the Bai-a'ah (pledge), that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in Ma'ruf (Islamic Monotheism and all that which Islam ordains), then accept their Bai-a'ah (pledge), and ask Allah to forgive them. Verily, Allah is Oft-Forgiving, Most Merciful.*" (Verse 12)

Tawoos narrated that the Prophet's hand never touched the hand of a woman except for a woman who was lawful for him.

Abu E'isa said that this hadeeth is hasan sahih.

3307 - حدثنا عبدُ بنُ حُمَيْدٍ، أخبرنا أَبُو نَعِيم، أخبرنا يَزِيدُ بنُ عَبْدِ الله الشَّيْبَانِيُّ قالَ: سَمِعْتُ شَهْرَ بنَ حَوْشَبٍ: قالَ: حدثَتْنَا أُمُّ سَلَمَةَ الأَنْصَارِيَّةُ قالتْ: «قالَتِ امْرَأَةٌ مِنَ النِّسْوَةِ: مَا هَذَا المَعْرُوفُ الَّذِي لا يَنْبَغِي لَنَا أَنْ نَعْصِيكَ فِيهِ؟ قال: لا تَنُحْنَ. قُلْتُ يا رَسولَ الله إِنَّ بَنِي فُلاَنٍ قَدْ أَسْعَدُونِي عَلَى عَمِّي وَلاَ بُدَّ لِي مِنْ قَضَائِهِمْ، فأَبَى عَلَيَّ فَعَاتَبْتُهُ مِرَاراً فَأَذِنَ لِي في قَضَائِهِنَّ فَلَمْ أَنُحْ بَعْدَ قَضَائِهِنَّ ولاَ عَلَى غَيْرِهِ حَتَّى السَّاعَة ولَمْ يَبْقَ مِنَ النِّسْوَةِ امْرَأَةٌ إلاَّ وَقَدْ ناحَتْ غَيْرِي».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ]، وفِيهِ عَن أُمِّ عَطِيَّةَ قالَ عَبْدُ بنُ حُمَيْدٍ: أُمُّ سَلَمَةَ الأَنْصَارِيَّةُ هِيَ أَسْمَاءُ بِنْتُ يَزِيدَ بنِ السَّكَنِ.

3307- Um Salama Al-Ansaria narrated that a woman said to the Prophet (S.A.W.), "What is that Maa'ruf in which we are not allowed to disobey you?" (She was referring to verse 12 of this Surah; "*Oh Prophet! When believing women*

come to you to give you the Baia'ah (pledge), that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in Maa'ruf, then accept their Baia'ah (pledge), and ask Allah to forgive them. Verily, Allah is Oft-Forgiving, Most Merciful.") He (S.A.W.) said, "Do not wail for your dead." Um Salama said, "Oh Messenger of Allah, there is a family (and she named them) who helped me to wail for my uncle. I have to pay them back by wailing on their relative." The Prophet (S.A.W.) refused to allow her, but she insisted and asked him many times. Thus he (S.A.W.) allowed her only for that family. She did not wail on anyone else after that. She said that none of the other women stopped wailing except for her.

Abu E'isa said that this hadeeth is hasan gharib.

[3308 ـ حدثنا سَلَمةُ بْنُ شَبِيبٍ. حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ. حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ عَنِ الأَغَرِّ بْنِ الصَّبَّاحِ عَنْ خَلِيفَةَ بْنِ حُصَيْنٍ عَنْ أَبِي نَصْرٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى ﴿إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ﴾ قَالَ: كَانَتِ الْمَرْأَةُ إِذَا جَاءَتِ النَّبِيَّ ﷺ حَلَّفَهَا بِاللهِ مَا خَرَجْتُ مِنْ بُغْضِ زَوْجِي، مَا خَرَجْتُ إِلا حُبًّا لله وَلِرَسُولِهِ.

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ].

3308- Ibn Abbas commented about this verse; "*Oh you who believe! When believing women come to you as emigrants, examine them; Allah knows best as to their Faith, then if you ascertain that they are true believers send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (the disbelievers) that (amount of money) which they have spent (as their Mahr) to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers) ask back for that which they have spent. That is the Judgment of Allah, He judges between you. And Allah is All-Knowing, All-Wise.*" (Verse 10) He (R.A.A.) said, "A woman used to come to the Prophet (S.A.W.) to embrace Islam, and he (S.A.W.) would make her swear by Allah (S.W.T.) that she did not emigrate because she hated her husband but because she loves Allah (S.W.T.) and His Messenger (S.A.W.)."

Abu E'isa said that this hadeeth is gharib.

---

61 ـ باب ومن سورة الصف [م: 1، ت: 61]

3309 ـ حدثنا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ أخبرنا مُحَمَّدُ بْنُ كَثِيرٍ عَنِ الأَوْزَاعِيِّ عَنْ

يَحْيَى بنِ أبي كَثِيرٍ عَن أبي سَلَمَةَ عَن عَبْدِ الله بنِ سَلاَمٍ قالَ: «قَعَدْنَا نَفَراً مِنْ أَصْحَابِ رَسُولِ الله ﷺ فَتَذَاكَرْنا فَقُلْنَا لَوْ نَعْلَمُ أيَّ الأعْمَالِ أحَبُّ إلى الله لَعَمِلْنَاهُ، فأنْزَلَ الله: ﴿سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝١ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ۝٢﴾ قالَ: عَبْدُ الله بنُ سَلاَمٍ فَقَرَأها عَلَيْنَا رَسُولُ الله ﷺ. قالَ: أبُو سَلَمَةَ فَقَرَأها عَلَيْنَا ابنُ سَلاَمٍ. قالَ: يَحْيَى فَقَرَأها عَلَيْنَا أبُو سَلَمَةَ. قالَ: ابنُ كَثِيرٍ فَقَرَأها عَلَيْنَا الأوْزَاعِيُّ. قالَ: عَبْدُ الله فَقَرَأهَا عَلَيْنَا ابنُ كَثِيرٍ».

قال أبو عيسى: وَقَدْ خُولِفَ مُحَمَّدُ بنُ كَثِيرٍ في إسْنَادِ هَذَا الحَدِيثِ عَن الأوْزَاعِيِّ وروى ابنُ المُبَارَكِ عَن الأوْزَاعِيِّ عَنْ يَحْيَى بنِ أبي كَثِيرٍ عَن هِلاَلِ بنِ أبي مَيْمُونَةَ عَن عَطَاءِ بنِ يَسَارٍ عَن عَبْدِ الله بنِ سَلاَمٍ أوْ عَن أبي سَلَمَةَ عَن عَبْدِ الله بن سَلاَمٍ. وَرَوَى الْوَلِيدُ بنُ مُسْلِمٍ هَذَا الحَدِيثَ عَن الأوْزَاعِيِّ نَحْوَ رِوَايَةِ مُحَمَّدِ بنِ كَثِيرٍ.

(61) Verses from Surah As-Saff (the rows of the army)

3309- Abdullah Ibn Salam narrated that a group of the companions of the Messenger of Allah (S.A.W.) sat down once talking to each other. They said, "If we know which of the deeds are most loved by Allah, then we will do them." Allah (S.W.T.) thus revealed the verse, "*Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is the All-Mighty, the All-Wise. Oh you who believe! Why do you say that which you do not do?*" (Verse 1-2) Abdullah Ibn Salam reported that the Messenger of Allah (S.A.W.) recited the verse to them.

Abu E'isa said that Ibn Kathir ranked this hadeeth different from most other scholars.

---

62 ـ باب ومن سورة الجمعة [م: 1، ت: 62]

3310 ـ حدثنا عَلِيُّ بنُ حُجْرٍ، أخبرنا عَبْدُ الله بنُ جَعْفَرٍ حَدَّثَنِي ثَوْرُ بنُ زَيْدٍ الدِّيلِيُّ عَن أبي الغَيْثِ عَن أبي هُرَيْرَةَ قالَ: «كُنَّا عِنْدَ رَسُولِ الله ﷺ حِينَ أُنْزِلَتْ سُورَةُ الجُمُعَةِ فَتَلاَهَا فَلَمَّا بَلَغَ ﴿وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ قالَ لَهُ رَجُلٌ: يا رَسُولَ الله مَنْ هَؤُلاَءِ الَّذِينَ لَمْ يَلْحَقُوا بِنَا فَلَمْ يُكَلِّمْهُ، قالَ: وَسَلْمَانُ فِينَا، قالَ: فَوَضَعَ رَسُولُ الله ﷺ يَدَهُ عَلَى سَلْمَانَ فقالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ الإيمانُ بالثُّرَيَّا لَتَنَاوَلَهُ رِجَالٌ مِنْ هَؤُلاَءِ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ. وَعَبْدُ الله بنُ جَعْفَرٍ هُوَ وَالِدُ عَلِيِّ بنِ المَدِينِيِّ ضَعَّفَهُ يَحْيَى بنُ مَعِينٍ. [وَقَدْ رُوِيَ هَذَا الحَدِيثُ عَن أبي هُرَيْرَةَ عَن النبيِّ ﷺ مِنْ غَيْرِ هَذَا الْوَجْهِ] وأبُو الغَيْثِ اسْمُهُ سَالِمٌ مَولَى عَبْدِ الله بنِ مُطِيعٍ مدني ثقة. ثَوْرُ بنُ زَيْدٍ مَدَنِيٌّ، وَثَوْرُ بنُ يَزِيدَ شَامِيٌّ.

(62) Verses from Surah Al-Jumua'a (Friday)

3310- Abu Huraira (R.A.A.) narrated that they were at the Prophet's

(S.A.W.) house when Surah Al-Jumua'a was revealed. He (S.A.W.) recited it until he reached the verse, "*And (He has sent him (Prophet Muhammad (S.A.W.)) also to) others among them (Muslims) who have not yet joined them (but they will come). And He (Allah) is the All-Mighty, the All-Wise.*" (Verse 3) A man asked him, "Oh Messenger of Allah (S.A.W.), who are those who have not yet joined us?" He (S.A.W.) did not answer him. Salman Al-Faresi was there so the Messenger of Allah (S.A.W.) put his hand on Salman and said, "By the One Who owns my soul, if faith was as far away as the stars, then their men (the Persians) would reach out to it."

Abu E'isa said that this hadeeth is gharib.

3311 ـ حدثنا أَحْمَدُ بنُ مَنِيعٍ حدثنا هُشَيْمٌ أخبرنا حُصَيْنٌ عَن أَبي سُفْيَانَ عَن جَابِرٍ قالَ: «بَيْنَمَا النَّبيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ قائِماً إِذْ قَدِمَتْ عِيرُ المَدِينَةِ فابْتَدَرَها أَصْحَابُ رسولِ الله ﷺ حَتَّى لَمْ يَبْقَ مِنْهُمْ إلاَّ اثْنَا عَشَرَ رَجُلاً فِيهِمْ أَبُو بَكْرٍ وعُمَرُ وَنَزَلَتْ الآيةُ ﴿وَإِذَا رَأَوْا تِجَٰرَةً أَوْ لَهْوًا انفَضُّوٓا إِلَيْهَا وَتَرَكُوكَ قَآئِمًا﴾. قال: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

. . . ـ حدثنا أَحْمَدُ بنُ مَنِيعٍ، حدثنا هُشيم أخبرنا حُصَيْنٌ عَن سَالِمِ بنِ أَبي الجَعْدِ عَن جابِرٍ عن النبيِّ ﷺ بِنَحْوِهِ». قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3311- Jaber narrated that one time while the Prophet (S.A.W.) was giving the Friday sermon, a convoy came to Medina and the companions of the Messenger of Allah (S.A.W.) ran out to it. Only twelve people including Abu Bakr and Omar stayed inside. The verse was thus revealed, "*And when they see some merchandise or some amusement (beating of Tambur (drum) etc.) they disperse headlong to it, and leave you (Muhammad (S.A.W.)) standing (while delivering Jumua'a religious talk (Khutbah)). Say, 'That which Allah has is better than any amusement or merchandise! And Allah is the Best of providers.'*" (Verse 11)

Abu E'isa said that this hadeeth is hasan sahih.

---

63 ـ باب ومن سورة المنافقين [م: 1، ت: 63]

3312 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، حدثنا عُبَيْدُ الله بنُ مُوسى عن إِسْرَائِيلَ عَن أَبي إِسْحَاقَ عَن زَيْدِ بنِ أَرْقَمَ قالَ: «كُنْتُ مَعَ عَمِّي فَسَمِعْتُ عَبْدَ الله بنَ أُبَيٍّ ابنَ سَلُولَ يَقُولُ لأَصْحَابِهِ لاَ تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ الله حَتَّى يَنْفَضُّوا ﴿لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ﴾ فَذَكَرْتُ ذَلِكَ لِعَمِّي فَذَكَرَ ذَلِكَ عَمِّي للنبيِّ ﷺ، فَدَعَانِي النبيُّ ﷺ فَحَدَّثْتُهُ، فأَرْسَلَ رسولُ الله ﷺ إلى عَبْدِ الله بنِ أُبَيٍّ وَأَصْحَابِهِ فَحَلَفُوا مَا قالُوا، فَكَذَّبَنِي رَسولُ الله ﷺ وصَدَّقَه، فَأَصَابَنِي شَيْءٌ لَمْ يُصِبْنِي شَيْءٌ قَطُّ مِثْلُهُ، فَجَلَسْتُ في البَيْتِ، فقالَ: عَمِّي مَا أَرَدْتَ إِلاَّ أَنْ كَذَّبَكَ رسُولُ الله ﷺ وَمَقَتَكَ، فأَنْزَلَ الله ﴿إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ﴾

فَبَعَثَ إِلَيَّ رَسُولُ اللهِ ﷺ فَقَرَأَهَا ثُمَّ قَالَ: إِنَّ اللهَ قَدْ صَدَّقَكَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(63) Verses from Surah Al-Munafiqeen (the hypocrites)

3312- Zaid Ibn Arqam reported that he was with his uncle when he heard Abdullah Ibn Ubbai Ibn Salloul say to his comrades, "*Spend not on those who are with Allah's Messenger, until they desert him.*" (Verse 7) They also said, "*If we return to Medina, indeed the more honorable (Abdullah bin Ubbai bin Salloul, the chief of the hypocrites at Medina) will expel there from the meaner (i.e. Allah's Messenger (S.A.W.)).*" (Verse 8) Zaid mentioned that to his uncle who mentioned it to the Prophet (S.A.W.). The Prophet (S.A.W.) summoned Zaid and asked him. He (S.A.W.) then summoned Abdullah Ibn Ubbai and his comrades. They swore that they did not say that, and he (S.A.W.) believed them and so accused Zaid of lying. Zaid was hurt tremendously by that and stayed at home. His uncle said to him, "You caused your accusation by the Messenger of Allah (S.A.W.) and his displeasure with you." Allah (S.W.T.) then revealed the verse, "*When the hypocrites come to you (Oh Muhammad (S.A.W.)), they say, 'We bear witness that you are indeed the Messenger of Allah.' Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed.*" (Verse 1) The Messenger of Allah (S.A.W.) summoned Zaid and recited the verses to him. Then he (S.A.W.) said, "Allah (S.W.T.) has proven you truthful."

Abu E'isa said that this hadeeth is hasan sahih.

3313 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، حدثنا عُبَيْدُ اللهِ بنُ مُوسى عَن إِسْرَائِيلَ عَن السُّدِّيِّ عَن أبي سَعِيدٍ الأَزْدِي، حدثنا زَيْدُ بنُ أَرْقَمَ قالَ: «غَزَوْنَا مَعَ رسولِ اللهِ ﷺ وَكَانَ مَعَنَا أُنَاسٌ مِنَ الأَعْرَابِ فَكُنَّا نَبْتَدِرُ المَاءَ وَكَانَ الأَعْرَابُ يَسْبِقُونَا إِلَيْهِ فَسَبَقَ أَعْرَابِيٌّ أَصْحَابَهُ؛ فَيَسْبِقُ الأَعْرَابِيُّ فَيَمْلأُ الحَوْضَ وَيَجْعَلُ حَوْلَهُ حِجَارَةً وَيَجْعَلُ النَّطْعَ عَلَيْهِ حَتَّى يَجِيءَ أَصْحَابُهُ، قالَ: فَأَتَى رَجُلٌ مِنَ الأَنْصَارِ أَعْرَابِيًّا فَأَرْخَى زِمَامَ نَاقَتِهِ لِتَشْرَبَ فَأَبَى أَنْ يَدَعَهُ فَانْتَزَعَ قِبَاضَ المَاءِ فَرَفَعَ الأَعْرَابِيُّ خَشَبَةً فَضَرَبَ بِهَا رَأْسَ الأَنْصَارِيِّ فَشَجَّهُ. فَأَتَى عَبْدَ اللهِ بنَ أُبَيٍّ رَأْسَ المُنَافِقِينَ فَأَخْبَرَهُ وَكَانَ مِنْ أَصْحَابِهِ، فَغَضِبَ عَبْدُ اللهِ بنُ أُبَيٍّ ثُمَّ قَالَ لاَ تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللهِ حَتَّى يَنْفَضُّوا مِنْ حَوْلِهِ يَعْنِي الأَعْرَابَ. وَكَانُوا يَحْضُرُونَ رَسُولَ اللهِ ﷺ عِنْدَ الطَّعَامِ، فَقَالَ عَبْدُ اللهِ إِذَا انْفَضُّوا مِنْ عِنْدِ مُحَمَّدٍ فَأْتُوا مُحَمَّداً بِالطَّعَامِ فَلْيَأْكُلْ هُوَ وَمَنْ عِنْدَهُ، ثُمَّ قَالَ لأَصْحَابِهِ: لَئِنْ رَجَعْنَا إِلَى المَدِينَةِ فَلَيُخْرِجَنَّ الأَعَزُّ مِنْكُمُ الأَذَلَّ. قَالَ زَيْدٌ وَأَنَا رِدْفُ رسولِ اللهِ ﷺ فَسَمِعْتُ عَبْدَ اللهِ بنَ أُبَيٍّ فَأَخْبَرْتُ عَمِّي فَانْطَلَقَ فَأَخْبَرَ رَسُولَ اللهِ ﷺ، فَأَرْسَلَ إِلَيْهِ رَسُولُ اللهِ ﷺ فَحَلَفَ وَجَحَدَ. قالَ: فَصَدَّقَهُ

رسولُ الله ﷺ وَكَذَّبَني، قَالَ فَجَاءَ عَمِّي إليَّ فَقَالَ ما أَرَدْتَ إلاَّ أن مَقَتَكَ رَسُولُ الله ﷺ وَكَذَّبَكَ والمُسْلِمُونَ، قالَ: فَوَقَعَ عَلَيَّ مِنَ الْهَمِّ مَا لَمْ يَقَعْ عَلَى أَحَدٍ، قالَ: فَبَيْنَمَا أنا أسِيرُ مَعَ رَسُولِ الله ﷺ في سَفَرٍ قَدْ خَفَقْتُ بِرَأْسِي مِنَ الهَمِّ إذْ أتاني رَسُولُ الله ﷺ فَعَرَكَ أُذُنِي وضَحِكَ في وَجْهِي، فَمَا كَانَ يَسُرُّنِي أنَّ لِي بِهَا الْخُلْدَ في الدُّنْيَا ثُمَّ إنَّ أبا بَكْرٍ لَحِقَنِي فقالَ: ما قالَ لَكَ رسولُ الله ﷺ؟ قُلْتُ مَا قالَ لِي شَيْئاً إلاَّ أَنَّهُ عَرَكَ أُذُنِي وَضَحِكَ في وَجْهِي. فقالَ: أَبْشِرْ، ثمَّ لَحِقَنِي عُمَرُ فَقُلْتُ لَهُ مِثْلَ قَوْلِي لأبي بَكْرٍ، فَلَمَّا أصْبَحْنَا قَرَأَ رَسولُ الله ﷺ سُورَةَ المُنَافِقِينَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3313- Zaid Ibn Arqam narrated that he was on an expedition with the Messenger of Allah and that there were Arab Bedouins with whom they used to compete to get water. The Bedouins used to get to the water first. One of them would get to the water first, and then collect his water. He would then fill up the pond and stack stones around it to keep others from getting to it until his comrades could arrive. One time an Ansari man arrived at the water and lowered his camel to drink. The Bedouin refused to let him use the water, and the Ansari took some water by force. The Bedouin hit him with his stick on his head and cut it. The Ansari went to Abdullah Ibn Ubbai who was the head of the hypocrites and his friend and told him about what had happened. Abdullah Ibn Ubbai got angry and said, "Spend not on those who are with Allah's Messenger until they desert him (meaning the Bedouins)." The Bedouins used to come to the Prophet (S.A.W.) to eat. Abdullah Ibn Ubbai said, "Once they leave Muhammad, then bring your food to Muhammad so that he can eat with his companions." Then he said to his comrades, "If we return to Medina, indeed the more honorable (Abdullah Ibn Ubbai Ibn Salloul, the chief of the hypocrites at Medina) will expel there from the meaner (i.e. Allah's Messenger (S.A.W.))."

Zaid said that he was riding behind the Messenger of Allah (S.A.W.) when he heard Abdullah Ibn Ubbai say that. He told his uncle about it who then went to the Messenger of Allah (S.A.W.) and told him. The Messenger of Allah (S.A.W.) summoned Abdullah Ibn Ubbai who swore that he did not say that and denied it. Zaid said that the Messenger of Allah (S.A.W.) believed him and thought that Zaid was lying. Zaid's uncle came to him and said, "You have brought on yourself that the Messenger of Allah (S.A.W.) accused you of lying and so did the Muslims." Zaid said that he was never so upset again like that for the rest of his life. One day on a trip with the Messenger of Allah (S.A.W.) he was feeling very low, and the Messenger of Allah (S.A.W.) got close to him, rubbed his ear and laughed in his face. Zaid said that at that moment he felt better than if he had been given eternal life on this Earth. Abu Bakr (R.A.A.) caught up with Zaid and asked him what the Messenger of Allah (S.A.W.) had

said to him. He said that he did not tell him anything, but that he rubbed his ear and laughed. Abu Bakr said, "Receive good tidings then." Omar then caught up with Zaid and asked him the same thing. He said to him the same thing that he said to Abu Bakr. The next morning, the Messenger of Allah (S.A.W.) recited Surah A-Munafiqeen.

Abu E'isa said that this hadeeth is hasan sahih.

3314 - حدثنا مُحمَّدُ بنُ بَشَّارٍ، حدثنا مُحمَّدُ بنُ أبي عَدِيٍّ. أنبأنا شُعْبَةُ عَن الْحَكَم بنِ عُتَيْبَةَ فقال: سَمِعْتُ مُحمَّدَ بنَ كَعْبٍ القُرَظِيَّ مُنْذ أَرْبَعِينَ سَنَةً يُحَدِّثُ عَن زَيْدِ بنِ أَرْقَمَ أَنَّ عَبْدَ الله بنَ أُبَيٍّ قالَ: في غَزْوَةِ تَبُوكَ: «﴿لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ﴾. قالَ: فأتَيْتُ النبيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ فَحَلَفَ ما قَالَهُ، فَلاَمَنِي قَوْمِي فقالُوا مَا أَرَدْتَ إلى هَذِهِ، فأتَيْتُ البَيْتَ وَنِمْتُ كَئِيباً حَزِيناً فَأَتَانِي النبيُّ ﷺ أَوْ أَتَيْتُهُ فقالَ: إنَّ الله قَدْ صَدَّقَكَ. قالَ: فَنَزَلَتْ هذِهِ الآيَةُ: ﴿هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا۟ عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا۟﴾».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3314- Zaid Ibn Arqam (R.A.A.) narrated that Abdullah Ibn Ubbai said during the expedition of Tabuk, "If we return to Medina, indeed the more honorable (Abdullah Ibn Ubbai Ibn Salloul, the chief of the hypocrites at Medina) will expel there from the meaner (i.e. Allah's Messenger (S.A.W.))." Zaid reported that he went to the Prophet (S.A.W.) and told him about it. Abdullah swore to him that he did not say that. Zaid's people blamed him for saying that and told him that he had brought that upon himself. Zaid went to his house and slept feeling very depressed and sad. The Prophet (S.A.W.) then went to his house (or it might have been that Zaid went to the Prophet (S.A.W.)) and he (S.A.W.) said, "Allah (S.W.T.) has proven you truthful." Zaid said that the verse had came down, "*They are the ones who say, 'Spend not on those who are with Allah's Messenger, until they desert him.' And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not.*" (Verse 7)

Abu E'isa said that this hadeeth is hasan sahih.

3315 - حدثنا ابنُ أبي عُمَرَ، أخبرنا سُفْيَانُ عَن عَمْرِو بنِ دِينَارٍ سَمِعَ جَابِرَ بنَ عَبْدِ الله يَقُولُ: «كُنَّا في غَزَاةٍ قالَ: سُفْيَانُ يَرَوْنَ أَنَّهَا غَزْوَةُ بَنِي المُصْطَلِقِ فَكَسَعَ رَجُلٌ مِنَ المُهَاجِرِينَ رَجُلاً مِنَ الأَنْصَارِ، فقالَ المُهَاجِرِيُّ يَا لَلْمُهَاجِرِينَ، وقالَ الأَنْصَارِيُّ يا لَلأَنْصَار، فَسَمِعَ ذَلِكَ النبيُّ ﷺ: فَقَالَ مَا بالُ دَعْوَى الْجَاهِلِيَّةِ؟ قالُوا رَجُلٌ مِنَ المُهَاجِرِينَ كَسَعَ رَجُلاً مِنَ الأَنْصَارِ فقالَ النبيُّ ﷺ دَعُوها فإنَّهَا مُنْتِنَةٌ. فَسَمِعَ ذَلِكَ عَبْدُ الله بنُ

أُبَيِّ ابنِ سَلُولَ. فقالَ: أَوَ قَدْ فَعَلُوهَا؟ وَاللهِ ﴿لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ﴾ فقالَ عُمَرُ: يا رسُولَ اللهِ دَعْنِي أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ، فقالَ النبيُّ ﷺ: دَعْهُ لاَ يَتَحَدَّثُ النَّاسُ أَنَّ مُحمداً يَقْتُلُ أَصْحَابَهُ. وقالَ غَيْرُ عَمْرٍو: فقالَ لَهُ ابْنُهُ عَبْدُ اللهِ بنُ عَبْدِ اللهِ: واللهِ لا تَنْقَلِبُ حَتَّى تُقِرَّ أَنَّكَ الذَّلِيلُ ورسولُ اللهِ ﷺ العَزِيزُ فَفَعَلَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3315- Jaber Ibn Abdullah (R.A.A.) narrated that they were on the Mustaleq expedition when an immigrant man hit an Ansari man. The Muhajeri (immigrant) called on the immigrants for help and the Ansari called on the Ansar for help. When the Prophet (R.A.A.) heard that, he said, "What is this? Is this a call from the Jahili times?!" They explained that an immigrant hit a man from the Ansar. He (S.A.W.) said, "Leave it (the Jahili enmity)! It stinks." Abdullah Ibn Ubbai Ibn Salloul heard that and said, "So they have done it, by Allah, when we return to Medina, indeed the more honorable (meaning himself) will expel there from the meaner." Omar said, "Oh Messenger of Allah (S.A.W.)! Let me cut off the head of this hypocrite!" The Prophet (S.A.W.) said, "Let him go, otherwise people will say that Muhammad kills his companions."

Abu E'isa said that this hadeeth is hasan sahih.

3316 - **حدثنا** عَبْدُ بنُ حُمَيْدٍ، أخبرنا جَعْفَرُ بنُ عَوْنٍ أخبرنا أَبُو جَنَابٍ الكَلْبِيُّ عَنِ الضَّحَّاكِ بنِ مُزَاحِمٍ عَنِ ابنِ عَبَّاسٍ قالَ: «مَنْ كَانَ لَهُ مالٌ يُبَلِّغُهُ حَجَّ بَيْتِ رَبِّهِ أَوْ يَجِبُ عَلَيْهِ فِيهِ زَكَاةٌ فَلَمْ يَفْعَلْ يَسْأَلِ الرَّجْعَةَ عِنْدَ المَوْتِ، فقالَ رَجُلٌ: يَا ابنَ عَبَّاسٍ اتَّقِ اللهَ فإِنَّمَا يَسْأَلُ الرَّجْعَةَ الكُفَّارُ، فقالَ: سَأَتْلُو عَلَيْكَ بِذَلِكَ قُرْآناً ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُمْ عَن ذِكْرِ ٱللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ۝ وَأَنفِقُوا۟ مِن مَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ ٱلْمَوْتُ فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِىٓ إِلَىٰٓ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ﴾ - إلى قَوْلِهِ - ﴿وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ﴾ قالَ: فَمَا يُوجِبُ الزَّكَاةَ؟ قالَ: إِذَا بَلَغَ المَالُ مائتَيْنِ فَصَاعِداً، قالَ: فَمَا يُوجِبُ الْحَجَّ؟ قالَ: الزَّادُ والبَعِيرُ».

. . . - **حدثنا** عَبْدُ بنُ حُمَيْدٍ حدثنا عَبْدُ الرَّزَّاقِ عَنِ الثَّوْرِيِّ عَنْ يَحْيَى بنِ أَبِي حَيَّةَ عَنِ الضَّحَّاكِ عَنِ ابنِ عَبَّاسٍ عَنِ النبيِّ ﷺ بِنَحْوِهِ. هَكَذَا رَوَى ابنُ عُيَيْنَةَ وغَيْرُ وَاحِدٍ هَذَا الحَدِيثَ عَنْ أَبِي جَنَابٍ عَنِ الضَّحَّاكِ عَنِ ابنِ عَبَّاسٍ قَوْلَهُ ولَمْ يَرْفَعْهُ، وَهَذَا أَصَحُّ مِنْ رِوَايَةِ عَبْدِ الرَّزَّاقِ. وأَبُو جَنَابٍ القَصَّابُ اسْمُهُ يَحْيَى بنُ أَبِي حَيَّةَ وَلَيْسَ هُوَ بالْقَوِيِّ فِي الْحَدِيثِ.

3316- It is narrated that Ibn Abbas (R.A.A.) said, "Whoever has enough money to allow him to make pilgrimage to the House of his Lord or if he has money to make him eligible to pay zakat and does not do either one will be among those who will ask Allah (S.W.T.) to send them back to Earth when he dies." A man asked, "Oh Ibn Abbas! Fear Allah (S.W.T.)! Only the disbelievers

ask Allah (S.W.T.) to send them back." Ibn Abbas (R.A.A.) said, "I will recite Quran to you. '*Oh you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers. And spend (in charity) of that with which We have provided you before death comes to one of you, and he says, 'My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakat) of my wealth, and be among the righteous (i.e. perform Hajj (pilgrimage to Mecca) and other good deeds). And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do.*'" (Verses 9-11) The man asked, "How much money makes the zakat obligatory?" Ibn Abbas said, "When the money reaches two hundred dirhams or more." The man asked, "What makes the Hajj obligatory?" Ibn Abbas said, "Being able to afford the ride and the provisions."

Abu E'isa said that are more than one narration of this hadeeth.

---

64 ـ باب ومن سورة التغابن [م: 1، ت: 64]

3317 ـ **حدثنا** محمدُ بنُ يَحْيى، أخبرنا مُحَمَّدُ بنُ يُوسُفَ، أخبرنا إسْرَائِيلُ حدثنا سِمَاكُ بنُ حَرْبٍ عَن عِكْرِمَةَ عَن ابنِ عَبَّاسٍ وَسَأَلَهُ رَجُلٌ عَن هَذِهِ الآيَةِ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ﴾ قالَ: «هَؤُلاءِ رِجَالٌ أَسْلَمُوا مِنْ أَهْلِ مَكَّةَ وَأَرَادُوا أَنْ يَأْتُوا النبيَّ ﷺ فَأَبَى أَزْوَاجُهُمْ وَأَوْلاَدُهُمْ أَنْ يَدَعُوهُمْ أَنْ يَأْتُوا رَسُولَ اللهِ ﷺ، فَلَمَّا أَتَوْا رَسُولَ اللهِ ﷺ رَأَوا النَّاسَ قَدْ فَقِهُوا فِي الدِّينِ هَمُّوا أَنْ يُعَاقِبُوهُمْ فَأَنْزَلَ اللهُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ﴾» الآيَةَ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(64) Verses from Surah At-Taghabun

3317- Ibn Abbas (R.A.A.) narrated that a man asked him about the verse, "*Oh you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allah); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily Allah is Oft-Forgiving, Most Merciful.*" (Verse 14) Ibn Abbas said, "Those were men from Mecca who wanted to migrate to the Prophet (S.A.W.), but their wives and children refused to let them go to the Messenger of Allah (S.A.W.). Later, when they migrated to the Messenger of Allah (S.A.W.), they found that the people who preceded them had a better Fiqh (understanding and knowledge of the religion). They wanted to punish their families for keeping them from immigrating, but the above verse was revealed."

Abu E'isa said that this hadeeth is hasan sahih.

---

65 ـ باب ومن سورة التحريم [م: 1، ت: 65]

3318 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ أخبرنا عَبْدُ الرَّزَّاقِ عَن مَعْمَرٍ عَن الزُّهْرِيِّ عَن عُبَيْدِ الله بنِ عَبْدِ الله بنِ أبي ثَوْرٍ قالَ: سَمِعْتُ ابنَ عَبَّاسٍ يقُولُ: «لَمْ أَزَلْ حَرِيصاً أنْ أسْأَلَ عُمَرَ عَن المَرْأتَيْنِ مِنْ أزْوَاجِ النبيِّ ﷺ اللَّتَيْنِ قالَ الله ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ حَتَّى حَجَّ عُمَرُ وَحَجَجْتُ مَعَهُ فَصَبَبْتُ عَلَيْهِ مِنَ الإدَاوَةِ فَتَوَضَّأَ فَقُلْتُ يَا أمِيرَ المُؤمِنِينَ مَن المَرْأتَانِ مِنْ أزْوَاجِ النبيِّ ﷺ اللَّتَانِ قالَ الله ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِن تَظَٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ﴾ فقالَ لِي: وَاعجَباً لَكَ يا ابْنَ عَبَّاسٍ. قالَ الزُّهْرِيُّ: وَكَرِهَ والله مَا سَأَلَهُ عَنْهُ ولَمْ يَكْتُمْهُ. فقالَ لِي: هِيَ عَائِشَةُ وَحَفْصَةُ، قالَ: ثُمَّ أنْشَأَ يُحَدِّثُنِي الحدِيثَ فقالَ: كُنَّا مَعْشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ فَلَمَّا قَدِمْنَا المَدِينَةَ وَجَدْنَا قَوْماً تَغْلِبُهُمْ نِسَاؤُهُمْ فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ فَتَغَضَّبْتُ يَوْماً عَلَى امْرَأتِي فإذَا هِيَ تُرَاجِعُنِي فقالَتْ: ما تُنْكِرُ مِنْ ذَلِكَ فَوَالله إنَّ أزْوَاجَ النبيِّ ﷺ لَيُرَاجِعْنَهُ وتَهْجُرُهُ إحْدَاهُنَّ اليَوْمَ إلى اللَّيْلِ، قالَ: فَقُلْتُ في نَفْسِي قَدْ خَابَتْ مَنْ فَعَلَتْ ذَلِكَ مِنْهُنَّ وَخسِرَتْ قالَ، وكَانَ مَنْزِلي بالعَوَالِي في بَنِي أُمَيَّةَ وَكَانَ لي جَارٌ مِنَ الأنْصَارِ كُنَّا نَتَنَاوَبُ النُّزُولَ إلى رَسُولِ الله ﷺ قالَ: فَيَنْزِلُ يَوْماً ويَأْتِينِي بِخَبَرِ الْوَحْيِ وَغَيْرِهِ. وَأَنْزِلُ يَوْماً فَآتِيهِ بِمِثْلِ ذَلِكَ، قالَ: فَكُنَّا نُحَدِّثُ أنَّ غَسَّانَ تُنْعِلُ الخيْلَ لِتَغْزُونَا، قالَ: فَجَاءَنِي يَوْماً عِشَاءً فَضَرَبَ عَلَيَّ البَابَ فَخَرَجْتُ إلَيْه فقالَ: حَدَثَ أمْرٌ عَظِيمٌ، قُلْتُ أجَاءَتْ غَسَّانُ؟ قالَ: أعْظَمُ مِنْ ذَلِكَ؛ طَلَّقَ رَسُولُ الله ﷺ نِسَاءَهُ، قالَ: فَقُلْتُ في نَفْسِي قَدْ خَابَتْ حَفْصَةُ وَخَسِرَتْ قَدْ كُنْتُ أظُنُّ هذَا كَائِناً، قالَ: فَلَمَّا صَلَّيْتُ الصُّبْحَ شَدَدْتُ عَلَيَّ ثِيَابِي ثُمَّ انْطَلَقْتُ حَتَّى دَخَلْتُ عَلَى حَفْصَةَ فإذَا هِيَ تَبْكِي، فقُلْتُ أطَلَّقَكُنَّ رَسُولُ الله ﷺ؟ قالَتْ: لا أدْرِي هُوَ ذَا مُعْتَزِلٌ في هَذِهِ المَشْرُبَةِ، قالَ: فانْطَلَقْتُ فأتَيْتُ غُلاَماً أسْوَدَ فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، قالَ: فَدَخَلَ ثُمَّ خَرَجَ إلَيَّ: قالَ: قَدْ ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئاً، قالَ: فانْطَلَقْتُ إلى المَسْجِدِ. فإذَا حَوْلَ المِنْبَرِ نَفَرٌ يَبْكُونَ فَجَلَسْتُ إلَيْهِمْ ثُمَّ غَلَبَنِي ما أجِدُ فأتَيْتُ الغُلاَمَ فَقُلْتُ اسْتَأْذِنْ لِعُمَرَ. فَدَخَلَ ثُمَّ خَرَجَ إلَيَّ. قالَ: قَدْ ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئاً، فانْطَلَقْتُ إلى المَسْجِدِ أيْضاً فَجَلَسْتُ ثُمَّ غَلَبَنِي مَا أجِدُ فأتَيْتُ الغُلاَمَ فَقُلْتُ اسْتَأْذِنْ لِعُمَرَ. فَدَخَلَ ثُمَّ خَرَجَ إلَيَّ فقالَ: ذَكَرْتُكَ لَهُ فَلَمْ يَقُلْ شَيْئاً. قالَ فَوَلَّيْتُ مُنْطَلِقاً فإذَا الغُلاَمُ يَدْعُونِي. فقالَ: ادْخُلْ فَقَدْ أذِنَ لَكَ قالَ: فَدَخَلْتُ فإذَا النبيُّ ﷺ مُتَّكِىءٌ عَلَى رِمْلِ حَصِيرٍ فَرَأَيْتُ أثَرَهُ في جَنْبَيْهِ فَقُلْتُ يَا رَسُولَ الله أطَلَّقْتَ نِسَاءَكَ؟ قالَ: لاَ، قُلْتُ الله أكْبَرُ. لَوْ رَأَيْتَنَا يَا رَسُولَ الله وكُنَّا مَعْشَرَ قُرَيْشٍ نَغْلِبُ النِّسَاءَ فَلَمَّا قَدِمْنَا المَدِينَةَ وَجدْنَا قَوْماً تَغْلِبُهُمْ نِسَاؤُهُمْ فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمْنَ مِنْ نِسَائِهِمْ فَتَغَضَّبْتُ يَوْماً عَلَى امْرَأتِي فإذَا هِيَ تُرَاجِعُنِي فأنْكَرْتُ ذَلِكَ فقالَتْ ما تُنْكِرُ فَوَالله إنَّ أزْوَاجَ النبيِّ ﷺ لَيُرَاجِعْنَهُ وَتَهْجُرُهُ إحْدَاهُنَّ اليَوْمَ إلى اللَّيْلِ، قالَ: فَقُلْتُ لِحَفْصَةَ أتُرَاجِعِينَ رَسُولَ الله ﷺ؟ قالَتْ: نَعَمْ وَتَهْجُرُهُ إحْدَانَا اليَوْمَ إلى

اللَّيْلِ، قالَ: فَقُلْتُ قَدْ خابَتْ مَنْ فَعَلَتْ ذَلِكَ مِنْكُنَّ وَخَسِرَتْ. أَتَأْمَنُ إِحْدَاكُنَّ أَنْ يَغْضَبَ اللهُ عَلَيْهَا لِغَضَبِ رَسُولِ اللهِ ﷺ فإِذَا هِيَ قَدْ هَلَكَتْ؟ فَتَبَسَّمَ النبيُّ ﷺ. قالَ: فَقُلْتُ لِحَفْصَةَ: لا تُرَاجِعِي رَسُولَ اللهِ ﷺ ولاَ تَسْأَلِيهِ شَيْئاً وَسَلِينِي مَا بَدا لَكِ وَلا يَغُرَّنَّكِ إِنْ كانَتْ صَاحِبَتُكِ أَوْسَمَ مِنْكِ وَأَحَبَّ إِلى رَسُولِ اللهِ ﷺ. قالَ: فَتَبَسَّمَ أُخْرَى، فقُلْتُ يَا رَسُولَ اللهِ أَسْتَأْنِسُ؟ قالَ: نَعَمْ. قالَ: فَرَفَعْتُ رَأْسِي فمَا رأَيْتُ في البَيْتِ إِلاَّ أُهْبَةَ ثَلاثَةٍ، فَقُلْتُ يَا رَسُولَ اللهِ ادْعُ اللهَ أَنْ يُوَسِّعَ عَلَى أُمَّتِكَ فَقَدْ وَسَّعَ عَلَى فَارِسَ والرُّومِ وَهُمْ لا يَعْبُدُونَهُ. فَاسْتَوَى جَالِساً فقالَ: أَفِي شَكٍّ أَنْتَ يا ابْنَ الخَطَّابِ؟ أُولَئِكَ قَوْمٌ عُجِّلَتْ لَهُمْ طَيِّبَاتُهُمْ في الحَيَاةِ الدُّنْيَا. قالَ: وَكانَ أَقْسَمَ أَنْ لا يَدْخُلَ عَلَى نِسَائِهِ شَهْراً فعَاتَبَهُ اللهُ في ذَلِكَ فَجَعَلَ لَهُ كَفَّارَةَ اليَمِينِ. قالَ: الزُّهْرِيُّ فأَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ قالَتْ فَلَمَّا مَضَتْ تِسْعٌ وعِشْرُونَ دَخَلَ عَلَيَّ النبيُّ ﷺ بَدَأَ بِي قالَ: يَا عَائِشَةُ إِنِّي ذَاكِرٌ لَكِ شَيْئاً فلاَ تَعْجَلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ، قالَتْ: ثُمَّ قَرَأَ هَذِهِ الآيَةَ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ﴾ الآيَةَ. قَالَتْ عَلِمَ اللهُ أَنَّ أَبَوَيَّ لَمْ يَكُونَا يَأْمُرَانِي بِفِرَاقِهِ، قالَتْ: فَقُلْتُ أَفِي هَذَا أَسْتَأْمِرُ أَبَوَيَّ فإِنِّي أُرِيدُ اللهَ وَرَسُولَهُ والدَّارَ الآخِرَةَ. قالَ مَعْمَرٌ: فأَخْبَرَنِي أَيُّوبُ أَنَّ عَائِشَةَ قَالَتْ لَهُ يَا رَسُولَ اللهِ لا تُخْبِرْ أَزْوَاجَكَ أَنِّي اخْتَرْتُكَ. فقالَ النبيُّ ﷺ: إِنَّمَا بَعَثَنِي اللهُ مُبَلِّغاً وَلَمْ يَبْعَثْنِي مُتَعَنِّتاً» قال: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عن ابنِ عَبَّاسٍ.

(65) Verses from Surah At-Tahreem

3318- Ibn Abbas (R.A.A.) narrated that he tried his best to ask Omar about who were the two wives of the Prophet (S.A.W.) about whom a verse was revealed. "*If you two (wives of the Prophet (S.A.W.)) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet (S.A.W.) likes); but if you help one another against him (Muhammad (S.A.W.)), then verily, Allah is his Maula (Lord, or Master, or Protector), and Jibril (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.*" (Verse 4) The appropriate time to ask came when Ibn Abbas and Omar Ibn Al-Khattab (R.A.A.) performed the Hajj together. While Ibn Abbas was pouring ablution water for Omar, he asked, "Oh Commander of the Believers, who were the two women about whom Allah (S.W.T.) said, '*If you two turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet (S.A.W.) likes); but if you help one another against him, then verily, Allah is his Maula (Lord, or Master, or Protector).*'" He said, "I wonder about you, oh Ibn Abbas."

Az-Zuhri said that Omar hated that he had asked about that, but he would not keep any knowledge a secret. Therefore he said, "It was A'isha and Hafsa." Ibn Abbas then narrated that Omar started telling him that story. Omar said that the men of the Quraish dominated over their women. When they went to Medina they found a people whose women dominated their men. Thus the

Qurashi women started learning from the women of Medina how to become more aggressive. Omar said that one day he got angry and yelled at his wife. She stood up to him and answered him back. She said, "Why do you reject such an action when the wives of the Messenger of Allah (S.A.W.) answer him back and sometimes even desert him the whole day until the night." Omar thought to himself that if any of his (S.A.W.) wives then they are losers and mistaken.

Omar went on to say that he used to live in Awali, and he and his neighbor used to take turns going to the Prophet (S.A.W.) to get the news of the revelation. During this time the news came that the Ghassan dynasty was preparing to invade Medina. One night, the neighbor came knocking on Omar's door, and Omar came out to see him. The man said, "A great matter happened tonight." Omar asked if the Ghassan tribe had started their invasion. The man said, "Worse, the Prophet (S.A.W.) has divorced his wives." Omar thought to himself, "What a loser Hafsa is! I knew this was coming." The next morning, Omar prayed the Fajr prayers and put on his clothes and went to Hafsa who was crying. Omar asked her, "Did the Prophet (S.A.W.) divorce you?" She said, "I do not know, and he has secluded himself in that room." Omar walked to the room and there was a black kid guarding the door. Omar asked him to get the Prophet's permission o enter. The kid came out and said that he asked for permission, but the Prophet (S.A.W.) did not answer him. So Omar went to the Mosque and sat there. Omar could not wait any longer, so he went back and asked the kid again to get him permission to enter. The kid came out again and said that he mentioned his name, but the Prophet (S.A.W.) had not answered him. Omar started to leave again, but the kid called out to him and said that the Prophet (S.A.W.) had granted him permission to go in. Omar entered on the Prophet (S.A.W.) who was reclining on (a woven) bamboo mat and the mark of the mat was showing on his side.

Omar said, "Oh Messenger of Allah (S.A.W.), did you divorce your wives?" He (S.A.W.) said that he did not. Omar said, "Allah is Great! Oh Messenger of Allah (S.A.W.), when we were in the tribe of Quraish we dominated our wives. However when we came to Medina we found that their women dominated their men. Our women started learning from them. One day I got angry with my wife and yelled at her. She yelled back at me, and when I rejected that, she said, "Why do you reject such an action when the wives of the Messenger of Allah (S.A.W.) answer him and sometimes even abandon him the whole day until the night?" Omar told the Prophet (S.A.W.) that he said to Hafsa, "You talk back to the Prophet (S.A.W.)?" She said, "Yes, and one of us might desert him (S.A.W.) for the whole day to the night." Omar told the Prophet (S.A.W.) that he said to Hafsa, "Any of you who does that is a loser. How can you feel safe that Allah (S.W.T.) will not cast His Wrath on you for upsetting the Messenger of Allah?" Omar said that she had caused herself to perish, and the Prophet

(S.A.W.) smiled. Omar went on saying that he had told Hafsa not to talk back to the Prophet (S.A.W.), not to ask him (S.A.W.) for anything and to ask him (Omar) if she needed anything. He told her not to imitate A'isha and to remember that A'isha is prettier and more loved by the Messenger of Allah (S.A.W.). The Prophet (S.A.W.) smiled again. Then Omar said, "Oh Messenger of Allah (S.A.W.), can I feel free to say more?" He (S.A.W.) told him that he could. Omar looked up and all he saw (in the house) was three sheepskins. So he said, "Oh Messenger of Allah (S.A.W.), supplicate Allah (S.W.T.) to give more to your nation, He (S.W.T.) has given the Persians and the Romans even though they do not worship Him." The Prophet (S.A.W.) sat up and said, "Do you have any doubts, oh Ibn Al-Khattab? Those are people whom have been given their blessings in this life." Omar said that he (S.A.W.) had vowed not to visit his wives for a month. Allah (S.W.T.) reprimanded him for that and ordered him to pay the kaffara of his oath."

Az-Zuhri reported that A'isha said that when twenty nine days had passed, he (S.A.W.) went first to A'isha and said to her, "I will ask you something, but I do not want you to answer too hastily; wait until you consult your parents." He (S.A.W.) then recited the verse, "*Oh Prophet (Muhammad (S.A.W.))! Say to your wives, 'If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allah and His Messenger, and the home of the Hereafter, then verily, Allah has prepared for Al-Muhsinat (good-doers) amongst you an enormous reward.*'" (Surah Al-Ahzab, verse 28, 29) A'isha said, "By Allah (S.W.T.), he (S.A.W.) knew that my parents would never ask me to leave him." So A'isha said to him (S.A.W.), "You want me to ask my parents about that? I want Allah (S.W.T.) and His Messenger and the Hereafter."

Mua'amar (one of the narrators) added that Ayoub reported that he was told by A'isha that she asked the Messenger of Allah (S.A.W.) not to tell the rest of his wives that she chose him and that the Prophet (S.A.W.) said to her, "I was sent to promote, and I was not sent to withhold."

Abu E'isa said that this hadeeth is hasan sahih gharib.

---

66 ـ باب ومن سورة نون [م: 1، ت: 66]

3319 ـ حدثنا يَحْيَى بنُ مُوسَى حدثنا أَبُو دَاوُدَ الطَّيَالِسِيُّ أخبرنا عَبْدُ الوَاحِدِ بنُ سُلَيْم قالَ: «قَدِمْتُ مَكَّةَ فَلَقِيتُ عَطَاءَ بنَ أبي رَبَاحٍ فَقُلْتُ يَا أبا مُحمَّدٍ إنَّ نَاساً عِنْدَنَا يَقُولُونَ في ٱلْقَدَرِ، فقالَ عَطَاءٌ لَقِيتُ الوَلِيدَ بنَ عُبَادَةَ بنِ الصَّامِتِ فقَالَ حدَّثَنِي أبي قالَ: سَمِعْتُ رسولَ الله ﷺ يَقُولُ: إنَّ أَوَّلَ ما خَلَقَ الله القَلَمَ فقالَ لَهُ اكْتُبْ فَجَرَى بِمَا هُوَ كَائِنٌ إلى الأَبَدِ» وفي الْحَدِيثِ قِصَّةٌ. قال: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَفِيهِ عَن ابنِ عَبَّاسٍ.

(66) Verse from Surah Nun and the Pen

3319- A'ata Ibn Rabah was asked once about the Divine Decree and he said that Ubada Ibn As-Samet narrated that he heard the Messenger of Allah (S.A.W.) say, "The first creation was the Pen. Allah (S.W.T.) said to it, 'Write.' It wrote everything that is decreed to happen until eternity."

This hadeeth is a part of a longer story.

Abu E'isa said that this hadeeth is hasan sahih gharib.

---

67 ـ باب ومن سورة الحاقة [م: 1، ت: 67]

3320 ـ **حدثنا** عبدُ بنُ حُمَيْدٍ، حدثنا عَبْدُ الرَّحْمٰنِ بنُ سَعْدٍ عَن عَمْرِو بنِ قَيْسٍ عَن سِمَاكِ بنِ حَرْبٍ عَن عَبْدِ الله بنِ عَمِيرَةَ عَن الأَحْنَفِ بنِ قَيْسٍ عَن العَبَّاسِ بنِ عَبْدِ المُطَّلِبِ؛ «زَعَمَ أَنَّهُ كانَ جَالِساً في البَطْحَاءِ في عِصَابَةٍ وَرَسُولُ الله ﷺ جَالِسٌ فِيهِمْ إِذْ مَرَّتْ عَلَيْهِمْ سَحَابَةٌ فَنَظَرُوا إِلَيْهَا فقالَ رَسُولُ الله ﷺ: هَلْ تَدْرُونَ ما اسْمُ هَذِهِ؟ قالُوا نَعَمْ هَذَا السَّحَابُ؟ فقالَ رَسُولُ الله ﷺ: والمُزْنُ قالُوا: وَالمُزْنُ. قالَ رَسُولُ الله ﷺ: وَالعَنَانُ قالوا: وَالعَنَانُ. ثُمَّ قالَ لَهُمْ رَسُولُ الله ﷺ: هَلْ تَدْرُونَ كَمْ بُعْدُ ما بَيْنَ السَّمَاءِ وَالأَرْضِ؟ قَالُوا: لاَ وَالله مَا نَدْرِي، قالَ: فإِنَّ بُعْدَ مَا بَيْنَهُمَا إِمَّا وَاحِدَةٌ وَإِمَّا اثْنَتَانِ أَوْ ثَلاَثٌ وسَبْعُونَ سَنَةً والسَّمَاءُ الَّتِي فَوْقَهَا كَذَلِكَ حَتَّى عَدَّدَهُنَّ سَبْعَ سَمَاوَاتٍ كَذَلِكَ، ثُمَّ قالَ: فَوْقَ السَّمَاءِ السَّابِعَةِ بَحْرٌ بَيْنَ أَعْلاَهُ وَأَسْفَلِهِ كَمَا بَيْنَ السَّمَاءِ إِلى السَّمَاءِ، وفَوْقَ ذَلِكَ ثَمَانِيَةُ أَوْعَالٍ بَيْنَ أَظْلاَفِهِنَّ وَرُكَبِهِنَّ مِثْلُ مَا بَيْنَ سَمَاءٍ إِلى سَمَاءٍ ثُمَّ فَوْقَ ظُهُورِهِنَّ العَرْشُ بَيْنَ أَسْفَلِهِ وَأَعْلاَهُ مِثْلُ مَا بَيْنَ السَّمَاءِ إِلى السَّمَاءِ وَالله فَوْقَ ذَلِكَ». قالَ: عَبْدُ بنُ حُمَيْدٍ سَمِعْتُ يَحْيى بنَ مَعِينٍ يَقُولُ ألاَ يُرِيدُ عَبْدُ الرَّحْمٰنِ بنُ سَعْدٍ أَنْ يَحُجَّ حَتَّى يَسْمَعَ مِنْه هَذَا الْحَدِيثُ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، رَوى الوَلِيدُ بنُ ثَوْرٍ عَن سِمَاكٍ نَحْوَهُ وَرَفَعَه. وَرَوَى شَرِيكٌ عن سِمَاكٍ بَعْضَ هَذَا الحَدِيثِ وَأَوقَفَهُ وَلَمْ يَرْفَعْهُ. وعَبْدُ الرَّحْمٰنِ هُوَ ابنُ عَبْدِ الله بنِ سَعْدٍ الرَّازِيُّ.

(67) Verses from Surah Al-H'aqqa

3320- Al-Abbas Ibn Abdulmutalib (R.A.A.) narrated that he was among a group of people sitting with the Messenger of Allah (S.A.W.) when a cloud passed by above them. They all looked at it, and the Messenger of Allah (S.A.W.) asked them, "Do you know what that is?" They said, "Yes, it is a cloud." The Messenger of Allah (S.A.W.) said, "And (it is also called) Al-Muzn (rain-filled clouds)." So they said, "And Al-Muzn." The Messenger of Allah (S.A.W.) then said, "And it is Al-A'anan." They said, "And Al-A'anan." Then the Messenger of Allah (S.A.W.) said to them, "Do you know how far the heaven is from the Earth?" They said, "No, by Allah (S.A.W.), we do not know." He (S.A.W.) said, "The distance between them is seventy one or seventy two or seventy three years. So is the distance between this heaven and the one

above it." He counted seven heavens in a similar manner. Then he (S.A.W.) said, "Above the seventh heaven there is a sea that has a height similar to the distance between one heaven and another. Above that sea there are eight Rams (angels) between their hoofs and their knees is the same distance between one heaven and another. Above the backs of those rams is the Throne, and the distance between its bottom and its top is the same distance between two heavens. Above all that is Allah (S.W.T.)."

Abu E'isa said that this hadeeth is hasan gharib.

3321 ـ حدثنا محمد بن حميد الرازي، أخبرنا عَبْدُ الرَّحْمٰن بنُ عَبْدِ الله بنِ سَعْدٍ الرازي أَنَّ أباهُ أَخْبَرَهُ قالَ: «رَأَيْتُ رَجُلاً بِبُخَارَى عَلَى بَغْلَةٍ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ ويَقُولُ كَسَانِيهَا رسولُ الله ﷺ».

3321- Abdullah Ibn Saad Ar-Razi narrated that he saw a man on a mule in Bukhara wearing a black turban claiming that the Messenger of Allah (S.A.W.) dressed him with it.

---

68 ـ باب ومن سورة سأل سائل [م: 1، ت: 68]

3322 ـ حدثنا أَبُو كُرَيْبٍ أخبرنا رِشْدِينُ بنُ سَعْدٍ عَن عَمْرِو بنِ الحَارِثِ عَن دَرَّاجٍ أَبِي السَّمْحِ عَن أَبِي الهَيْثَمِ عَن أَبِي سَعِيدٍ عَن النبيِّ ﷺ في قَوْلِهِ: ﴿كَالْمُهْلِ﴾ قالَ: كَعَكَرِ الزَّيْتِ فإِذَا قَرَّبَهُ إلى وَجْهِهِ سَقَطَتْ فَرْوَةُ وَجْهِهِ فِيهِ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ رِشْدِينَ.

(68) Verse from Surah Sa'ala Sa-el (Someone asked)

3322- Abu Said narrated that the Prophet (S.A.W.) said about the expression, "Al-Muhl," that it is like boiling oil. If it is placed near one's face it will make the skin of the face drop into it.

Abu E'isa said that this hadeeth is gharib.

---

69 ـ باب ومن سورة الجن [م: 1، ت: 69]

3323 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ حَدثني أَبُو الْوَلِيدِ، حدثنا أَبُو عَوَانَةَ عَن أَبِي بِشْرٍ عَن سَعِيدِ بنِ جُبَيْرٍ عَن ابنِ عَبَّاسٍ قالَ: «مَا قَرَأَ رَسُولُ الله ﷺ عَلَى الْجِنِّ وَلاَ رَآهُمْ، انْطَلَقَ رَسُولُ الله ﷺ في طائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إلى سُوقِ عُكَاظٍ وقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وبَيْنَ خَبَرِ السَّمَاءِ وأُرْسِلَتْ عَلَيْهِم الشُّهُبُ فَرَجَعَتِ الشَّيَاطِينُ إلى قَوْمِهِمْ، فقَالُوا ما لَكُمْ؟ قالُوا حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ وأُرْسِلَتْ عَلَيْنَا الشُّهُبُ، فقالُوا ما حَالَ بَيْنَنَا وبَيْنَ خَبَرِ السَّمَاءِ إلاَّ مِنْ حَدَثٍ فاضْرِبُوا مَشَارِقَ الأَرْضِ ومَغَارِبَهَا فانْظُرُوا ما هَذَا الَّذِي حَالَ بَيْنَكُمْ وبَيْنَ خَبَرِ السَّمَاءِ، قالَ: فانْطَلَقُوا يَضْرِبُونَ مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا يَبْتَغُونَ ما هَذَا الَّذِي حَالَ

بَيْنَهُمْ وبَيْنَ خَبَرِ السَّمَاءِ، فانْصَرَفَ أُولَئِكَ النَّفَرُ الَّذِينَ تَوَجَّهُوا نَحْوَ تِهَامَةَ إِلى رَسُولِ الله ﷺ وهُوَ بِنَخْلَةَ عَامِداً إِلى سُوقِ عُكَاظٍ وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلاَةَ الفَجْرِ فَلَمَّا سَمِعُوا القُرْآنَ اسْتَمَعُوا لَهُ فقالُوا هذَا والله الَّذِي حَالَ بَيْنَكُمْ وبَيْنَ خَبَرِ السَّمَاءِ، قالَ: فَهُنَالِكَ رَجَعُوا إِلى قَوْمِهِمْ فقالُوا يَا قَوْمَنَا ﴿إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ۝١ يَهْدِى إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا﴾ فأَنْزَلَ الله تَبَارَكَ وَتعالى عَلَى نَبِيِّهِ ﷺ ﴿قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ﴾ وإِنَّمَا أُوحِيَ إِلَيْهِ قَوْلُ الجِنِّ» وبِهَذَا الإِسْنَادِ عَنِ ابن عَبَّاسٍ قالَ: قَوْلُ الْجِنِّ لِقَوْمِهِمْ ﴿لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا﴾ قالَ: لَمَّا رَأَوْهُ يُصَلِّي وأَصْحَابُهُ يُصَلُّونَ بِصَلاَتِهِ ويَسْجُدُونَ بِسُجُودِهِ قالَ: تَعَجَّبُوا مِنْ طَوَاعِيَةِ أَصْحَابِهِ لَهُ قَالُوا لِقَوْمِهِمْ ﴿لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا﴾ قال: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(69) Verses from Surah Al-Jinn

3323- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) had never recited to the Jinn nor had ever seen them. One time the Messenger of Allah (S.A.W.) went to the market of U'kath after the devils were prohibited from eavesdropping on the news from the heavens, and comets were shot at them if they tried. Those devils were asked by their people about what had had happened, and they said that they were prohibited from eavesdropping and that they were shot by comets. They knew that there must have been something that had happened that kept them from eavesdropping, so they decided to search the east and the west of the Earth looking for the reason that had kept them out of the heavens. So they marched out flying between the east and the west and seeking that thing that kept them out of the heavens. One group went towards Tuhama and saw the Messenger of Allah (S.A.W.) leading his companions in Fajr prayers next to a Palm tree on their way to U'kath market. They listened to the recitation of the Quran and knew that this was the reason they had been kept out of the heavens. Thus they went back to their people and said, "*Verily, we have heard a wonderful Recitation (this Quran)! It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah).*" (Verses 1, 2) Thus Allah (S.W.T.) revealed the Surah of Al-Jinn. Ibn Abbas added that the news of the Jinn was received by him (S.A.W.) only by revelation.

With the same chain of narrators, Ibn Abbas narrated about the verse when the Jinn say to their people, "*And when the slave of Allah (Muhammad (S.A.W.)) stood up invoking Him (his Lord - Allah) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation).*" (Verse 19) Ibn Abbas said that when the Jinn saw him (S.A.W.) leading his companions in prayers and saw the total obedience by his companions to him (S.A.W.) in his prostration and his prayers, they were amazed and thus the above verse.

Abu E'isa said that this hadeeth is hasan sahih.

3324 - حدثنا مُحمَّدُ بنُ يَحْيَى، أخبرنا مُحمَّدُ بنُ يُوسُفَ، أخبرنا إسْرَائِيلُ، أخبرنا أَبُو إسْحَاقَ عَن سَعيدِ بنِ جُبَيْرٍ عَن ابنِ عَبَّاسٍ قالَ: «كانَ الجِنُّ يَصْعَدُونَ إلى السَّمَاءِ يَسْتَمِعُونَ الوَحْيَ فإذَا سَمِعُوا الكَلِمَةَ زَادُوا فِيهَا تِسْعاً. فأمَّا الكَلِمَةُ فَتَكُونُ حَقًّا وَأمَّا ما زَادُوهُ فَيَكُونُ بَاطِلاً. فَلَمَّا بُعِثَ رَسُولُ الله ﷺ مُنِعُوا مَقَاعِدَهُمْ، فَذَكَرُوا ذَلِكَ لإبْلِيسَ وَلَمْ تَكُنِ النُّجُومُ يُرْمَى بِهَا قَبْلَ ذَلِكَ، فقالَ لَهُمْ إبْلِيسُ ما هَذَا إلاَّ مِنْ أَمْرٍ قَدْ حَدَثَ في الأَرْضِ، فَبَعَثَ جُنُودَهُ فَوَجَدُوا رَسُولَ الله ﷺ قائِماً يُصَلِّي بَيْنَ جَبَلَيْنِ أُرَاهُ قالَ بِمَكَّةَ فَلَقَوْهُ فأَخْبَرُوهُ فقالَ هَذَا الْحَدَثُ الذِي حَدَثَ في الأَرْضِ» قال: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3324- Ibn Abbas (R.A.A.) narrated that the Jinn used to ascend to the heavens and listen to the revelation. They would hear a word and add nine words to it. The word would be true but the addition would be false. When the Messenger of Allah (S.A.W.) was sent they were prohibited from taking their seats in the heavens. They mentioned that to Iblis (Satan). Before that time, there had been no comets shot at them. Therefore Iblis said to them that something great must have happened on Earth. Satan sent his soldiers, and they found the Messenger of Allah (S.A.W.) standing in prayers between two mountains -he might have said in Mecca. So they went back to him and told him, and he said that this must be what had happened on earth.

Abu E'isa said that this hadeeth is hasan sahih.

70 - باب ومن سورة المدثر [م: 1، ت: 70]

3325 - حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا عَبْدُ الرَّزَّاقِ [حدثنا معمر] عَن الزُّهْرِيِّ عَن أَبي سَلَمَةَ عَنْ جَابِرِ بنِ عبدِ الله قال: «سَمِعْتُ رَسُولَ الله ﷺ وَهُوَ يُحَدِّثُ عَن فَتْرَةِ الوَحْيِ فقالَ في حَدِيثِهِ: بَيْنَمَا أَنَا أَمْشِي سَمِعْتُ صَوْتاً مِنَ السَّمَاءِ فَرَفَعْتُ رَأْسِي فإذَا المَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالأَرْضِ فَجُئِثْتُ مِنْهُ رُعْباً فَرَجَعْتُ فَقُلْتُ زَمِّلُونِي زَمِّلُونِي فَدَثِّرُونِي، فأَنْزَلَ الله تعالى: ﴿يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ﴾ إلى قَوْلِهِ ﴿وَٱلرُّجْزَ فَٱهْجُرْ ۝٥﴾ قَبْلَ أَنْ تُفْرَضَ الصَّلاةُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ وَقَدْ رَوَاهُ يَحْيَى بنُ أَبي كَثِيرٍ عَن أَبي سَلَمَةَ بنِ عبدِ الرَّحْمٰنِ عن جابر أبو سلمة اسمه عبد الله.

(70) Verses from Surah Al-Mudather (the wrapped up)

3325- Jaber Ibn Abdullah (R.A.A.) reported that the Messenger of Allah (S.A.W.) described the occasion when Jibril did not appear or descend to him for a period of time. "While I was walking I heard a voice from the sky so I raised my head and saw the angel that came to me on Mount Hiraa'. He (the

angel) was sitting on a throne that filled what is between the heaven and earth. I went home frightened and said, 'Wrap me up! Wrap me up! Wrap me up!' Allah (S.W.T.) then revealed, '*Oh you (Muhammad (S.A.W.)) enveloped in garments! Arise and warn! And magnify your Lord (Allah)! And purify your garments! And keep away from Ar-Rujz (the idols)!*' (Verses 1-5) That was before the prayers were prescribed."

Abu E'isa said that this hadeeth is hasan sahih.

3326 - حدثنا عَبْدُ بنُ حُمَيْدٍ حدثنا الحَسَنُ بنُ مُوسَى عَن ابنِ لَهِيعَةَ عَن دَرَّاجٍ عَن أَبِي الهَيْثَمِ عَن أَبِي سَعِيدٍ عَن رَسُولِ الله ﷺ قَالَ «الصَّعُودُ جَبَلٌ مِنْ نَارٍ يُتَصَعَّدُ فِيهِ سَبْعِينَ خَرِيفاً ثُم يُهْوَى بِهِ كَذَلِكَ أَبَداً» قال: هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مَرْفُوعاً مِنْ حَدِيثِ ابنِ لَهِيعَةَ. وَقَدْ رُوِيَ شَيْءٌ مِنْ هَذَا عَن عَطِيَّةَ عَن أَبِي سَعِيدٍ قوله: مَوْقُوفٌ.

3326- Abu Said Al-Khudri (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "As-Saoud is a mountain in the Hellfire that the disbeliever climbs for seventy years, and then he is thrown from it. He stays in that condition (repeating it) forever."

Abu E'isa said that this hadeeth is gharib.

3327 - حدثنا ابنُ أَبِي عُمَر، حدثنا سُفْيَانُ عَن مُجَالِدٍ عَن الشَّعْبِيِّ عَن جَابِرِ بن عبد الله قَالَ «قَالَ نَاسٌ مِنَ اليَهُودِ لِأُنَاسٍ مِنْ أَصْحَابِ النبيِّ ﷺ: هَلْ يَعْلَمُ نَبِيُّكُمْ كَمْ عَدَدُ خَزَنَةِ جَهَنَّمَ؟ قَالُوا لا نَدْرِي حَتَّى نَسْأَلَهُ، فَجَاءَ رَجُلٌ إِلى النَّبِيِّ ﷺ فَقَالَ يَا مُحَمَّدُ غُلِبَ أَصْحَابُكَ اليَوْمَ، قَالَ: وَبِمَا غُلِبُوا؟ قَالَ سَأَلَهُمْ يَهُودُ هَلْ يَعْلَمُ نَبِيُّكُمْ كَمْ عَدَدُ خَزَنَةِ جَهَنَّمَ، قَالَ: فَمَا قَالُوا؟ قَالَ قَالُوا لا نَدْرِي حَتَّى نَسْأَلَ نَبِيَّنَا، قَالَ: أَيُغْلَبُ قَوْمٌ سُئِلُوا عَمَّا لا يَعْلَمُونَ فقالُوا: لا نَعْلَمُ حَتَى نَسْأَلَ نَبِيَّنَا، لَكِنَّهُمْ قَدْ سَأَلُوا نَبِيَّهُمْ فقالُوا أَرِنَا الله جَهْرَةً، عَلَيَّ بِأَعْدَاءِ الله؛ إِلَيَّ سَائِلُهُمْ عَن تُرْبَةِ الْجَنَّةِ وَهِيَ الدَّرْمَكُ، فَلَمَّا جَاؤُوا قَالُوا يَا أَبَا القَاسِمِ كَمْ عَدَدُ خَزَنَةِ جَهَنَّمَ؟ قَالَ: هَكَذَا، وَهَكَذَا فِي مَرَّةٍ عَشَرَةٌ وَفِي مَرَّةٍ تِسْعَةٌ، قَالُوا نَعَمْ، قَالَ لَهم النبيُّ ﷺ ما تُرْبَةُ الجَنَّةِ؟ قَالَ فَسَكَتُوا هُنَيْهَةً ثُمَّ قَالُوا خُبْزَةٌ يا أَبَا القَاسِمِ؟ فقالَ النبيُّ ﷺ: الخُبْزُ مِنَ الدَّرْمَكِ» قال هَذَا حَدِيثٌ إِنَّمَا نَعْرِفُه مِنْ هَذَا الوَجْهِ مِنْ حَدِيثِ مُجَالِدٍ.

3327- Jaber Ibn Abdullah (R.A.A.) narrated that a group of Jewish people spoke to a group of companions of the Prophet (S.A.W.). "Does your Prophet know how many keepers of the Hellfire there are?" They said that they had to ask the Prophet (S.A.W.). A man went to the Prophet (S.A.W.) and said, "Oh Muhammad, your companions were beaten today." He (S.A.W.) said, "How were they beaten?" The man said, "The Jews asked them if their Prophet knew

the number of the keepers of the Hellfire." He (S.A.W.) asked him, "What did they say?' The man said that they said, "We do not know until we ask our Prophet (S.A.W.)." He (S.A.W.) said, "How can a people be beaten if they were asked about something they did not know and said that they could not know until they ask their Prophet. However, it is them the Jews who asked their Prophet (Moses) to show them Allah. Bring me those enemies of Allah, and I will ask them about the soil of Paradise and if they know what darmack is."

When they came they said, "Oh Abu Al-Qasem, how many keepers are in the Hellfire?" He (S.A.W.) waved with his fingers showing one time ten and one time nine fingers (meaning nineteen). They said that this was true. The Prophet (S.A.W.) then said to them, "What is the soil of Paradise?" They were silent for a moment, and then they said that it was made from bread. The Messenger of Allah (S.A.W.) said, "Its bread is made from darmack (the finest flour)."

Abu E'isa said that this hadeeth is gharib.

3328 - حدثنا الحَسَنُ بنُ الصَّبَّاحِ البَزَّارُ، حدثنا زَيْدُ بنُ حُبَابٍ، أخبرنا سُهَيْلُ بنُ عَبْدِ الله القُطَعِيُّ وهُو أخو حَزْم بن أبي حَزْم القُطَعِيُّ عَن ثَابِتٍ، عَن أنَسِ بنِ مَالِكٍ عَن رَسُولِ الله ﷺ أنَّهُ قالَ في هَذِهِ الآيَةِ: ﴿هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ﴾ قالَ: «الله تَبَارَكَ وَتَعَالى أنَا أهْلُ أنْ أُتَّقَى فَمَنِ اتَّقَانِي فَلَمْ يَجْعَلْ مَعِيَ إلهاً فأنَا أهْلُ أنْ أغْفِرَ لَهُ».

قال أبو عيسى: هَذَا حَدِيثٌ حسن غَريبٌ وَسُهَيْلٌ لَيْسَ بِالْقَوِيِّ في الحَدِيثِ وقَدْ تَفَرَّدَ سُهَيْلٌ بِهَذَا الحَدِيثِ عَن ثَابِتٍ.

3328- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said about the verse, "*And they will not receive admonition unless Allah wills; He (Allah) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilah (god) along with Him, and He is the One Who forgives (sins).*" He (S.A.W.) said that Allah (S.A.W.) says, "I am worthy of being feared, so whoever fears Me and does not associate other gods with Me then I am worthy of forgiving his sins."

Abu E'isa said that his hadeeth is hasan gharib.

---

71 - باب ومن سورة القيامة [م: 1، ت: 71]

3329 - حدثنا ابنُ أبي عُمَرَ، أخبرنا سُفْيَانُ بن عيينة عَن مُوسَى بنِ أبي عَائِشَةَ عَن سَعِيدِ بنُ جُبَيْرٍ عَن ابن عَبَّاسٍ قالَ: «كَانَ رَسُولُ الله ﷺ إذَا نَزَلَ عَلَيْهِ القُرْآنُ يُحَرِّكُ بِهِ لِسَانَهُ يُرِيدُ أنْ يَحْفَظَهُ فأنْزَلَ الله تَبَارَكَ وَتَعَالى ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾﴾ قالَ فَكَانَ يُحَرِّكُ بِهِ شَفَتَيْهِ وَحَرَّكَ سُفْيَانُ شَفَتَيْهِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. قالَ عَلِيُّ بنُ المَدِينِيِّ قالَ يَحْيَى بنُ سَعِيدٍ

القَطَّانُ: كانَ سُفْيَانُ الثَّوْرِيُّ يُحْسِنُ الثَّنَاءَ عَلَى مُوسى بنِ أبي عَائِشَةَ خَيْراً.

(71) Verses from Surah Al-Qiyama

3329- Ibn Abbas narrated that at first when the Quran would be revealed, the Messenger of Allah (S.A.W.) would move his tongue with it trying to memorize it. Allah (S.W.T.) thus revealed the verse, "*Move not your tongue concerning (the Quran, Oh Muhammad (S.A.W.)) to make haste therewith.*" (Verse 16) Then the Prophet (S.A.W.) would move his lips with it.

Abu E'isa said that this hadeeth is hasan sahih.

3330 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ قال: أخبرني شَبَابَةُ عَن إسْرَائِيلَ عَن ثُوَيْرٍ قالَ: سَمِعْتُ ابنَ عُمَرَ يَقُولُ: قالَ رَسُولُ الله ﷺ: «إنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً لَمَنْ يَنْظُرُ إلى جِنَانِهِ وَأَزْوَاجِهِ وَخَدَمِهِ وَسُرُرِهِ مَسِيرَةَ أَلْفِ سَنَةٍ وأَكْرَمُهُمْ عَلَى الله عَزَّ وَجَلَّ مَنْ يَنْظُرُ إلى وَجْهِهِ غُدْوَةً وعَشِيَّةً ثُمَّ قَرَأَ رَسُولُ الله ﷺ: ﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾.

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ وَقَدْ رواه غَيْرُ وَاحِدٍ عَن إسْرَائِيلَ مِثْلَ هَذَا مَرْفُوعاً، ورَوَى عَبْدُ المَلِكِ بنُ أَبْجر عَن ثُوَيْر عَن ابنِ عُمَرَ قَوْلَهُ وَلَمْ يَرْفَعْهُ. وَرَوى الأَشْجَعِيُّ عَن سُفْيَانَ عَن ثُوَيْرٍ عَن مُجَاهِدٍ عَن ابنِ عُمَرَ قَوْلَهُ وَلَمْ يَرْفَعْهُ وَلاَ نَعْلَمُ أَحَداً ذَكَرَ فِيهِ عَن مُجَاهِدٍ غَيْرَ الثَّوْرِيِّ. [حدثنا بذلك أبو كريب حدثنا عبيد الله الأشجعي عن سفيان ثوير يكنى أبا جهم وأبو فاختة اسمه سعيد بن علاقة].

3330- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The one who has the lowest rank in Paradise is someone who looks (in Paradise) at his gardens, his wives, his servants, and his beds (and they extend) for as far as a thousand year walk. The one who is dearest to Allah (S.W.T.) is someone who looks at His face morning and evening. He (S.A.W.) then recited, "*Some faces that Day shall be Nadirah (shining and radiant), looking at their Lord (Allah).*" (Verse 22, 23)

Abu E'isa said that this hadeeth is gharib.

---

72 ـ باب ومن سورة عبس [م: 1، ت: 72]

3331ـ حدثنا سَعِيدُ بنُ يَحْيَى بنِ سَعِيدٍ الأَمَوِيُّ [قال]: حدَّثَنِي أبي قالَ: هَذَا ما عَرَضْنَا عَلَى هِشَامِ بنِ عُرْوَةَ عَن أَبِيهِ عَن عائِشَةَ قالَتْ: «أُنْزِلَ ﴿عَبَسَ وَتَوَلَّىٰٓ ﴿١﴾﴾ في ابنِ أُمِّ مَكْتُومٍ الأَعْمَى أَتَى رَسُولَ الله ﷺ فَجَعَلَ يَقُولُ يا رَسُولَ الله أَرْشِدْنِي. وَعِنْدَ رَسُولِ الله ﷺ رَجُلٌ مِنْ عُظَمَاءِ المُشْرِكِينَ فَجَعَلَ رَسُولُ الله ﷺ يُعْرِضُ عَنْهُ ويُقْبِلُ عَلَى الآخَرِ وَيَقُولُ: أَتَرَى بِمَا أَقُولُ بَأْساً؟ فَيَقُولُ لاَ، فَفِي هَذَا أُنْزِلَ».

قال أبو عيسى: هَذَا حَدِيثٌ حسن غَرِيبٌ. وَرَوَى بَعْضُهُمْ هَذَا الحَدِيثَ عَن هِشَامِ بنِ

عُرْوَةَ عَن أَبِيهِ قالَ: أُنْزِلَ ﴿عَبَسَ وَتَوَلَّىٰٓ ۝١﴾ في ابنِ أُمِّ مَكْتُومٍ وَلَمْ يَذْكُرْ فِيهِ عَن عَائِشَةَ.

(72) Verses from Surah A'basa

3331- A'isha (R.A.A.) narrated that Surah A'basa was revealed about Ibn Maktoum, the blind man, who came to the Messenger of Allah (S.A.W.) saying, "Oh Messenger of Allah (S.A.W.), guide me." At the time, the Messenger of Allah (S.A.W.) was with a few important men from the disbelievers. So the Messenger of Allah (S.A.W.) ignored him and turned away to face the other men and asked them, "Do you find anything wrong with what I say?" The disbelievers said, "No." Thus the verses were revealed about the blind man.

Abu E'isa said that this hadeeth is hasan gharib.

3332 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا مُحمَّدُ بنُ الفَضْلِ، أخبرنا ثابِتُ بنُ يَزِيدَ عَن هِلاَلِ بنِ خَبَّابٍ عَن عِكْرِمَةَ عَن ابنِ عَبَّاسٍ عَن النبيِّ ﷺ قال: «تُحْشَرُونَ حُفَاةً عُرَاةً غُرْلاً. فقالَتْ امْرَأَةٌ: أَيُبْصِرُ أَوْ يَرَى بَعْضُنَا عَوْرَةَ بَعْضٍ؟ قالَ: يَا فُلاَنَةُ ﴿لِكُلِّ ٱمْرِيٍٕ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. قد رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ ابنِ عَبَّاسٍ رواه سعيد بن جبير أيضاً وفيه عن عائشة.

3332- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) said, "You will be resurrected barefooted, naked, and uncircumcised." A woman asked him, "We will see each others' private parts?" He (S.A.W.) then recited to her a verse, "*Every man that Day will have enough to make him careless of others.*" (Verse 37)"

Abu E'isa said that this hadeeth is hasan sahih.

---

73 ـ باب ومن سورة ﴿إذا الشمس كورت﴾ [م: 1، ت: 73]

3333 ـ حدثنا عَبَّاسُ بنُ عَبْدِ العَظِيمِ العَنْبَرِيُّ، حدثنا عَبْدُ الرَّزَّاقِ أخبرنا عَبْدُ الله بنُ مُجِيرٍ عَن عَبْدِ الرَّحْمٰنِ وهُوَ ابنُ يَزِيدَ الصَّنْعَانِيُّ قالَ سَمِعْتُ ابنَ عُمَرَ يَقُولُ: قالَ رَسُولُ الله ﷺ «مَنْ سَرَّهُ أَنْ يَنْظُرَ إلى يَوْمِ القِيَامَةِ كأَنَّهُ رَأْيُ عَيْنٍ فَلْيَقْرَأْ: ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ و ﴿إِذَا السَّمَاءُ انْفَطَرَتْ﴾ و ﴿إِذَا السَّمَاءُ انْشَقَّتْ﴾» [هذا حديث حسن غريب].

[وروى هشام بن يوسف وغيره هذا الحديث بهذا الإسناد وقال: «ومن سره أن ينظر إلى يوم القيامة كأنه رأيُ عينٍ فليقرأ ﴿إِذَا الشَّمْسُ كُوِّرَتْ﴾ولم يذكر و ﴿إذا السماء انفطرت﴾ و ﴿إذا السماء انشقت﴾]».

(73) Verses from Surah Itha Ash-Shamsu Kuwerat (At-Takweer or the folding up)

3333- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.)

said, "Whoever wants to observe the Day of Resurrection as if he is actually seeing it should recite Surah Itha Ash-Shamsu Kuwerat, Surah Itha As-Samaa'u Infatarat (Infitar or the cleaving asunder), and Surah Itha As-Samaa'u Inshaqat (Inshiqaq or the rending asunder)."

This hadeeth is hasan gharib.

---

74 ـ باب ومن سورة ويل للمطففين [م: 1، ت: 74]

3334 ـ حدثنا قُتَيْبَةُ حدثنا اللَّيْثُ عَن ابنِ عَجْلاَنَ عَن القَعْقَاعِ بنِ حَكِيم عَن أَبي صَالِحٍ عَن أَبي هُرَيْرَةَ عَن رسولِ الله ﷺ قالَ: «إِنَّ العَبْدَ إِذَا أَخْطَأَ خَطِيئَةً نُكِتَتْ في قَلْبِهِ نُكْتَةٌ سَوْدَاءُ فإِذَا نَزَعَ واستَغْفَرَ وَتَابَ سُقِلَ قَلْبُه؛ وَإِنْ عَادَ زِيدَ فِيهَا حَتَّى تَعْلُو قَلْبَهُ وهُوَ الرَّانُ الذي ذَكَرَ الله ﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾﴾» [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(74) Verse from Surah Waylun Lil-Muttafefeen

(Al-Muttafefeen or the dealers in fraud)

3334- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If the servant commits a sin then a black dot will stain his heart. If he stops himself from committing that sin again, asks for forgiveness and repents, then his heart will be patched. If he goes back to committing that sin again, the stain will become bigger until it encompasses his heart; that is the *Ran* that Allah (S.W.T.) mentioned in the verse, "*Nay! But on their hearts is the Rân (covering of sins and evil deeds) which they used to earn.*" (Verse 14)

Abu E'isa said that this hadeeth is hasan sahih.

3335 ـ حدثنا يَحْيَى بنُ دُرُسْتَ البَصْرِيُّ، حدثنا حَمَّادُ بنُ زَيْدٍ عَن أَيُّوبَ عَن نافِعٍ عَن ابنِ عُمَرَ قالَ حَمَّادٌ: هُوَ عِنْدَنَا مَرْفُوعٌ ﴿يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٦﴾﴾ قال: «يَقُومُونَ في الرَّشْحِ إلى أَنْصَافِ آذَانِهِمْ».

3336 ـ حدثنا هَنَّادٌ حدثنا عِيسَى بنُ يُونُسَ عَن ابنِ عَوْنٍ عَن نَافِعٍ عَن ابنِ عُمَرَ عَن النَّبِيِّ ﷺ: «يَوْمَ يَقُومُ النَّاسُ لِرَبِّ العَالَمِينَ» قالَ: يَقُومُ أَحَدُهُمْ في الرَّشْحِ إلى أَنْصَافِ أُذُنَيْهِ». قال هَذَا حَدِيثٌ [حسنٌ] صحيحٌ. وَفِيهِ عَن أَبي هُرَيْرَةَ.

3335, 3336- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) commented on the verse, "*The Day when (all) mankind will stand before the Lord of the A'alameen (mankind, jinn and all that exists)?*" (Verse 6) He (S.A.W.) said, "Some of them will be in his sweat up to his ears."

Abu E'isa said that this hadeeth is hasan sahih.

---

75 ـ باب ومن سورة ﴿إذا السماء انشقت﴾ [م: 1، ت: 75]

3337 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا عُبَيْدُ الله بنُ مُوسَى عَن عُثْمَانَ بنِ الأَسْوَدِ عَن

ابنِ أبي مُلَيْكَةَ عَن عَائِشَةَ قالت سَمِعْتُ النبيَّ ﷺ يَقُولُ: «مَنْ نُوقِشَ الحِسَابَ هَلَكَ، قُلْتُ يَا رَسُولَ الله إنَّ الله تَبَارَكَ وَتَعَالَى يَقُولُ: ﴿فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ﴾ إلى قَوْلِهِ ﴿يَسِيرًا﴾ قالَ ذَلِكَ العَرْضُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

[حدثنا سويد بن نصر أخبرنا عبد الله بن المبارك عن عثمان بن الأسود بهذا الإسناد نحوه].

... **حدثنا** مُحمَّدُ بنُ أَبَان وَغَيْرُ وَاحِدٍ قالُوا، أخبرنا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَن أَيُّوبَ عَن أَبِي مُلَيْكَةَ عَن عائِشَةَ عَن النبيِّ ﷺ نَحْوَهُ.

(75) Verses from Surah Itha As-Samaa'u Inshaqat

3337- A'isha (S.A.W.) narrated that she heard the Messenger of Allah (S.A.W.) say, "If (Allah) disputes his reckoning, then he has (definitely) perished." A'isha (R.A.A.) said, "Oh Messenger of Allah (S.A.W.), Allah (S.W.T.) says, '*Then as for him who will be given his Record in his right hand, he surely will receive an easy reckoning.*'" (Verses 7, 8) He (S.A.W.) said, "That is the Day of Disclosure."

Abu E'isa said that this hadeeth is hasan sahih.

3338 ـ **حدثنا** مُحمَّدُ بنُ عُبَيْدٍ الْهَمْدَانِيُّ، أخبرنا عَلِيُّ بنُ أَبِي بَكْرٍ عَن هَمَّامٍ عَن قَتَادَةَ عَن أَنَسٍ عَن النبيِّ ﷺ قالَ: «مَنْ حُوسِبَ عُذِّبَ» قال: وهَذا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ قَتَادَةَ عَن أَنَسٍ لا نَعْرِفُهُ مِنْ حَدِيثِ قَتَادَةَ عَن أَنَسٍ عَن النبيِّ ﷺ إلاَّ مِنْ هَذَا الْوَجْهِ.

3338- Anas (R.A.A.) narrated that the Prophet (S.A.W.) said, "If (Allah) holds him to account, then he will be punished."

He said that this hadeeth is gharib.

---

76 ـ باب ومن سورة البروج [م: 1، ت: 76]

3339 ـ **حدثنا** عَبْدُ بنُ حُمَيْدٍ حدثنا رَوْحُ بنُ عُبَادَةَ وَعُبَيْدُ الله بنُ مُوسَى عَن مُوسَى بنِ عُبَيْدَةَ عَنْ أَيُّوبَ بنِ خَالِدٍ عَن عَبْدِ الله بنِ رَافِعٍ عَن أَبِي هُرَيْرَةَ قَالَ: «قالَ رَسُولُ الله ﷺ: اليَوْمُ المَوْعُودُ يَوْمُ القِيَامَةِ، والْيَوْمُ الْمَشْهُودُ يَوْمُ عَرَفَةَ، وَالشَّاهِدُ يَوْمُ الْجُمعَةِ. قالَ: وَمَا طَلَعَتِ الشَّمْسُ وَلاَ غَرَبَتْ عَلَى يَوْمٍ أَفْضَلَ مِنْهُ، فِيهِ سَاعَةٌ لا يُوَافِقُهَا عَبْدٌ مُؤْمِنٌ يَدْعُو الله بِخَيْرٍ إلاَّ اسْتَجَابَ الله لَهُ وَلاَ يَسْتَعِيذُ مِنْ شَيْءٍ إلاَّ أَعاذَهُ الله مِنْهُ». حَدَّثَنَا عَلِيُّ بنُ حُجْرٍ أخبرنا قُرَّانُ بنُ تَمَّامٍ الأَسَدِيُّ عَن مُوسَى بنِ عُبَيْدَةَ بِهَذَا الإِسْنَادِ نَحْوَهُ. ومُوسَى بنُ عُبَيْدَةَ الرَّبَذِيُّ يُكْنَى أَبَا عَبْدِ العَزِيزِ وَقَدْ تَكَلَّمَ فِيهِ يَحْيَى بنُ سَعِيدٍ القَطَّانُ وَغَيْرُهُ مِنْ قِبَلِ حِفْظِهِ.

قال أبو عيسى: هَذَا حَدِيثٌ لا نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ مُوسَى بنِ عُبَيْدَةَ. ومُوسَى بنُ

عُبَيْدَةَ يُضَعَّفُ في الحَدِيثِ ضَعَّفَهُ يَحْيَى بنُ سَعِيدٍ وغَيْرُهُ مِنْ قِبَلِ حِفْظِهِ. وَقَدْ رَوَى شُعْبَةُ وسُفْيَانُ الثَّوْرِيُّ وغَيْرُ واحِدٍ مِنَ الأَئِمَّةِ عَن موسَى بنِ عُبَيْدَةَ.

(76) Verses from Surah Al-Bourouj

3339- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The Promised Day is the Day of Resurrection, The Witnessed Day is the day of Arafat. The Witness is Friday which no other day in which the sun rose or sat is better than it. On Friday, there is an hour in which if a believer supplicates good for himself in it, Allah (S.W.T.) will grant him the supplication. If he asks refuge (at that hour) from any (evil) thing, Allah (S.W.T.) grants him refuge from it."

Abu E'isa said that this hadeeth is hasan gharib.

3340 ـ حدثنا مَحمُودُ بنُ غَيْلاَنَ وعَبْدُ بنُ حُمَيْدٍ ـ المَعْنَى وَاحِدٌ ـ قالاَ: أخبرنا عَبْدُ الرَّزَّاقِ عَن مَعْمَرٍ عَن ثَابِتٍ البُنَانِيِّ عَن عَبْدِ الرَّحْمٰنِ بنِ أَبي لَيْلَى عَن صُهَيْبٍ قال: «كانَ رَسُولُ الله ﷺ إذَا صَلَّى العَصْرَ هَمَسَ ـ والْهَمْسُ في قَوْلِ بَعْضِهِمْ تَحَرُّكُ شَفَتَيْهِ كأَنَّهُ يَتَكَلَّمُ ـ فَقِيلَ لَهُ إنَّكَ يا رسولَ الله إذا صَلَّيْتَ العَصْرَ هَمَسْتَ. قالَ: إنَّ نَبِيًّا مِنَ الأَنْبِيَاءِ كانَ أُعْجِبَ بِأُمَّتِهِ فقالَ مَنْ يَقُومُ لِهَؤلاَءِ، فأَوحَى الله إِلَيْهِ أَنْ خَيِّرْهُمْ بَيْنَ أَنْ أَنْتَقِمَ مِنْهُمْ وبَيْنَ أَنْ أُسَلِّطَ عَلَيْهِمْ عَدُوَّهُمْ فاخْتَارُوا النِّقْمَةَ، فَسَلَّطَ عَلَيْهِم المَوْتَ فَمَاتَ مِنْهُمْ في يَوْمٍ سَبْعُونَ أَلْفاً قالَ: وكان إذَا حَدَّثَ بِهذَا الحَدِيثِ حَدَّثَ بِهَذَا الحَدِيثِ الآخَرِ؛ قالَ: كَانَ مَلِكٌ مِنَ المُلُوكِ وَكَانَ لِذَلِكَ المَلِكِ كَاهِنٌ يَكْهَنُ لَهُ فقال الكاهِنُ: انْظُرُوا لي غُلاَماً فَهِمًا أَوْ قالَ فَطِناً لَقِناً فأُعَلِّمَهُ عِلْمِي هَذَا فإِنِّي أَخَافُ أَنْ أَمُوتَ فَيَنْقَطِعَ مِنْكُمْ هَذَا العِلْمُ وَلاَ يَكُونَ مَنْ يَعْلَمُهُ. قالَ: فَنَظَرُوا لَهُ عَلَى ما وَصَفَ فأَمَرُوهُ أَنْ يَحْضُرَ ذَلِكَ الكاهِنَ وَأَنْ يَخْتَلِفَ إِلَيْهِ. فَجَعَلَ يَخْتَلِفُ إِلَيْهِ وَكَانَ عَلَى طَرِيقِ الغُلاَمِ رَاهِبٌ فِي صَوْمَعَةٍ ـ قالَ مَعْمَرٌ: أَحْسَبُ أَنَّ أَصْحَابَ الصَّوَامِعِ كانُوا يَوْمَئِذٍ مُسْلِمِينَ ـ قالَ: فَجَعَلَ الغُلاَمُ يَسْأَلُ ذَلِكَ الرَّاهِبَ كُلَّمَا مَرَّ بِهِ فَلَمْ يَزَلْ بِهِ حَتَّى أَخْبَرَهُ فقالَ: إِنَّمَا أَعْبُدُ الله، قالَ: فَجَعَلَ الغُلاَمُ يَمْكُثُ عِنْدَ الرَّاهِبِ وَيُبْطِىءُ عَنِ الكاهِنِ، فأَرْسَلَ الكاهِنُ إِلَى أَهْلِ الغُلاَمِ أَنَّهُ لا يَكَادُ يَحْضُرُنِي فأَخْبَرَ الغُلاَمُ الرَّاهِبَ بِذَلِكَ، فقالَ لَهُ الرَّاهِبُ: إِذَا قالَ لَكَ الكاهِنُ أَيْنَ كُنْتَ فَقُلْ: عِنْدَ أَهْلِي، وَإِذَا قالَ لَكَ أَهْلُكَ أَيْنَ كُنْتَ فأَخْبِرْهُمْ أَنَّكَ كُنْتَ عِنْدَ الكاهِنِ، قالَ: فَبَيْنَمَا الغُلاَمُ عَلَى ذَلِكَ إِذْ مَرَّ بِجَمَاعَةٍ مِنَ النَّاسِ كَثِيرٍ قَدْ حَبَسَتْهُمْ دَابَّةٌ، فقالَ بَعْضُهُمْ: إِنَّ تِلْكَ الدَّابَّةَ كانَتْ أَسَداً، فأَخَذَ الغُلاَمُ حَجَراً فقالَ اللَّهُمَّ إِنْ كانَ مَا يَقُولُ الرَّاهِبُ حَقًّا فأَسْأَلُكَ أَنْ أَقْتُلَهُ، ثُمَّ رَمَى فَقَتَلَ الدَّابَّةَ، فقالَ النَّاسُ مَنْ قَتَلَهَا قالُوا الغُلاَمُ، فَفَزِعَ النَّاسُ فقالُوا قَدْ عَلِمَ هَذَا الغُلاَمُ عِلْماً لَمْ يَعْلَمْهُ أَحَدٌ، قالَ فَسَمِعَ بِهِ أَعْمَى فقالَ لَهُ: إِنْ أَنْتَ رَدَدْتَ بَصَرِي فَلَكَ كَذَا وكَذَا، قالَ: لا أُرِيدُ مِنْكَ هَذَا وَلٰكِنْ أَرَأَيْتَ إِنْ رَجَعَ إِلَيْكَ بَصَرُكَ أَتُؤْمِنُ بِالَّذِي رَدَّهُ عَلَيْكَ؟ قالَ: نَعَمْ قالَ:

فدعا الله فَرَدَّ عَلَيْهِ بَصَرَهُ فَآمَنَ الأَعْمَى، فَبَلَغَ المَلِكَ أَمْرُهُمْ. فَبَعَثَ إِلَيْهِمْ فَأُتِيَ بِهِمْ فقالَ: لأَقْتُلَنَّ كلَّ وَاحِدٍ مِنْكُمْ قِتْلَةً لا أَقْتُلُ بِهَا صَاحِبَهُ، فأَمَرَ بالرَّاهِبِ والرَّجُلِ الَّذِي كانَ أَعْمَى فَوَضَعَ المِنْشَارَ عَلَى مَفْرِقِ أَحَدِهِمَا فَقَتَلَه وَقَتَلَ الآخَرَ بِقِتْلَةٍ أُخْرَى، ثُمَّ أَمَرَ بِالْغُلاَمِ فقالَ: انْطَلِقُوا بِهِ إِلَى جَبَلِ كَذَا وكَذَا فَأَلْقُوهُ مِنْ رَأْسِهِ، فانْطَلَقُوا بِهِ إِلَى ذَلِكَ الْجَبَلِ فَلَمَّا انْتَهَوْا إِلَى ذَلِكَ المَكَانِ الَّذِي أَرَادُوا أَنْ يُلْقُوهُ مِنْهُ جَعَلُوا يَتَهَافَتُونَ مِنْ ذَلِكَ الجَبَلِ، ويَتَرَدَّوْنَ حَتَّى لَمْ يَبْقَ مِنْهُمْ إِلاَّ الغُلاَمُ. قالَ: ثُمَّ رَجَعَ فأَمَرَ بِهِ المَلِكُ أَنْ يَنْطَلِقُوا بِهِ إِلَى البَحْرِ فَيُلْقُونَهُ فِيهِ فانْطَلَقَ به إِلَى البَحْرِ فَغَرَّقَ الله الَّذِينَ كانُوا مَعَهُ وَأَنْجَاهُ، فقالَ الغُلاَمُ لِلْمَلِكِ: إِنَّكَ لا تَقْتُلُنِي حَتَّى تَصْلُبَنِي وتَرْمِيَنِي وتَقُولَ إِذَا رَمَيْتَنِي بِسْمِ الله رَبِّ هَذَا الغُلاَمِ، قَالَ: فأَمَرَ بِهِ فَصُلِبَ ثُمَّ رَمَاهُ فقالَ بِسْمِ الله رَبِّ هَذا الغُلاَمِ. قَالَ: فوضَعَ الغُلاَمُ يَدَهُ عَلَى صُدْغِهِ حِينَ رُمِيَ ثُمَّ مَاتَ، فقالَ أُناسٌ: لَقَدْ عَلِمَ هَذَا الغُلاَمُ عِلْماً مَا عَلِمَهُ أَحَدٌ فَإِنَّا نُؤْمِنُ بِرَبِّ هَذَا الغُلاَمِ، قالَ: فَقِيلَ لِلْمَلِكِ أَجَزِعْتَ أَنْ خَالَفَكَ ثَلاَثَةٌ فَهَذَا العَالَمُ كُلُّهُمْ قَدْ خَالَفُوكَ، قَالَ: فَخَدَّ أُخْدُوداً ثُمَّ أَلْقَى فِيهَا الْحَطَبَ وَالنَّارَ ثُمَّ جَمَعَ النَّاسَ فقالَ: مَنْ رَجَعَ عَنْ دِينِهِ تَرَكْنَاهُ وَمَنْ لَمْ يَرْجِعْ أَلْقَيْنَاهُ في هَذِهِ النَّارِ، فَجَعَلَ يُلْقِيهِمْ في تِلْكَ الأُخْدُودِ. قَالَ يَقُولُ الله تَبَارَكَ وتَعَالَى فِيهِ: ﴿قُتِلَ أَصْحَٰبُ ٱلْأُخْدُودِ ۝ ٱلنَّارِ ذَاتِ ٱلْوَقُودِ﴾ حَتَّى بَلَغَ ﴿ٱلْعَزِيزِ ٱلْحَمِيدِ﴾. قَالَ: فَأَمَّا الغُلاَمُ فَإِنَّهُ دُفِنَ، قَالَ فَيُذْكَرُ أَنَّهُ أُخْرِجَ فِي زَمَنِ عُمَرَ بنِ الخَطَّابِ وَإِصْبَعُهُ عَلَى صُدْغِهِ كَمَا وَضَعَهَا حِينَ قُتِلَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

3340- Suhaib narrated that whenever the Messenger of Allah (S.A.W.) used to pray the Asr prayers, he would whisper - whispering is interpreted by some as moving the lips- as if he was speaking. It was said to him (S.A.W.), "Oh Messenger of Allah (S.A.W.), when you pray Asr, you whisper." He (S.A.W.) replied, "There was a prophet who liked the number of his nation and said, 'Who can stand up to those?' Thus Allah (S.W.T.) revealed to him to make them choose between Allah's punishment and being defeated by their enemy. They chose the punishment, so Allah (S.W.T.) cast death on them and seventy thousand of them died in one day."

Suhaib used to narrate the following hadeeth whenever he narrated the previous one. He (S.A.W.) said that there was a king who had a soothsayer who predicted things for him. The Priest once ordered them to find him a smart boy who he could teach his powers. He feared that after his death no one would carry on that science, and there would be no one who knew it. They found a smart boy like the priest asked for and took the boy to start learning from the priest. The boy started going regularly to learn from the soothsayer, however on the road there was also a secluded tent in which a monk lived. (Mu'mar said that he thought that monks that lived in seclusion in those days were Muslims.)

The boy started asking the monk questions every time he passed by him. The boy insisted on the monk to teach him, so the monk said, "I worship Allah (S.W.T.)." The boy started spending more time with the monk and going late to the soothsayer. The soothsayer sent to the family of the boy telling them that he rarely showed up. The boy told the monk about that, and the monk advised him to tell the soothsayer that he was home with his parents if he asks him where he had been and to tell his parents that he was with the soothsayer if they asked him where he had been.

One day, the boy passed a big group of people who were stuck on the road because of a camel (some said it was a lion) that blocked the road and would not move. The boy took a stone and said, "Oh Allah! If what the monk teaches is the truth then I ask You to kill this animal." He threw the stone at the animal and killed it. People said that the boy killed it because of some knowledge only known by him. A blind man heard of the story, so he went to the boy and offered him money if he could make him see again. The boy said, "I do not want your money, but if you get your sight back will you believe in the one Who gave it back to you?" The blind man said that he would. The boy supplicated to Allah (S.W.T.), and the man got his eyesight back. The blind man thus became a believer. When the king heard this news, he brought the three of them and told them that he would kill each one of them in a way worse than he kills the other. The king ordered that the monk and the blind man should be killed by sawing off their heads and both were killed. Then the king ordered that the boy should be taken to the top of the mountain and thrown from there. They took the boy to the very tip of the mountain, and they started falling off themselves one after the other, and he was spared. The boy went back alone. So the king ordered him be taken to the sea and thrown in the middle of it. They took him out in the sea, but they all drowned and he was saved.

The boy then said to the king, "You will not be able to kill me unless you crucify me and shoot me with an arrow after you have said, "In the Name of Allah, the Lord of this boy." So he was crucified and the king said, "In the Name of Allah, the Lord of this boy," and he shot him. The boy put his hand on the wound when he was shot and died. The people said, "This boy has learned a knowledge that we do not know. We believe in the Lord of this boy." It was said to the king, "You feared that three men would disobey you, and now you have all the people going against you." Thus the king ordered a ditch be dug up and ordered it be filled with lumber and fire. He gathered the people and said, "Whoever denounces his religion is spared, and whoever does not will be thrown in the fire." The king started throwing people into the ditch and Allah (S.W.T.) says about him, "*Cursed were the people of the Ditch (in the story of the Boy and the King). Of fire fed with fuel, When they sat by it (fire), and they witnessed what they were doing against the believers (i.e. burning them). And they had no*

fault except that they believed in Allah, the All-Mighty, Worthy of all Praise!" (Verse 4-8) Suhaib said that the boy was buried, and it is mentioned that he was dug up during the days of Omar Ibn Al-Khattab and that his finger was still on his wound in the way he had put it when he was killed.

Abu E'isa said that this hadeeth is hasan gharib.

77 ـ باب ومن سورة الغاشية [م: 1، ت: 77]

3341 ـ **حدثنا** مُحمَّدُ بنُ بَشَّارٍ، حدثنا عبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ، حدثنا سُفْيَانُ عنْ أبي الزُّبَيْرِ عَن جَابِرٍ قَال: «قَالَ رَسُولُ الله ﷺ أُمِرْتُ أنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لا إلٰه إلاَّ الله فإذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إلاَّ بِحَقِّهَا وَحِسَابُهُمْ عَلَى الله ثُمَّ قَرَأَ: ﴿فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ۝ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ﴾».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(77) Verses from Surah Al-Ghashiah

3341- Jaber (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said "I was ordered to fight the people until they say, '*La Ilaha Illa Allah*,' and once they say it their blood and wealth is safe from me unless they break a law. And their reckoning is with Allah." He (S.A.W.) then recited, "*So remind them (Oh Muhammad (S.A.W.)) - you are only one who reminds. You are not a dictator over them.*" (Verses 21-22)

Abu E'isa said that this hadeeth is hasan sahih.

78 ـ باب ومن سورة الفجر [م: 1، ت: 78]

3342 ـ **حدثنا** أَبُو حَفْصٍ عَمْرُو بنُ عَلِيٍّ، حدثنا عبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ وَأَبُو دَاوُدَ قَالاَ: أخبرنا هَمَّامٌ عَن قَتَادَةَ عَن عِمْرَانَ بن عِصَامٍ عَن رَجُلٍ مِنْ أَهْلِ البَصْرَةِ عَن عِمْرَانَ بنِ حُصَيْنٍ أنَّ النبيَّ ﷺ سُئِلَ عَن الشَّفْعِ والْوَتْرِ، قَالَ: «هِيَ الصَّلاةُ بَعْضُهَا شَفْعٌ وَبعْضُهَا وَتْرٌ» [قال] هَذَا حَدِيثٌ غريبٌ لا نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ قَتَادَةَ. وَقَدْ رَوَاهُ خَالِدُ بنُ قَيْسٍ [الحداني] أَيْضاً عَن قَتَادَةَ.

(78) Verse from Surah Al-Fajr (the dawn)

3342- Imran Ibn Hussain narrated that the Prophet (S.A.W.) was once asked about the Shafa' and Witr (mentioned in Surah Al-Fajr). He (S.A.W.) replied, "It is the prayers; some of it is Shafe' (prayed in even number of raka'as) and some of it is Witr (prayed in odd number of raka'as)."

Abu E'isa said that this hadeeth is gharib.

79 ـ باب ومن سورة «والشمس وضحاها» [م: 1، ت: 79]

3343 ـ **حدثنا** هَارُونُ بنُ إِسْحَاقَ الهَمْدَانِيُّ، حدثنا عَبْدَةُ بنُ سُلَيْمَانَ عَن هِشَامِ بنِ

عُرْوَةَ عَن أَبِيهِ عَن عَبْدِ الله بنِ زَمْعَةَ قالَ: «سَمِعْتُ النبيَّ ﷺ يَوْماً يَذْكُرُ النَّاقَةَ والَّذِي عَقَرَهَا فقَالَ ﴿إِذِ انْبَعَثَ أَشْقَىٰهَا﴾ انْبَعَثَ لَهَا رَجُلٌ عَارِمٌ عَزِيزٌ مَنِيعٌ في رَهْطِهِ مِثْلُ أَبِي زَمْعَةَ ثُمَّ سَمِعْتُهُ يَذْكُرُ النِّسَاء فقالَ: إلى مَا يَعْمَدُ أَحَدُكُمْ فَيَجْلِدُ امْرَأَتَهُ جَلْدَ العَبْدِ ولَعَلَّهُ أَنْ يُضَاجِعَهَا مِنْ آخِرِ يَوْمِهِ. قَالَ ثُمَّ وَعَظَهُمْ في ضَحِكِهِمْ مِنَ الضُّرْطَةِ فقالَ إلى مَا يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(79) Verse from Surah Wa-Shams Wa Duh'aha

(Surah Ash-Shams or the sun)

3343- Abdullah Ibn Zama'a narrated that he once heard the Prophet (S.A.W.) mentioning the (story about the) she camel and the one who stabbed her. So he (S.A.W.) recited, "*When the most wicked man among them went forth (to kill the she-camel).*" (Verse 12) He (S.A.W.) said, "The one who went forth was a big, strong man from a powerful tribe like Abu Zuma'a." Ibn Zuma'a reported that he had heard him (S.A.W.) mention the women. "Why would any of you go to his wife and lash her as if she was his slave then he asks her to sleep with him at the end of the day?!" He (S.A.W.) then advised them about laughing when someone passed gas and said, "Why would any of you laugh about such a thing?!"

Abu E'isa said that this hadeeth is hasan sahih.

---

80 ـ باب ومن سورة ﴿والليل إذا يغشى﴾ [م: 1، ت: 80]

3344 ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ حدثنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيّ أخبرنا زَائِدَةُ بنُ قُدَامَةَ عَن مَنْصُورِ بنِ المعتمر عن سَعْدِ بنِ عُبَيْدَةَ عَن أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ عَن عَلِيٍّ قَالَ: كُنَّا في جَنَازَةٍ في البَقِيعِ فأَتَى النَّبِيُّ ﷺ فَجَلَسَ وَجَلَسْنَا مَعَهُ وَمَعَهُ عُودٌ يَنْكُتُ بِهِ في الأَرْضِ فَرَفَعَ رَأْسَهُ إلى السَّمَاءِ فقالَ: «مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إلاَّ قَدْ كُتِبَ مَدْخَلُهَا، فقالَ القَوْمُ: يَا رَسُولَ الله أَفَلاَ نَتَّكِلُ عَلَى كِتَابِنَا فَمَن كَانَ مِنْ أَهْلِ السَّعَادَةِ فَهُوَ يَعْمَلُ لِلسَّعَادَةِ، وَمَنْ كَانَ من أهل الشقاء فإنه يعمل للشقاء؟ قال: بل اعملوا فكل ميسَّر. أما من كان مِنْ أَهْلِ السَّعَادَةِ فإِنَّهُ مُيَسَّرٌ لِعَمَلِ السَّعَادَةِ. وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فإِنَّهُ مُيَسَّرٌ لِعَمَلِ الشَّقَاءِ. ثُمَّ قَرَأَ: ﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝٥ وَصَدَّقَ بِالْحُسْنَىٰ ۝٦ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ۝٧ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ۝٨ وَكَذَّبَ بِالْحُسْنَىٰ ۝٩ فَسَنُيَسِّرُهُ لِلْعُسْرَىٰ ۝١٠﴾».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(80) Verses from Surah Wa Al-Layl Itha Yaghsha

(Surah Al-Layl or the night)

3344- Ali (R.A.A.) narrated that they were once in a funeral at Baqee' when

the Prophet (S.A.W.) came and sat with them. He had a stick and was making lines with it in the sand. He (S.A.W.) lifted his head up and looked at the sky and said, "Any born soul has its place already decreed." People said, "Oh Messenger of Allah (S.A.W.), should we not just depend (and not act) on that (and give up work), because whoever is decreed eternal bliss will work for that and whoever is decreed for eternal misery will work for that?" He (S.A.W.) said, "No. Work and each is helped with what he does. If he is from the people of eternal bliss he is helped to do the good, and if he is from the people of eternal misery his path to evil will be made easier." He (S.A.W.) then recited the verses, "*As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies Al-Husna, We will make smooth for him the path for evil.*" (Verses 5-10)

Abu E'isa said that this hadeeth is hasan sahih.

81 ـ باب ومن سورة ﴿والضحى﴾ [م: 1، ت: 81]

3345 ـ حدثنا ابنُ أبي عُمَرَ، حدثنا سُفْيَانُ بنُ عُيَيْنَةَ عَنِ الأَسْوَدِ بنِ قَيْسٍ عَنْ جُنْدُبٍ البَجَلِيِّ قالَ: «كُنْتُ مَعَ النَّبِيِّ ﷺ في غَارٍ فَدَمِيَتْ إِصْبَعُه فقالَ النبيُّ ﷺ: هَلْ أَنْتِ إِلاَّ إِصْبَعٌ دَمِيتِ وَفي سَبِيلِ الله مَا لَقِيتِ. قَالَ وَأَبْطَأَ عَلَيْهِ جِبْرِيلُ فقالَ المُشْرِكُونَ قَدْ وُدِّعَ مُحَمَّدٌ فأَنْزَلَ الله تَبَارَكَ وتعَالى ﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ۝٣﴾». هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَقَدْ رَوَاهُ شُعْبَةُ وَالثَّوْرِيُّ عَنِ الأَسْوَدِ بنِ قَيْسٍ.

(81) Verse from Surah Ad-Duha (the glorious morning light)

3345- Jundub Al-Bajali narrated that he was with the Prophet (S.A.W.) in a cave when his (S.A.W.) finger was injured and began to bleed. Thus he (S.A.W.) recited some poetry;

You are not but a finger that bled,

And it was for the sake of Allah what you suffered.

Jundub said that Jibril did not reveal himself for a while, so the infidels claimed, "Muhammad has been forsaken." Thus Allah (S.W.T.) revealed, "*Your Lord (Oh Muhammad (S.A.W.)) has neither forsaken you nor hates you.*" (Verse 3)

Abu E'isa said that this hadeeth is hasan sahih.

82 ـ باب ومن سورة ﴿ألم نشرح﴾ [م: 1، ت: 82]

3346 ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ، حدثنا مُحَمَّدُ بنُ جَعْفَرٍ وابنُ أبي عَدِيٍّ عَنْ سَعِيدِ بنِ أبي عروبة عَنْ قَتَادَةَ عَنْ أَنَسِ بنِ مَالِكٍ عَنْ مالِكِ بنِ صَعْصَعَةَ ـ رَجُلٌ مِنْ قَوْمِهِ ـ أَنَّ نبيَّ الله ﷺ قالَ: «بَيْنَمَا أَنَا عِنْدَ البَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ إِذْ سَمِعْتُ قائِلاً يقولُ: أَحَدٌ بَيْنَ

الثَّلاثَةِ. فأُتِيتُ بِطِسْتٍ مِنْ ذَهَبٍ فِيهَا مَاءُ زَمْزَمَ فَشُرِحَ صَدْرِي إِلى كَذَا وَكَذَا، قال قَتَادَةُ قُلْتُ لأَنَسٍ ما يَعْنِي؟ قالَ إلى أَسْفَلِ بَطْنِي، قالَ فاسْتَخْرَجَ قَلْبِي فَغَسَلَ قَلْبِي بِمَاءِ زَمْزَمَ ثُمَّ أُعِيدَ مَكَانَهُ ثُمَّ حُشِيَ إِيمَاناً وَحِكْمَةً» وَفِي الحدِيثِ قِصَّةٌ طَوِيلَةٌ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. [وَقَدْ رَوَاهُ هِشَامٌ الدَّسْتَوَائِيُّ وَهَمَّامٌ عَنْ قَتَادَةَ. وفيهِ عَنْ أَبِي ذَرٍّ].

(82) From Surah Alam Nashrah' (Al-Inshirah' or the expansion)

3346- Anas Ibn Malek reported a hadeeth from Malek Ibn Sa'sa'a who belonged to the same tribe as Anas. Malek narrated that the Prophet (S.A.W.) said, "I was at the Ka'aba somewhere between being awake and being asleep when I heard someone say, 'One among the three (the other two were Hamza and Jafar).' So I was brought a bowl made of gold filled with Zamzam water. My chest was opened to many things..." Qutada asked Anas what that meant, and Anas said, "(Opened) down to the bottom of my abdomen, my heart was taken out and washed with Zamzam water. Then it was put back, and it was stuffed with faith and wisdom."

This hadeeth is a part of a long story.

Abu E'isa said that this hadeeth is hasan sahih.

---

83 ـ باب ومن سورة ﴿والتين﴾ [م: 1، ت: 83]

3347 ـ حدثنا ابنُ أبي عُمَرَ، حدثنا سُفْيَانُ عَن إِسْمَاعِيلَ بنِ أُمَيَّةَ قالَ: سَمِعْتُ رَجُلاً بَدَوِيًّا أَعْرَابِيًّا يقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَرْوِيهِ يَقُولُ: «مَنْ قَرَأَ سُورَةَ ﴿والتين والزيتون﴾ فَقَرَأَ ﴿أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَٰكِمِينَ ۝٨﴾ فَلْيَقُلْ: بَلَى وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ».

قال أبو عيسى: هَذَا حَدِيثٌ إِنَّمَا يُرْوَى بِهَذَا الإِسْنَادِ عَنْ هَذَا الأَعْرَابِيِّ عَنْ أَبِي هُرَيْرَةَ وَلاَ يُسَمَّى.

(83) Verse from Surah At-Teen (the fig)

3347- Abu Huraira narrated that the Prophet (S.A.W.) said that whenever someone recites Surah Wa-Teen Wa Zaitoun and reaches the verse, '*Is not Allah the Best of judges?*' (Verse 8) he should say, 'Yes, and I am a witness to that.'"

Abu E'isa said that his hadeeth was narrated from an Arabian Bedouin whose name is not known.

---

84 ـ باب ومن سورة ﴿اقرأ باسم ربك﴾ [م: 1، ت: 84]

3348 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ أخبرنا عبْدُ الرَّزَّاقِ عَن مَعْمَرٍ عَن عبْدِ الكَرِيمِ الجَزَرِيِّ عَن عِكْرِمَةَ عَن ابنِ عَبَّاسٍ ﴿سَنَدْعُ ٱلزَّبَانِيَةَ ۝١٨﴾. قالَ قَالَ أَبُو جَهْلٍ لَئِنْ رَأَيْتُ مُحَمَّداً يُصَلِّي لأَطَأَنَّ عَلَى عُنُقِهِ. فقالَ النبيُّ ﷺ «لَوْ فَعَلَ لأَخَذَتْهُ المَلاَئِكَةُ عِيَاناً».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(84) Verses from Surah Iqraa' Bismi Rabbika

(Surah Al-Alaq or the leach-like clot)

3348- Ibn Abbas (R.A.A.) narrated a hadeeth regarding the verse, "*We will call out the guards of Hell (to deal with him)!*" (Verse 18) He (R.A.A.) said that Abu Jahl said, "If I see Muhammad praying I will step on his neck." The Prophet (S.A.W.) said, "If he had done that, the angels would have taken him in front of the eyes of everybody around."

Abu E'isa said that this hadeeth is hasan sahih.

3349 - حدثنا أبو سَعِيدٍ الأَشَجُّ، حدثنا أَبُو خَالِدٍ الأَحْمَرُ عَن دَاوُدَ بنِ أَبِي هِنْدٍ عَن عِكْرِمَةَ عَن ابنِ عَبَّاسٍ قالَ: «كانَ النبيُّ ﷺ يُصَلِّي فَجَاءَ أَبُو جَهْلٍ فقالَ: أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ أَلَمْ أَنْهَكَ عَنْ هَذَا؟ فانْصَرَفَ النبيُّ ﷺ فَزَبَرَهُ، فقالَ أَبُو جَهْلٍ إِنَّكَ لَتَعْلَمُ ما بِهَا نادٍ أَكْثَرَ مِنِّي، فأَنْزَلَ اللهُ تبارَكَ وتعالى: ﴿فَلْيَدْعُ نَادِيَهُ ۝١٧ سَنَدْعُ الزَّبَانِيَةَ ۝١٨﴾. فقالَ ابنُ عبَّاسٍ واللهِ لَوْ دَعَا نَادِيَهُ لأَخَذَتْهُ زَبَانِيَةُ اللهِ» قال: هَذَا حَدِيثٌ حَسَنٌ غريبٌ صحيحٌ. وَفِيهِ عن أَبِي هُرَيْرَةَ.

3349- Ibn Abbas (R.A.A.) reported that the Prophet (S.A.W.) was praying once, and Abu Jahl came and said, "Did not I order you not to do so?! Did not I order you not to do so?! Did not I order you not to do so?!" The Prophet (S.A.W.) finished his prayer and scolded Abu Jahl. Abu Jahl said, "You know that there is no one in here with more supporters than me." Thus Allah (S.W.T.) revealed the verses, "*Then let him call upon his council (of helpers). We will call out the guards of Hell (to deal with him)!*" (Verse 17- 18) Ibn Abbas said, "By Allah, if he had called his council, the angels would have taken (dealt with) him."

He said that this hadeeth is hasan sahih gharib.

---

85 - باب ومن سورة ﴿ليلة القدر﴾ [م: 1، ت: 85]

3350 - حدثنا مَحمُودُ بنُ غَيْلاَنَ، حدثنا أَبُو دَاوُدَ الطَّيَالِسِيُّ، أخبرنا القَاسِمُ بنُ الفَضْلِ الحُدَّانِيُّ عَن يُوسُفَ بنِ سَعْدٍ قالَ: «قامَ رَجُلٌ إلى الحَسَنِ بنِ عَلِيٍّ بَعْدَ ما بَايَعَ مُعَاوِيَةَ فقالَ سَوَّدْتَ وُجُوهَ المُؤْمِنِينَ أَوْ يا مُسَوِّدَ وُجُوهِ المُؤْمِنِينَ، فقالَ لا تُؤَنِّبْنِي رَحِمَكَ اللهُ فإِنَّ النبيَّ ﷺ أُرِيَ بَنِي أُمَيَّةَ عَلَى مِنْبَرِهِ فَسَاءَهُ ذَلِكَ، فَنَزَلَتْ ﴿إنا أعطيناك الكوثر﴾ يا مُحمَّدُ يَعْنِي نَهْراً في الجَنَّةِ، ونَزَلَتْ ﴿إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ۝١ وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ۝٢ لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝٣﴾ يَمْلِكُهَا بَعْدَكَ بَنُو أُمَيَّةَ يا مُحمَّدُ. قالَ القَاسِمُ فَعَدَدْنَاها فإِذَا هِيَ أَلْفُ شَهْرٍ لا تَزِيدُ يَوْماً وَلاَ تَنْقُصُ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إِلاَّ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ القَاسِمِ بن

الفَضْلِ وَقَدْ قِيلَ عَنِ القَاسِمِ بنِ الفَضْلِ عَنْ يُوسُفَ بنِ مَازِنَ. والقاسِمُ بنُ الفَضْلِ الْحُدَّانِيُّ هُوَ ثِقَةٌ وَثَّقَهُ يَحْيى بنُ سعِيدٍ وعَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ. وَيُوسُفُ بنُ سَعْدٍ رَجُلٌ مَجْهُولٌ. وَلا نَعْرِفُ هَذَا الحَدِيثَ عَلَى هَذَا اللَّفْظِ إلاَّ مِنْ هَذَا الْوَجْهِ.

(85) Verses from Surah Al-Qadr (Night of Power)

3350- Yusuf Ibn Saad reported that a man stood up to Al-Hasan Ibn Ali (R.A.A.) after he (R.A.A.) gave the pledge of allegiance to Mua'weya and told him, "You have blackened the faces of the believers." Al-Hasan (R.A.A.) said, "Do not scold me, may Allah have mercy on you. The Prophet (S.A.W.) was shown the Ummaids on his pulpit and was annoyed by that and thus the verse was revealed, '*Verily, We have granted you (Oh Muhammad (S.A.W.)) Al-Kawthar (a river in Paradise).*' (Surah 108, Verse 1)" Al-Hasan (R.A.A.) added that the Surah, "*Verily, We have sent it (this Quran) down in the night of Al-Qadr (Decree). And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months),*" (Verses 1-3) was also revealed. (This meant that the night of Qadr) is better than (a thousand months) that the Bani Ummaiah rule after Muhammad (S.A.W.). Al-Qasem said that they calculated the time the Ummaids ruled, and it added up to exactly one thousand months; not one day more or one day less.

Abu E'isa said that this hadeeth is gharib.

3351 ـ حدثنا ابنُ أبي عُمَر، حدثنا سُفْيَانُ عَنْ عَبْدَةَ بنِ أبي لُبَابَةَ وعاصِمٍ سَمِعَا زِرَّ بنَ حُبَيْشٍ يقُولُ: «قُلْتُ لأُبَيِّ بنِ كَعْبٍ إنَّ أَخَاكَ عبْدَ الله بنَ مَسْعُودٍ يقولُ مَن يَقُمِ الْحَوْلَ يُصِبْ لَيْلَةَ القَدْرِ، قالَ يَغْفِرُ الله لأبي عَبْدِ الرَّحْمٰنِ لَقَدْ عَلِمَ أنَّهَا في العَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ وَأنَّها لَيْلَةُ سَبْعٍ وعِشْرِينَ ولَكِنَّهُ أَرَادَ أنْ يَتَّكِلَ النَّاسُ ثُمَّ حَلَفَ لا يَسْتَثْنِي أنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ. قال قُلْتُ لَهُ بِأيِّ شَيْءٍ تَقُولُ ذَلِكَ يا أَبَا المُنْذِرِ؟ قالَ بالآيَةِ الَّتِي أخبرنا رَسُولُ الله ﷺ أو بالعَلاَمَةِ أنَّ الشَّمْسَ تَطْلَعُ يَوْمَئِذٍ لا شُعَاعَ لَهَا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3351- Ubbai Ibn Kaab was told that his nephew Abdullah Ibn Mas'oud said, "Whoever prays the voluntary night prayers the whole year will not miss the night of Power." Ibn Kaab said, "May Allah (S.W.T.) forgive Abu Abdurrahman. He knows that it is in the last ten nights of Ramadan and that it is on the twenty seventh night, but he did not want people to get lazy about praying." Ibn Kaab then swore that it is on the twenty seventh night. He was asked what made him so sure, and he said that his proof were the signs given by the Messenger of Allah (S.A.W.); i.e. that the sun that rises the day after rises

brightly but without rays.

Abu E'isa said that this hadeeth is hasan sahih.

86 ـ باب ومن سورة لم يكن [م: 1، ت: 86]

3352 ـ حدثنا مُحمَّدُ بنُ بَشّارٍ، حدثنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ حدثنا سُفْيَانُ عَن المُخْتَارِ بنِ فُلْفُلٍ قالَ سَمِعْتُ أَنَسَ بنَ مالِكٍ يقُولُ: «قالَ رَجُلٌ للنبيِّ ﷺ يا خَيْرَ البَرِيَّةِ، قالَ ذَاكَ إِبْرَاهِيمُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(86) From Surah Lam Yakun (Al-Baiyana or the clear evidence)

3352- Anas Ibn Malek narrated that a man said to the Prophet (S.A.W.), "Oh you, the best of creatures!" He (S.A.W.) replied, "That is Ibrahim."

87 ـ باب ومن سورة ﴿إذا زلزلت﴾ [م: 1، ت: 87]

3353 ـ حدثنا سُوَيْدُ بنُ نَصْرٍ، أخبرنا عبْدُ الله بنُ المُبَارَكِ أخبرنا سَعِيدُ بنُ أبي أَيُّوبَ عَن يَحْيى بنِ أَبِي سُلَيْمَانَ عَن سَعِيدٍ المَقْبُرِيِّ عَن أَبِي هُرَيْرَةَ قالَ: «قَرَأَ رَسُولُ الله ﷺ هَذِهِ الآيَةَ ﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝﴾ قالَ: أَتَدْرُونَ ما أَخْبَارُها؟ قالُوا الله وَرَسُولُهُ أَعْلَمُ. قالَ فإِنَّ أَخْبَارَها أن تَشْهَدَ عَلَى كُلِّ عَبْدٍ وَأَمَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا تَقُولُ عَمِلَ يَوْمَ كَذَا كَذَا وكَذَا فَهَذِهِ أَخْبَارُهَا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ [غريب].

(87) Verse from Surah Itha Zulzilat (Al-Zazalah or the convulsion)

3353- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) recited the verse, "*That Day it will declare its information (about all that happened over it of good or evil)*," (Verse 4) and said, "Do you know what its information is?" They said that Allah (S.W.T.) and His Messenger (S.A.W.) knew best. He (S.A.W.) said, "Its information is that it testifies against each servant man or woman about every act they have committed on its surface. It says, 'he (or she) has done this on such date,' and that is its information."

Abu E'isa said that this hadeeth is hasan sahih gharib.

88 ـ باب ومن سورة ﴿ألهاكم التكاثر﴾ [م: 1، ت: 88]

3354 ـ حدثنا محمودُ بنُ غَيْلاَنَ حدثنا وهْبُ بنُ جريرٍ، حدثنا شُعْبَةُ عَن قَتَادَةَ عَن مُطَرِّفِ بنِ عبْدِ الله بنِ الشِّخِّيرِ عَن أَبِيهِ أَنَّهُ انْتَهى إلى النبيِّ ﷺ وَهُوَ يَقْرَأُ ﴿ألهاكم التكاثر﴾ قالَ «يقولُ ابنُ آدَمَ مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إلاَّ ما تَصَدَّقْتَ فأَمْضَيْتَ أَوْ أَكَلْتَ فأَفْنَيْتَ أو لَبِسْتَ فأَبْلَيْتَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(88) Surah Alhakum At-Takathur (Surah At-Takathur or piling up)

3354- Abdullah Ibn Ash-Shakheer saw the Prophet (S.A.W.) when he (S.A.W.) was reciting Surah Alhakum At-Takathur and that he (S.A.W.) said, "The son of Adam cries out, 'My wealth! My wealth!' However do you (really) own any of your wealth other than that which you have given in charity, eaten and wasted, or what you have worn and worn out?"

Abu E'isa said that this hadeeth is hasan sahih.

3355 ـ حدثنا أَبُو كُرَيْبٍ، أخبرنا حَكَّامُ بنُ سَلْمٍ الرَّازِيُّ عَن عَمْرِو بنِ أَبِي قَيْسٍ عَن الحَجَّاجِ عَن المِنْهَالِ بنِ عَمْرٍو عَن زِرِّ بنِ حُبَيْشٍ عَن عَلِيٍّ قالَ: «مَا زِلْنَا نَشُكُّ فِي عَذَابِ القَبْرِ حَتَّى نَزَلَتْ ﴿أَلْهَاكُمُ التَّكَاثُرُ﴾. قالَ أَبُو كُرَيْبٍ مَرَّةً عَن عَمْرِو بنِ أَبِي قَيْسٍ هو رازي وعمرو بن قيس الملائي] عَن ابنِ أَبِي لَيْلَى عَن المِنْهَالِ بن عمرو.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

3355- Ali Ibn Abi Taleb (R.A.A.) reported that they used to doubt the torment of the grave until this Surah was revealed.

Abu E'isa said that this hadeeth is gharib.

3356 ـ حدثنا ابنُ أَبِي عُمَرَ حدثنا سُفْيانُ بن عيينة عَن مُحَمَّدِ بنِ عَمْرِو بنِ عَلْقَمَةَ عَن يَحْيَى بنِ عَبْدِ الرَّحْمٰنِ بنِ حَاطِبٍ عَن عبدِ الله بنِ الزُّبَيْرِ بنِ العَوَّامِ عَن أَبِيهِ قالَ: «لَمَّا نَزَلَتْ ﴿ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ ۝٨﴾ قالَ الزُّبَيْرُ يا رسُولَ الله وَأَيُّ النَّعِيمِ نُسْأَلُ عَنْهُ وإِنَّمَا هُمَا الأَسْوَدَانِ: التَّمْرُ والمَاءُ؟ قالَ: أَما إِنَّهُ سَيَكُونُ».

قال: هَذَا حَدِيثٌ حَسَنٌ.

3356- Az-Zubair Ibn Al-Awwam narrated that when this verse was revealed, "*Then on that Day you shall be asked about the delights (you indulged in, in this world)!*" (Verse 8) Az-Zubair said, "Oh Messenger of Allah (S.A.W.), what are the delights that we will be asked about? We only have two black things; dates and water." He (S.A.W.) said, "There will be (other indulgences)."

He said that this hadeeth is hasan.

3357 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ حدثنا أَحْمَدُ بنُ يُونُسَ عَن أَبِي بَكْرِ بنِ عَيَّاشٍ عَن مُحَمَّدِ بنِ عَمْرٍو عَن أَبِي سَلَمَةَ عَن أَبِي هُرَيْرَةَ قالَ: «لَمَّا نَزَلَتْ هَذِهِ الآيَةُ ﴿ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ ۝٨﴾ قالَ النَّاسُ يا رَسُولَ الله عَن أَيِّ النَّعِيمِ نُسْأَلُ؟ وَإِنَّمَا هُمَا الأَسْوَدَانِ والعَدُوُّ حاضِرٌ وَسُيُوفُنَا عَلَى عَوَاتِقِنَا؟ قالَ: إِنَّ ذَلِكَ سَيَكُونُ».

قال أبو عيسى: وَحَدِيثُ ابنِ عُيَيْنَةَ عَن مُحَمَّدِ بنِ عَمْرٍو عِنْدِي أَصَحُّ مِنْ هَذَا.

سُفْيَانُ بنُ عُيَيْنَةَ أَحْفَظُ وَأَصَحُّ حَدِيثاً مِنْ أَبِي بَكْرِ بنِ عَيَّاشٍ.

3357- Abu Huraira (R.A.A.) narrated about when this verse was revealed, "*Then on that Day you shall be asked about the delights (you indulged in, in this world)*!" The people asked, "Oh Messenger of Allah (S.A.W.), what delights will we be asked about? We (only) have the two black things (dates and water) and the enemy awaits us and our swords are (always carried) on our shoulders?" He (S.A.W.) said, "There will be (other indulgences)."

Abu E'isa said that there is another chain that is stronger than the one by Abu Bakr Ibn Ayash.

3358 ـ **حدثنا** عَبْدُ بنُ حُمَيْدٍ، أخبرنا شَبَابَةُ عَنْ عَبْدِ اللهِ بنِ العَلاءِ عَنِ الضَّحَّاكِ بنِ عَبْدِ الرَّحْمٰنِ بنِ عَرْزَمٍ الأَشْعَرِيِّ قالَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَوَّلَ مَا يُسْأَلُ عَنْهُ يَوْمَ القِيامَةِ ـ يَعْنِي العَبْدُ مِنَ النَّعِيمِ ـ أَنْ يُقَالَ أَلَمْ نُصِحَّ لَكَ جِسْمَكَ ونُرْوِيكَ مِنَ المَاءِ البَارِدِ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ. وَالضحَّاكُ هُوَ ابنُ عَبْدِ الرَّحْمٰنِ بنِ عَرْزَبٍ وَيُقَالُ ابنُ عَرْزَمٍ وابنُ عَرْزَمٍ أَصَحُّ.

3358- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The first thing a servant is asked about on the Day of resurrection - meaning the bounties - is that he is asked, 'Did We not give you a healthy body and made you drink cold water?'"

Abu E'isa said that this hadeeth is gharib.

---

89 ـ باب ومن سورة الكوثر [م: 1، ت: 89]

3359 ـ **حدثنا** عَبْدُ بنُ حُمَيْدٍ، حدثنا عبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ في قَوْلِهِ تعالى ﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ۝١﴾ أَنَّ النبيَّ ﷺ قالَ: «هُوَ نَهْرٌ في الجَنَّةِ». قالَ فقالَ النبيُّ ﷺ «رَأَيْتُ نَهْراً في الجَنَّةِ حَافَتَيْهِ قِبَابُ اللُّؤْلُؤِ، قُلْتُ مَا هَذَا يا جِبْرَائِيلُ؟ قالَ هَذَا الكَوْثَرُ الَّذِي أَعْطَاكَهُ اللهُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(89) Verses from Surah Al-Kawthar (a river in Paradise)

3359- Anas (R.A.A.) narrated about the verse, "*Verily, We have granted you (Oh Muhammad (S.A.W.)) Al-Kawthar (a river in Paradise).*" (Verse 1) The Prophet (S.A.W.) said, "I saw a river in paradise, and its banks were domes of pearls. So I asked, 'What is this, oh Jibril?' He said, 'This is the Kawthar that Allah (S.W.T.) has given you.'"

Abu E'isa said that this hadeeth is hasan sahih.

3360 ـ حدثنا أَحْمَدُ بنُ مَنِيعٍ، حدثنا سُرَيْجُ بنُ النُّعْمَانِ، أخبرنا الحَكَمُ بنُ عَبْدِ المَلِكِ عَن قَتَادَةَ عَن أَنَسٍ قالَ: قَالَ رَسُولُ الله ﷺ «بَيْنَا أَنَا أَسِيرُ في الجَنَّةِ إِذْ عُرِضَ لِي نَهْرٌ حَافَتَاهُ قِبَابُ اللُّؤْلُؤِ، قُلْتُ لِلْمَلَكِ مَا هَذَا؟ قالَ هَذَا الكَوْثَرُ الَّذِي أَعْطَاكَهُ الله، قالَ ثُمَّ ضَرَبَ بِيَدِهِ إِلى طِينَةٍ فاسْتَخْرَجَ مِسْكاً، ثُمَّ رُفِعَتْ لِي سِدْرَةُ المُنْتَهى فَرَأَيْتُ عِنْدَهَا نُوراً عَظِيماً».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَن أَنَسٍ.

3360- Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "While I was walking in Paradise I was shown a river whose banks were domes of pearls and so I asked the Angel, 'What is this?' He said, 'This is the Kawthar that Allah (S.W.T.) has given you.' Then the angel hit a mud brick with his hand and took from it some musk. Then the Sidrat Al-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass) was raised before me from where I saw a great light."

Abu E'isa said that this hadeeth is hasan sahih.

3361 ـ حدثنا هَنَّادٌ، حدثنا مُحَمَّدُ بنُ فُضَيْلٍ عَن عَطَاءِ بنِ السَّائِبِ عَن مُحَارِبِ بنِ دِثَارٍ عَن عَبْدِ الله بنِ عُمَرَ قالَ: قالَ رسولُ الله ﷺ: «الكَوْثَرُ نَهْرٌ في الجَنَّةِ حَافَتَاهُ مِنْ ذَهَبٍ ومَجْرَاهُ عَلَى الدُّرِّ وَالياقُوتِ، تُرْبَتُهُ أَطْيَبُ مِن المِسْكِ وَمَاؤُهُ أَحْلَى مِنَ العَسَلِ وَأَبْيَضُ مِنَ الثَّلْجِ» قال: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3361- Abdullah Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Al-Kawthar is a river in Paradise whose banks are made of gold and it is running over jewels and pearls, its soil is better in smell than musk and its water is sweeter than honey and it is whiter than snow."

Abu E'isa said that this hadeeth is hasan sahih.

---

90 ـ باب ومن سورة الفتح [م: 1، ت: 90]

3362 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا سُلَيْمَانُ بنُ دَاوُدَ عَن شُعْبَةَ عَن أَبي بِشْرٍ عَن سَعِيدِ بنِ جُبَيْرٍ عَن ابنِ عَبَّاسٍ قَالَ: «كَانَ عُمَرُ يَسْأَلُنِي مَعَ أَصْحَابِ النبيِّ ﷺ فَقَالَ لَهُ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ: أَتَسأَلُهُ وَلَنَا بَنُونَ مِثْلُهُ؟ قَالَ؛ فَقَالَ لَهُ عُمَرُ: إِنَّهُ مِنْ حَيْثُ تَعْلَمُ، فَسَأَلَهُ عَن هَذِهِ الآيَةِ ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝﴾ فَقُلْتُ إِنَّمَا هُوَ أَجَلُ رَسُولِ الله ﷺ أَعْلَمَهُ إِيَّاهُ وَقَرَأَ السُّورَةَ إِلى آخِرِهَا، فَقَالَ لَهُ عُمَرُ: وَالله مَا أَعْلَمُ مِنْهَا إِلاَّ مَا تَعْلَمُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

. . . ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ، أخبرنا مُحَمَّدُ بنُ جَعْفَرٍ، أخبرنا شُعْبَةُ عَن أَبي بِشْرٍ بِهَذَا الإِسْنَادِ نَحْوَهُ إِلاَّ أَنَّهُ قَالَ فَقَالَ لَهُ عَبْدُ الرَّحْمٰنِ بنُ عَوْفٍ أَتَسْأَلُهُ وَلَنَا ابنٌ مِثْلُهُ؟ .

(90) From Surah *An-Nasr* (the victory)

3362- Ibn Abbas (R.A.A.) narrated that Omar (R.A.A.) used to ask him about things while the companions were with him. One time, Abdurrahman Ibn Ouf (R.A.A.) said to Omar, "You ask him things, and yet we have sons his age?" Omar said to him, "Let me show you that he is a scholar." So Omar asked Ibn Abbas about the verse, "*When there comes the Help of Allah (to you, O Muhammad (S.A.W.) against your enemies) and the conquest (of Mecca).*" (Verse 1) Ibn Abbas (R.A.A.) answered, "It really announces by Allah (S.W.T.) the end of the Messenger of Allah (S.A.W.)'s life." Then Ibn Abbas (R.A.A.) recited the whole Surah. Omar said, "By Allah, I only know about it the same that you know."

Abu E'isa said that this hadeeth is hasan sahih.

---

91 ـ باب ومن سورة ﴿تبت يدا﴾ [م: 1، ت: 91]

3363 ـ حدثنا هَنَّادٌ وَأَحْمَدُ بنُ مَنِيعٍ قَالاَ: حدثنا أَبُو مُعَاوِيَةَ أخبرنا الأَعْمَشُ عَن عَمْرِو بنِ مُرَّةَ عَن سَعِيدِ بنِ جُبَيْرٍ عَن ابنِ عَبَّاسٍ قَالَ «صَعِدَ رَسُولُ الله ﷺ ذَاتَ يَوْمٍ عَلَى الصَّفَا فَنَادَى يَا صَبَاحَاهُ، فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ، فَقَالَ: إِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ أَرَأَيْتُمْ لَوْ أَنِّي أَخْبَرْتُكُمْ أَنَّ العَدُوَّ مُمَسِّيكُمْ أَو مُصَبِّحُكُمْ أَكُنْتُمْ تُصَدِّقُونِي؟ فَقَالَ أَبُو لَهَبٍ أَلِهَذَا جَمَعْتَنَا تَبًّا لَكَ، فَأَنْزَلَ الله تَبَارَكَ وتَعَالَى: ﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ ۝١﴾».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(91) Surah Tabbat Yada (Surah Al-Lahab or the flame)

3363- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah ascended Mount As-Safa one day and called, "Oh, what a morning!" (This was a customary warning call in case of emergencies.) The people gathered of the Quraish gathered around him, and he said, "I am, '*Only a warner to you in face of a severe torment.*' (Surah Sabaa', verse 46) Do you know that if I told you that the enemy was about to raid you this evening or in the morning would you believe me?" Abu Lahab said, "Is this what you gathered us for? May you perish!" Thus Allah (S.W.T.) revealed the Surah, "*Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!*"

Abu E'isa said that this hadeeth is hasan sahih.

---

92 ـ باب ومن سورة الإخلاص [م: 1، ت: 92]

3364 ـ حدثنا أَحْمَدُ بنُ مَنِيعٍ، حدثنا أَبُو سَعْدٍ هُوَ الصَّنْعَانِيُّ عَن أَبِي جَعْفَرٍ الرَّازِيِّ عَن الرَّبِيعِ بنِ أَنَسٍ عَن أَبِي العَالِيَةِ عَن أُبَيِّ بنِ كَعْبٍ: «أَنَّ المُشْرِكِينَ قَالُوا لِرَسُولِ الله ﷺ: انْسُبْ لَنَا رَبَّكَ فَأَنْزَلَ الله تَعَالَى: ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١ ٱللَّهُ ٱلصَّمَدُ﴾ وَالصَّمَدُ الَّذِي لَمْ

يَلِدْ وَلَمْ يُولَدْ لأَنَّهُ لَيْسَ شَيْءٌ يُولَدُ إلاَّ سَيَمُوتُ وَلَيْسَ شَيْءٌ يَمُوتُ إلاَّ سَيُورَثُ وإنَّ الله لاَ يَمُوتُ ولاَ يُورَثُ ﴿وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝٤﴾ قَالَ: لَمْ يَكُنْ لَهُ شَبِيهٌ وَلاَ عِدْلٌ وَلَيْسَ كَمِثْلِهِ شَيْءٌ».

(92) Verses from Surah Al-Ikhlas (the purity of faith)

3364- Ubbai Ibn Kaab narrated that the disbelievers asked the Messenger of Allah (S.A.W.) to establish for them the lineage of Allah (S.W.T.). Allah (S.W.T.) thus revealed the Surah, "*Say (Oh Muhammad (S.A.W.)), 'He is Allah, (the) One. Allah-us-Samad (Allah the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)), He begets not, nor was He begotten. And there is none co-equal or comparable unto Him.*" As-Samad is the One who neither begets nor was He begotten; because anything that was born (had a beginning) will eventually die, and anything that dies will be inherited. Allah (S.W.T.) does not die nor will He be inherited. Anas said that the verse, "*And there is none co-equal or comparable unto Him,*" means that nothing resembles Him or is equal to Him and that there is nothing like Him.

3365 ـ حدثنا عَبْدُ بنُ حُمَيْدٍ، أخبرنا عُبَيْدُ الله بن مُوسَى عَن أَبِي جَعْفَرٍ الرَّازِيِّ عَن الرَّبِيعِ عَن أَبِي العَالِيَةِ «أَنَّ النبيَّ ﷺ ذَكَرَ آلِهَتَهُمْ فَقَالُوا انْسُبْ لَنَا رَبَّكَ، قَالَ فَأَتَاه جِبْرِيلُ عليهِ السَّلاَمُ بِهَذِهِ السُّورَةِ ﴿قل هو الله أحد﴾ فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرْ فيهِ عَن أُبَيِّ بنِ كَعْبٍ وهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي سَعْدٍ وأبو سعدٍ اسْمُهُ مُحَمَّدُ بنُ مُيَسَّرٍ. [وأبو جعفر الرازي اسمه عيسى، وأبو العالية اسمه رفيع وكان عبداً أعتقته امرأةٌ سابيةٌ].

3365- Abu Al-A'lia narrated that the Prophet (S.A.W.) once talked about the idols of the disbelievers, so they said to him, "Give us the lineage of your Lord." Jibril then came to him (S.A.W.) with this Surah; "*Say (Oh Muhammad (S.A.W.)), 'He is Allah, (the) One...*'"

The narrator reported then the same hadeeth as above, but did not reference it to Ubbai Ibn Kaab This hadeeth is stronger that of Abu Saad.

---

93 ـ باب ومن سورة المعوذتين [م: 1، ت: 93]

3366 ـ حدثنا مُحَمَّدُ بنُ المُثَنَّى، حدثنا عَبْدُ المَلِكِ بنِ عَمْرٍو عَن ابنِ أَبِي ذِئْبٍ عَن الحَارِثِ بنِ عَبْدِ الرحْمٰنِ عَن أَبِي سَلَمَةَ عَن عَائِشَةَ «أَنَّ النبيَّ ﷺ نَظَرَ إلى القَمَرِ فقالَ: يَا عَائِشَةُ اسْتَعِيذِي بالله مِنْ شَرِّ هَذَا؟ فَإِنَّ هَذَا هُوَ الغَاسِقُ إِذَا وَقَبَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(93) From the two Surahs of Mua'wethat (seeking refuge with Allah)

3366- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) once looked at the moon and said to her, "Oh A'isha, ask refuge with Allah (S.W.T.) from the

evil of this because it is the '*Darkening (night) as it comes with its darkness; (or the moon as it sets or goes away)*'." (Verse 3)

Abu E'isa said that this hadeeth is hasan sahih.

3367 ـ حدثنا مُحمَّدُ بنُ بَشَّارٍ، حدثنا يَحْيَى بنُ سَعِيدٍ عَن إسماعِيلَ بنِ أبِي خَالِدٍ، أخبرنا قَيْسٌ وَهُوَ ابنُ أبِي حَازِمٍ عَن عُقْبَةَ بنِ عَامِرٍ الْجُهَنِيِّ عَن النبيِّ ﷺ قَالَ «قَدْ أَنْزَلَ الله عَلَيَّ آيَاتٍ لَمْ يُرَ مِثْلُهُنَّ ﴿قل أعوذ برب الناس﴾ إلى آخِرِ السُّورَةِ ﴿وَقُلْ أَعُوذُ بِرَبِّ الفَلَقِ﴾ إلى آخِرِ السُّورَةِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3367- Uqbah Ibn Amer Al-Juhani narrated that the Prophet (S.A.W.) said, "Allah (S.W.T.) has revealed to me verses and there are none like them; the Surah of '*Qul Ao'uthu Bi Rabbi An-Nas*' and '*Qul Ao'uthu Bi Rabbi Al-Falq*'." (Surah An-Nas and Al-Falaq)

Abu E'isa said that this hadeeth is hasan sahih.

---

94 ـ بابٌ [ت: 94]

3368 ـ حدثنا مُحمَّدُ بنُ بَشَّارٍ، أخبرنا صَفْوَانُ بنُ عِيسَى، أخبرنا الْحَارِثُ بنُ عَبْدِ الرحْمَٰنِ بنِ أَبِي ذُبَابٍ عَن سَعِيدِ بنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَن أبي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ الله ﷺ: «لَمَّا خَلَقَ الله آدَمَ وَنَفَخَ فِيهِ الرُّوحَ عَطَس فَقَالَ: الْحَمْدُ لله فَحَمِدَ الله بِإِذْنِهِ، فَقَالَ لَهُ رَبُّهُ: يَرْحَمُكَ الله يَا آدَمُ اذْهَبْ إِلَى أُولَئِكَ المَلاَئِكَةِ ـ إلى ملإٍ مِنْهُمْ جُلُوسٍ ـ فَقُلْ: السَّلاَمُ عَلَيْكُمْ. قَالُوا: وَعَلَيْكَ السَّلاَمُ وَرَحْمَةُ الله. ثُمَّ رَجَعَ إِلَى رَبِّهِ قَالَ: إِنَّ هَذِهِ تَحِيَّتُكَ وَتَحِيَّةُ بَنِيكَ بَيْنَهُمْ فَقَالَ الله لَهُ: وَيَدَاهُ مَقْبُوضَتَانِ اخْتَرْ أَيَّهُمَا شِئْتَ، قَالَ: اخْتَرْتُ يَمِينَ رَبِّي وكِلْتَا يَدَيْ يَمِينٌ مبَارَكَةٌ ثُمَّ بَسَطَهَا فإِذَا فِيهَا آدَمُ وذُرِّيَّتُهُ، فَقَالَ: أَيْ رَبِّ مَا هَؤُلاَءِ قَالَ هَؤُلاَءِ ذُرِّيَّتُكَ فَإِذَا كلُّ إِنْسَانٍ مَكْتُوبٌ عُمُرُهُ بَيْنَ عَيْنَيْهِ فَإِذَا فِيهِم رَجُلٌ أَضْوَأُهُمْ أَوْ مِنْ أَضْوَئِهِمْ. قَالَ: يَا رَبِّ مَنْ هَذَا؟ قَالَ: هَذَا ابْنُكَ دَاوُدُ وَقَدْ كَتَبْتُ لَهُ عُمُرَ أَرْبَعِينَ سَنَةً. قَالَ: يَا رَبِّ زِدْهُ فِي عُمُرِهِ. قَالَ: ذَاكَ الَّذِي كُتِبَ لَهُ. قَالَ: أَيْ رَبِّ فَإِنِّي قَدْ جَعَلْتُ لَهُ مِنْ عُمُرِي سِتِّينَ سَنَةً قَالَ أَنْتَ وَذَاكَ، قَالَ: ثُمَّ أُسْكِنَ الجَنَّةَ مَا شَاءَ الله ثُم اهْبِطْ مِنْهَا فَكَانَ آدَمُ يَعُدُّ لِنَفْسِهِ، قَالَ: فَأَتَاهُ مَلَكُ المَوْتِ فَقَالَ لَهُ آدَمُ قَدْ عَجِلْتَ، قَدْ كُتِبَ لِيَ أَلْفُ سَنَةٍ. قَالَ: بَلَى وَلَكِنَّكَ جَعَلْتَ لابْنِكَ دَاوُدَ سِتِّينَ سَنَةً فَجَحَدَ فَجَحَدَتْ ذُرِّيَّتُهُ وَنَسِيَ فَنَسِيَتْ ذُرِّيَّتُه. قَالَ: فَمِنْ يَوْمَئِذٍ أُمِرَ بالكِتَابِ والشُّهُودِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الوجْهِ وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَن أَبِي هُرَيْرَةَ عَن النبيِّ ﷺ. [من رواية زيد بن أسلم عن أبي صالح عن أبي هريرة عن النبي ﷺ].

(94) Another hadeeth

3368- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said that when Allah (S.W.T.) created Adam and blew the soul into him, Adam sneezed and praised Allah (S.W.T.). Adam praised Allah by His Permission. The Lord (S.W.T.) said to him, "May Allah bless you, oh Adam. Go to those angels to the group of them sitting and say, 'As-Salamu A'laikum (peace be with you).'" The angels saluted Adam back saying, "Wa A'alika As-Salam Wa Rahmatu Allah." Adam then returned to his Lord and his Lord said to him, "This is your greeting and the greeting of your offspring among each other." Allah (S.W.T.) also said to Adam while His Hands were closed, "Choose either Hand." Adam said, "I choose the Right Hand and both of my Lord's Hands are right and blessed." Then Allah (S.W.T.) opened His Hand and in it there were Adam and his offspring. Adam said, "Oh Lord, who are they?" Allah (S.W.T.) said, "They are your offspring." Each of them had his age written between his eyes. Among them there was one who was the best looking or among the best looking so Adam asked, "Oh Lord, who is this?" Allah said, "This is your son David, and he will die at forty years of age." Adam said, "Oh Lord increase his age." The Lord said, "That is what I have prescribed for him." Adam said, "Oh Lord, I give him sixty years from my age." Allah (S.W.T.) said, "If that is what you choose."' Adam was then left to live in Paradise for as long as Allah (S.W.T.) had willed and then he had to descend from it. Adam then started counting his years. When the angel of death came to him, he said, "You are early. I was given a thousand years to live." The angel said, "It is true, but you have given your son David sixty years." Adam denied that and his offspring denied it. Adam forgot and his offspring forgot. He (S.A.W.) said, "Since then it has been ordered that we write (contracts) and have witnesses."

Abu E'isa said that this hadeeth is hasan gharib.

---

95 ـ باب آه: . . . ، ت: 95]

3369 ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ، أخبرنا يَزِيدُ بنُ هارُونَ، أخبرنا العَوَّامُ بنُ حَوْشَبٍ عَن سُلَيْمَانَ بنِ أبي سُلَيْمانَ عَن أنَسِ بنِ مالِكٍ عَن النبيِّ ﷺ قالَ: «لَمَّا خَلَقَ الله الأرْضَ جَعَلَتْ تَمِيدُ فَخَلَقَ الجِبَالَ فقالَ بِهَا عَلَيْهَا فاسْتَقَرَّتْ فَعَجِبَتِ المَلاَئِكَةُ مِنْ شِدَّةِ الْجِبَالِ فقالُوا يا رَبِّ هَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الجِبَالِ؟ قالَ نَعَمْ الحدِيدُ. فقالُوا يا رَبِّ فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الحدِيدِ؟ قالَ نَعَمْ النَّارُ، قالُوا يا رَبِّ فَهَلْ مِنْ خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ النَّارِ؟ قالَ نَعَمْ المَاءُ، قالُوا يا رَبِّ فَهَلْ في خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ المَاءِ؟ قالَ نَعَمْ الرِّيحُ، قالُوا يا رَبِّ فَهَلْ في خَلْقِكَ شَيْءٌ أَشَدُّ مِنَ الرِّيحِ؟ قالَ نَعَمْ ابنُ آدَمَ تَصَدَّقَ بِصَدَقَةٍ بِيَمِينِهِ يُخْفِيهَا مِنْ شِمالِهِ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ مَرْفُوعاً إلاَّ مِنْ هَذَا الْوجهِ...

(95) Another hadeeth

3369- Anas Ibn Malek narrated that the Prophet (S.A.W.) said, "When Allah (S.W.T.) created the earth, it started to shake. Thus He (S.W.T.) created the mountains and affixed the Earth with them. Thus it settled down, and the angels were impressed with the strength of the mountains. So they asked, "Oh Lord! Is there among Your creation anything mightier than the mountains?" He (S.W.T.) replied, "Yes, the iron." They said, "Oh Lord! Is there anything among Your creation mightier than the iron?" The Lord (S.W.T.) said, "Yes, the fire." They said, "Oh Lord! Is there anything among Your creation mightier than the fire?" He (S.W.T.) said, "Yes, the water." They said, "Oh Lord! Is there anything among Your creation mightier than the water?" He (S.W.T.) said, "Yes, the wind." They said, "Oh Lord! Is there anything among Your creation mightier than the wind?" He said, "Yes, the son of Adam who gives charity in secret so that he hides it from his left hand when he gives it with his right."

Abu E'isa said that this hadeeth his gharib.

كتاب الدعوات

عَن رَسُولِ الله ﷺ

1 ـ باب ما جاء في فضل الدعاء [م: 1، ت: 1]

3370 ـ حدثنا عَبَّاسُ بنُ عَبْدِ العَظِيمِ العَنْبَرِيُّ، حدثنا أَبُو دَاوُدَ الطَّيَالِسِيُّ، حدثنا عِمْرَانُ القَطَّانُ عَن قَتَادَةَ عَن سَعِيدِ بنِ أَبِي الحَسَنِ عَن أَبِي هُرَيْرَةَ وغير واحد قالوا: عَن النبيِّ ﷺ قَالَ «لَيْسَ شَيْءٌ أَكْرَمَ عَلَى الله مِنَ الدُّعَاءِ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ مَرْفُوعاً إلاَّ مِنْ حَدِيثِ عِمْرَانَ القَطَّانِ. وعِمْرَانُ القَطَّانُ هُوَ ابنُ داود وَيُكْنَى أَبَا العَوَّامِ.

. . . ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ، أخبرنا عَبْدُ الرحْمٰنِ بنُ مَهْدِيٍّ عَنِ عِمْرَانَ القَطَّانِ بِنَحْوِهِ [بهذا الإسناد].

The Book of Supplications

As narrated by the Messenger of Allah (S.A.W.)

(1) The Virtue of Supplicating

3370- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Nothing is dearer to Allah (S.W.T.) more than supplication."

Abu E'isa said that this hadeeth is hasan gharib.

---

2 ـ [بابٌ منه] [م: 1، ت: 1]

3371 ـ حدثنا عَلِيُّ بنُ حُجْرٍ أخبرنا الوَلِيدُ بنُ مُسْلِمٍ عَن ابنِ لَهِيعَةَ عَن عُبَيْدِ الله بنِ أَبِي جَعْفَرٍ عَن أَبَانَ بنِ صَالِحٍ عَن أَنَسِ بنِ مَالِكٍ عَن النبيِّ ﷺ قَالَ «الدُّعَاءُ مُخُّ العِبَادَةِ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجه لاَ نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ ابنِ لَهِيعَةَ.

(2) Another hadeeth

3371- Anas Ibn Malek (R.A.A.) narrated that the Prophet (S.A.W.) said, "Supplication is the essence of worshipping."

Abu E'isa said that this hadeeth is gharib.

3372 ـ حدثنا أَحْمَدُ بنُ مَنِيعٍ، حدثنا مَرْوَانُ بنُ مُعَاوِيَةَ عَن الأَعْمَشِ عَن ذَرٍّ عَن يُسَيعٍ عَن النُّعْمَانِ بنِ بَشِيرٍ عَن النبيِّ ﷺ قَالَ: «الدُّعَاءُ هُوَ العِبَادَةُ. ثُمَّ قَرَأَ: ﴿وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾﴾

قال: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَقَدْ رَوَاهُ مَنْصُورٌ والأعْمَشُ عَنْ ذَرٍّ وَلاَ نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ ذَرٍّ. [هو ذر بن عبد الله الهمداني ثقة والد عمر بن ذر].

3372- An-Numan Ibn Bashir narrated that the Prophet (S.A.W.) said, "Supplication is the marrow of worshipping," and he then recited the verse, "*And your Lord said, 'Invoke Me, (i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship (i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)) they will surely enter Hell in humiliation!*" (Surah Ghafir, verse 60)

Abu E'isa said that this hadeeth is hasan sahih.

---

3 ـ بابٌ منه [م: 2، ت: 2]

3373 ـ **حدثنا** قُتَيْبَةُ، أخبرنا حَاتِمُ بنُ إسْمَاعِيلَ عَنْ أبي المَلِيحِ عَنْ أبي صَالِحٍ عَنْ أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ الله ﷺ «إنَّهُ مَنْ لَمْ يَسْأَلِ الله يَغْضَبْ عَلَيْهِ» وَقَدْ رَوَى وَكِيعٌ عَنْ غَيْرِ وَاحِدٍ عَنْ أبي المَلِيحِ هَذَا الحَدِيثَ وَلاَ نَعْرِفُهُ إلاَّ مِنْ هَذَا الْوَجْهِ. [وأبو المليح اسمه صبيح سمعت محمداً يقوله وقال: يقال له الفارسي].

. . . ـ **حدثنا** إسْحَاقُ بنُ مَنْصُورٍ، أخبرنا أبُو عاصِمٍ عَنْ حُمَيْد [بن] أبي المَلِيحِ عَنْ أبي صَالِحٍ عَنْ أبي هُرَيْرَةَ عَنِ النَّبيِّ ﷺ نَحْوَهُ.

(3) Another hadeeth

3373- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "He who does not supplicate Allah (S.A.W.) receives His Wrath."

Abu E'isa said that more than one narrated this hadeeth.

3374 ـ **حدثنا** مُحَمَّدُ بنُ بَشَّارٍ. حَدَّثَنَا مَرْحُومُ بنُ عَبْدِ الْعَزِيزِ العَطَّارُ. حَدَّثَنَا أبُو نَعَامَةَ السَّعْدِيُّ عَنْ أبي عُثْمانَ النَّهْدِيِّ عَنْ أبي مُوسى الأشْعَرِيِّ رَضِيَ الله عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ الله ﷺ في غَزَاةٍ فَلَمَّا قَفَلْنَا أشْرَفْنَا عَلَى الْمَدِينَةِ فَكَبَّرَ النَّاسُ تَكْبِيرَةً وَرَفَعُوا بِهَا أصْوَاتَهُمْ فَقَالَ رَسُولُ الله ﷺ: «إنَّ رَبَّكُمْ لَيْسَ بِأصَمَّ وَلاَ غَائِبٍ، هُوَ بَيْنَكُمْ وَبَيْنَ رُؤُوسِ رِحَالِكُمْ. قَالَ: يَا عَبْدَ الله بْنَ قَيْسٍ، ألاَ أعَلِّمُكَ كَنْزاً مِنْ كُنُوزِ الْجَنَّةِ؟ لاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بِالله». هَذَا حَدِيثٌ حَسَنٌ.

وَأبُو عُثْمانَ النَّهْدِيُّ اسْمُهُ: عَبْدُ الرَّحْمنِ بْنُ مُلٍّ، وَأبُو نَعَامَةَ السَّعْدِيُّ اسْمُهُ: عَمْرُو بْنُ عِيسَى. .

3374- Abu Musa Al-Ash-A'ari narrated that once they returned from an expedition with the Messenger of Allah (S.A.W.). When they arrived at the border of Medina, people started to hail "Allahu Akbar!" all at once. They were

too loud, so the Messenger of Allah (S.A.W.) said, "Your Lord (S.W.T.) is neither deaf nor is He absent; He is amongst you and at the top of your belongings." He (S.A.W.) then said, "Oh Abdullah Ibn Qais, would you like for me to teach you a treasure from the treasures of Paradise? Say *La Hawla Wal Quwatta Illa Bi Allah* (there is no Might or Power except with Allah)." Abu E'isa said that this hadeeth is hasan.

4 ـ بابُ ما جاء في فضل الذكر [م: 4، ت: 4]

3375 ـ حدثنا أَبُو كُرَيْبٍ حدثنا زَيْدُ بنُ حُبَابٍ عَن مُعَاوِيَةَ بنِ صَالح عَن عَمْرِو بنِ قَيْسٍ عَن عَبْدِ الله بنِ بُسْرٍ أَنَّ رَجُلاً قَالَ «يا رَسُولَ الله إنَّ شَرَائِعَ الإسْلاَمِ قَدْ كَثُرَتْ عَلَيَّ فأخبِرْنِي بِشَيْءٍ أَتَشَبَّثُ بِهِ، قالَ: لا يَزَالُ لِسَانُكَ رَطْباً مِنْ ذِكْرِ الله».

قال أبو عيسى: هَذَا حَدِيثٌ حسن غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

(4) The Merit of making Thikr (remembrance of Allah)

3375- Abdullah Ibn Bisr (R.A.A.) narrated that a man said, "Oh Messenger of Allah (S.A.W.)! The teachings of Islam are too much for me. Can you tell me one thing that I should adhere to?" He (S.A.W.) said, "Let your tongue stay damp with the remembrance of Allah (S.W.T.)."

Abu E'isa said that this hadeeth is hasan gharib.

5 ـ بابٌ منه [م: 5، ت: 5]

3376 ـ حدثنا قُتَيْبَةُ حدثنا ابنُ لَهِيعَةَ عَن دَرَّاجٍ عَن أبي الْهَيْثَمِ عَن أبي سَعِيدٍ الخُدْرِيِّ «أنَّ رسولَ الله ﷺ سُئِلَ أيُّ العِبَادِ أفْضَلُ دَرَجَةً عِنْدَ الله يَوْمَ القِيَامَةِ؟ قالَ: الذَّاكِرُونَ الله كَثِيراً قالَ: قُلْتُ: يا رَسُولَ الله وَمَنِ الغَازِي في سَبِيلِ الله؟ قالَ: «لَوْ ضَرَبَ بِسَيْفِهِ في الكُفَّارِ والمُشْرِكِينَ حَتَّى يَنْكَسِرَ وَيَخْتَضِبَ دَماً لَكَانَ الذَّاكِرُونَ الله كَثِيراً أفْضَلَ مِنْهُ دَرَجَةً».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ. [قالَ: «لَوْ ضَرَبَ بِسَيْفِهِ الكُفَّارَ وَالمُشْرِكِينَ حَتَّى يَنْكَسِرَ ويَخْتَضِبَ دَماً لَكَانَ الذَّاكِرُونَ الله كَثِيراً أَفْضَلَ مِنْهُ دَرَجَةً». هَذَا حَدِيثٌ غَرِيبٌ] إنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ دَرَّاجٍ.

(5) Another Hadeeth

3376- Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) was asked who would be the highest ranked servant with Allah (S.W.T.) on the Day of Resurrection. He (S.A.W.) said, "*Verily, the men and the women who remember Allah much with their hearts and tongues.*" (Surah Al-Ahzab, Verse 35) Abu Said asked, "(They are) even better than the one who fights for the sake of Allah (S.A.W.), oh Messenger of Allah (S.A.W.)?" He (S.A.W.) said, "Even if

he strikes the infidels and the disbelievers with his sword until it breaks and is dripping with blood, still the ones who remember Allah often are one rank higher than him."

Abu E'isa said that this hadeeth is gharib.

6 ـ بابٌ منه [م: 6، ت: 6]

3377 ـ حدثنا الحُسَيْنُ بنُ حرَيْثٍ، حدثنا الفَضْلُ بنُ مُوسى عَن عبْدِ الله بنِ سَعِيدٍ هُوَ ابنُ أَبِي هِنْدٍ عَن زِيَادٍ مَوْلَى ابنِ عَيَّاشٍ عن أبي بَحْرِيَّةَ عن أبي الدَّرْدَاءِ قالَ: قالَ النبيُّ ﷺ: «ألاَ أُنَبِّئُكُمْ بِخَيْرِ أعمَالِكُمْ وأزْكَاها عِنْدَ مَلِيكِكُمْ وأرْفَعِهَا في دَرَجَاتِكُمْ وَخَيْرٍ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرِقِ وَخَيْرٍ لَكُمْ مِنْ أنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أعْنَاقَهُمْ وَيَضْرِبُوا أعْنَاقَكُمْ؟ قالُوا بَلَى، قالَ ذِكْرُ الله» قالَ مُعَاذُ بنُ جَبَلٍ ما شَيْءٌ أَنْجَى مِنْ عَذَابِ الله مِنْ ذِكْرِ الله.

قال أبو عيسى: وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَن عَبْدِ الله بنِ سَعِيدٍ مِثْلَ هَذَا بِهَذَا الإِسْنَادِ، وَرَوَى بَعْضُهُمْ عَنْهُ فَأَرْسَلَهُ.

(6) Another hadeeth

3377- Abu Ad-Dardaa' narrated that the Prophet (S.A.W.) said, "Would you like me to tell you which are the best of your deeds and most accepted with your Lord? The deeds that elevate your ranks and are better for you than spending gold and silver and are better than a confrontation with your enemy where you strike them and they strike you?" They said, "Yes!" He (S.A.W.) said, "The remembrance of Allah (S.W.T.)." Mua'ath Ibn Jabal (R.A.A.) said, "Nothing saves us from the Torment of Allah (S.W.T.) more than the remembrance of Allah (S.W.T.)."

7 ـ بابُ مَا جَاءَ في القَوْمِ يَجْلِسُونَ فَيَذْكُرُونَ الله مَا لَهُمْ مِنَ الفَضْلِ [م: 7، ت: 7]

3378 ـ حدثنا مُحمَّدُ بنُ بَشَّارٍ، حدثنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيّ، أخبرنا سُفْيَانُ عَن أَبِي إِسْحَاقَ عَن الأَغَرِّ أَبِي مُسْلِمٍ أَنَّهُ شَهِدَ عَلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيد الخدْرِيِّ أَنَّهُمَا شَهِدَا عَلَى رسُولِ الله ﷺ أَنَّهُ قالَ: «مَا مِنْ قَوْمٍ يَذْكُرُونَ الله إلاَّ حَفَّتْ بِهِم المَلاَئِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ ونَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللهُ فِيمَنْ عِنْدَهُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(7) The virtue of those who sit and make *thikr* (remembrance of Allah (S.W.T.))

3378- Abu Said Al-Khudri and Abu Huraira (R.A.A.) both narrated that

they witnessed the Messenger of Allah (S.A.W.) say, "Any group of people who make thikr of Allah (S.W.T.) will be touched by the angels, Allah's Mercy will encompass them, and tranquility will descend on them, and they will be mentioned by Allah (S.W.T.) to those who are with Him."

Abu E'isa said that this hadeeth is hasan sahih.

3379 ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ حدثنا مَرْحُومُ بنُ عَبْدِ العَزِيزِ العَطَّارُ حدثنا أَبُو نَعَامَةَ عَن أَبِي عُثْمَانَ النَّهْدِيِّ عَن أَبِي سَعِيدٍ الخُدْرِيِّ قَالَ: «خَرَجَ مُعَاوِيَةُ إِلَى المَسْجِدِ فقالَ: ما يُجْلِسُكُمْ؟ قالُوا جَلَسْنَا نَذْكُرُ الله، قالَ: الله مَا أَجْلَسَكُمْ إِلاَّ ذَاكَ؟ قالُوا والله ما أَجْلَسَنَا إِلاَّ ذَاكَ، قالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رسولِ الله ﷺ أَقَلَّ حَدِيثاً عَنْهُ مِنِّي. إِنَّ رَسولَ الله ﷺ خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ فقالَ: ما يُجْلِسُكُمْ؟ قالُوا جَلَسْنَا نَذْكُرُ الله وَنَحْمَدُهُ لِمَا هَدَانَا للإِسْلاَمِ وَمَنَّ عَلَيْنَا بِهِ. فقالَ آلله ما أَجْلَسَكُمْ إِلاَّ ذَاكَ؟ قَالُوا الله ما أَجْلَسَنَا إِلاَّ ذَاكَ. قالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ لِتُهْمَةٍ لَكُمْ؛ إِنَّهُ أَتَانِي جِبْرَائِيلُ وَأَخْبَرَنِي أَنَّ الله يُبَاهِي بِكُمُ المَلاَئِكَةَ».

قال أبو عيسى: هَذَا حَدِيثٌ حسن غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الْوَجْهِ. وأَبُو نَعَامَةَ السَّعْدِيُّ اسْمُهُ عَمْرُو بنُ عِيسَى، وأَبُو عُثْمَانَ النَّهْدِيُّ اسْمُهُ عَبْدُ الرَّحْمٰنِ بنُ مُلٍّ.

3379- Abu Said Al-Khudri narrated that once Mua'weya entered the mosque and said, "What keeps you sitting here?" They said, "We are sitting here making thikr of Allah (S.W.T.)." Mua'weya said, "By Allah, is that really what has kept you in the mosque?" They said, "By Allah (S.W.T.), that is what makes us sit in the mosque." Mua'weya said, "I did not ask you to swear because I did not believe you. Although I was close as I was to the Messenger of Allah (S.W.T.), I have narrated few hadeeth (and this is one that I do narrate). The Messenger of Allah (S.A.W.) once came upon his companions sitting in a circle, and he (S.A.W.) asked them, 'Why are you sitting here?' They said, "We are sitting and making thikr of Allah (S.W.T.). We are thanking Him for guiding us to Islam and for the blessings He has bestowed upon us.' He (S.A.W.) also asked, "By Allah, is that really what keeps you in the mosque?' They said, 'By Allah (S.W.T.), that is what makes us sit in the mosque.' He (S.A.W.) said, "I did not ask you to swear because I did not believe you, but because Jibril came to me and told me that Allah (S.W.T.) is showing you off in front of the angels."

Abu E'isa said that this hadeeth is hasan gharib.

---

8 ـ بابُ في القَوْمِ يَجْلِسُونَ وَلاَ يَذْكُرُونَ الله [م: 8، ت: 8]

3380 ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ، حدثنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ حدثنا سُفْيَانُ عَن صَالِحٍ مَوْلَى التَّوْأَمَةِ عَن أَبِي هُرَيْرَةَ عَن النبيِّ ﷺ قال: «مَا جَلَسَ قَوْمٌ مَجْلِساً لَمْ يَذْكُرُوا الله

فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلاَّ كَانَ عَلَيْهِمْ تِرَةً فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ، وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ عن النبيِّ ﷺ مِنْ غَيْرِ وَجْهٍ. [ومعنى قوله تِرةٌ: يعني حسرة وندامة وقال بعض أهل المعرفة بالعربية: الترة هو الثأر. حدثنا يوسف بن يعقوب، حدثنا حفص بن عمر حدثنا شعبة عن أبي إسحاق قال: سمعت الأغر أبا مسلم قال أشهد على أبي سعيد وأبي هريرة عنهما أنهما شهدا على رسول الله ﷺ فذكر مثله].

(8) Those that meet together but do not remember Allah

3380- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Any group of people who meet and do not remember Allah (S.W.T.) or do not invoke prayers on their Prophet (S.A.W.) that meeting will be something for them to regret and He will either punish them or forgive them as Allah (S.W.T.) so wills."

Abu E'isa said that this hadeeth is hasan sahih.

---

9 ـ بابُ ما جَاءَ أَنَّ دَعْوَةَ المُسْلِمِ مُسْتَجَابَةٌ [م: 9، ت: 9]

3381 ـ **حدثنا** قُتَيْبَةُ، حدثنا ابنُ لَهِيعَةَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ مَا مِنْ أَحَدٍ يَدْعُو بِدُعَاءٍ إِلاَّ آتَاهُ اللهُ مَا سَأَلَ أَوْ كُفَّ عَنْهُ مِنَ السُّوءِ مِثْلَهُ مَا لَمْ يَدْعُ بِإِثْمٍ أَوْ قَطِيعَةِ رَحِمٍ». وَفِي البَابِ عَنْ أَبِي سَعِيدٍ وعُبَادَةَ بنِ الصَّامِتِ.

(9) The supplication of the believer is answered by Allah

3381- Jaber (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "No one supplicates Allah with a supplication but that Allah (S.W.T.) either gives him what he asked for or prevents an equivalent bad thing from happening to him. That is for as long as he did not supplicate for a sinful thing or severing a kinship."

3382 ـ **حدثنا** مُحَمَّدُ بنُ مَرْزُوقٍ، أخبرنا عُبَيْدُ بنُ وَاقِدٍ، أخبرنا سَعِيدُ بنُ عَطِيَّةَ اللَّيْثِيُّ عَنْ شَهْرِ بنِ حَوْشَبٍ عَنْ أَبِي هُرَيْرَةَ قال: قَالَ رَسُولُ اللهِ ﷺ «مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللهُ لَهُ عِنْدَ الشَّدَائِدِ والكُرَبِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

3382- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever wants his supplication to be answered when he is facing calamities and hardships should invoke Allah (S.W.T.) a lot during times of prosperity."

Abu E'isa said that this hadeeth is gharib.

3383 ـ حدثنا يَحْيَى بنُ حَبِيبِ بنِ عَرَبِيٍّ حدثنا مُوسَى بنُ إِبْرَاهِيمَ بنِ كَثِيرٍ الأَنْصَارِيُّ قالَ سَمِعْتُ طَلْحَةَ بنَ خِرَاشٍ قالَ سَمِعْتُ جَابِرَ بنَ عَبْدِ الله يَقُولُ سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «أَفْضَلُ الذِّكْرِ لا إِلَهَ إِلاَّ الله وَأَفْضَلُ الدُّعَاءِ الحَمْدُ لله».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ مُوسَى بنِ إِبْرَاهِيمَ. وَقَدْ رَوَى عَلِيُّ بنُ المَدِينِيِّ وغَيْرُ واحِدٍ عَنْ مُوسَى بنِ إِبْرَاهِيمَ هَذَا الحَدِيثَ.

3383- Jaber Ibn Abdullah (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "The best way to make thikr is to say 'La ilaha Illa Allah,' (There is no god but Allah) and the best supplication is 'Al-Hamdu Li Allah' (Praise be to Allah)."

Abu E'isa said that this hadeeth is hasan gharib.

3384 ـ حدثنا أَبُو كُرَيْبٍ ومُحَمَّدُ بنُ عُبَيْدٍ المُحَارِبِيُّ قالاَ: حدثنا يَحْيَى بنُ زَكَرِيَّا بنِ أَبِي زَائِدَةَ عَنْ أَبِيهِ عَنْ خَالِدِ بنِ سَلَمَةَ عن البَهِيِّ عَنْ عُرْوَةَ عَن عَائِشَةَ قالَتْ: «كَانَ رَسُولُ الله ﷺ يَذْكُرُ الله عَلَى كُلِّ أَحْيَانِهِ».

قال أبو عيسى: هَذَا حَدِيثٌ حسن غَرِيبٌ. لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ يَحْيَى بنِ زَكَرِيَّا بنِ أَبِي زَائِدَةَ. وَالبَهِيُّ اسْمُهُ عَبْدُ الله.

3384- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) was always making thikr of Allah (S.W.T.) at all times.

Abu E'isa said that this hadeeth is hasan gharib.

---

10 ـ بابُ مَا جاءَ أَنَّ الدَّاعِيَ يَبْدأُ بِنَفْسِهِ [م: 10، ت: 10]

3385 ـ حدثنا نَصْرُ بنُ عَلِيٍّ الكُوفِيُّ حدثنا أَبُو قَطَنٍ عَن حَمْزَةَ الزَّيَّاتِ عَن أَبِي إِسْحَاقَ عَن سَعِيدِ بنِ جُبَيْرٍ عَن ابنِ عَبَّاسٍ عَن أُبَيِّ بنِ كَعْبٍ «أَنَّ رسولَ الله ﷺ كَانَ إِذَا ذَكَرَ أَحَداً فَدَعَا لَهُ بَدَأَ بِنَفْسِهِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صحيحٌ. وَأَبُو قَطَنٍ اسْمُهُ عَمْرُو بنُ الْهَيْثَمِ.

(10) The one supplicating Allah should start by invoking for himself

3385- Ubbai Ibn Kaab narrated that whenever the Messenger of Allah (S.A.W.) supplicated for someone he would start with himself first.

Abu E'isa said that this hadeeth is hasan gharib sahih.

---

11 ـ بابُ ما جَاءَ في رَفْعِ الأَيْدِي عِنْدَ الدُّعَاءِ [م: 11، ت: 11]

3386 ـ حدثنا أَبُو مُوسَى مُحَمَّدُ بنُ المُثَنَّى وَإِبْرَاهِيمُ بنُ يَعْقُوبَ وَغَيْرُ وَاحِدٍ قالُوا: حدثنا حَمَّادُ بنُ عِيسَى الْجُهَنِيُّ عَنْ حَنْظَلَةَ بنِ أَبِي سُفْيَانَ الْجُمَحِيِّ عن سَالِمِ بنِ عَبْدِ الله

عَن أبِيهِ عَن عُمَرَ بنِ الْخَطَّابِ قال: «كانَ رَسُولُ الله ﷺ إذَا رَفَعَ يَدَيْهِ في الدُّعَاءِ لَمْ يَحُطَّهُمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ. قالَ مُحمَّدُ بنُ الْمُثَنَّى في حَدِيثِهِ لَمْ يردهما حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ».

قال أبو عيسى: هَذَا حَدِيثٌ [صحيحٌ] غَرِيبٌ. لا نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ حَمَّادِ بنِ عِيسَى وقَدْ تَفَرَّدَ بِهِ وَهُوَ قليلُ الحديثِ وقَدْ حدَّثَ عَنْهُ النَّاسُ، وَحَنْظَلَةُ بنُ أبي سُفْيَانَ الْجُمَحِيُّ هو ثِقَةٌ وَثَّقَهُ يَحْيى بنُ سَعِيدٍ القَطَّانُ.

(11) Raising the hands when supplicating

3386- Omar Ibn Al-Khattab (R.A.A.) narrated that when the Messenger of Allah (S.A.W.) supplicated he would raise his hands and would not lower them until he wiped his face with them (at the end).

Abu E'isa said that this hadeeth is gharib.

---

12 ـ بابُ مَا جَاءَ مَنْ يَسْتَعْجِلُ في دُعَائِهِ [م: 12، ت: 12]

3387 ـ **حدثنا** الأنْصَارِيُّ حدثنا مَعْنٌ حدثنا مَالِكٌ عَنِ ابنِ شِهَابٍ عَن أبي عُبَيْدٍ مَوْلَى ابنِ أزْهَرَ عن أبي هُرَيْرَةَ عن النبيِّ ﷺ قالَ: «يُسْتَجَابُ لأَحَدِكُمْ ما لَمْ يَعْجَلْ يَقُولُ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ وأبُو عُبَيْدٍ اسْمُهُ سَعْدٌ وهُوَ مَوْلَى عَبْدِ الرَّحمٰنِ بنِ أزْهَرَ ويُقَالُ مَوْلَى عَبْدِ الرَّحمٰنِ بنِ عَوْفٍ. [وعبد الرحمن بن أزهر هو ابن عم عبد الرحمن بن عوف].

قال: وَفي البابِ عَن أنَسٍ.

(12) Those who want their supplication be answered fast

3387- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Your supplication will be answered as long as you do not hurry it by saying, 'I supplicated, but it has not been answered.'"

Abu E'isa said that this hadeeth is hasan sahih.

---

13 ـ بابُ مَا جَاءَ في الدُّعَاءِ إذَا أَصْبَحَ وَإذَا أَمْسَى [م: 13، ت: 13]

3388 ـ **حدثنا** مُحمَّدُ بنُ بَشَّارٍ أخبرنا أَبُو دَاوُدَ وهُوَ الطَّيَالِسِيُّ حدثنا عَبْدُ الرَّحمنِ بنُ أبي الزِّنَادِ عَن أبيهِ عَن أبَانَ بنِ عُثْمَانَ قالَ: سَمِعْتُ عُثْمَانَ بنَ عَفَّانَ يقول قالَ رَسُولُ الله ﷺ: «مَا مِنْ عَبْدٍ يَقُولُ في صَبَاحِ كُلِّ يَوْمٍ وَمَسَاءِ كُلِّ لَيْلَةٍ بِسْمِ الله الَّذِي لا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ في الأَرْضِ وَلا في السَّمَاءِ وَهُوَ السَّمِيعُ العَلِيمُ ثَلاثَ مَرَّاتٍ فَيَضُرَّهُ شَيْءٌ» وَكَانَ أَبَانُ قَدْ أَصَابَهُ طَرَفُ فَالِجٍ فَجَعَلَ الرَّجُلُ يَنْظُرُ إلَيْهِ فقَالَ لَهُ أَبَانُ ما تَنْظُرُ؟ أَمَا إنَّ الْحَدِيثَ كَمَا حَدَّثْتُكَ ولَكِنِّي لَمْ أَقُلْهُ يَوْمَئِذٍ لِيُمْضِيَ الله عَلَيَّ

قَدَرَهُ. قال: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صحيحٌ.

(13) Supplicating in the morning and in the evening

3388- Iban Ibn Othman Ibn Affan reported that Othman Ibn Affan narrated that the Messenger of Allah (S.A.W.) said, "Any servant who says three times in the morning of everyday and at the evening of every night, '*Bismi Allahi Al-Lathi La Yadduru Ma' Ismihi Shai' Fi Al-Ardi Wa La Fi As-Sama' Wa Huwa Al-A'zizu Al-A'aleem* (In the Name of Allah, whose with His Name nothing could inflict harm neither in the heaven nor on earth and He is the Best Hearer, Most Knowledgeable) then nothing could harm him." Iban was partially paralyzed when he narrated the hadeeth, and the man listening was looking at him (strangely). Therefore Iban said to the man, "What are you looking at? The hadeeth is as I told you, but I did not say it one day, and Allah (S.W.T.) passed His decree (on that day)."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3389 - حدثنا أَبُو سَعِيدٍ الأَشَجُّ أخبرنا عُقْبَةُ بنُ خَالِدٍ عَن أبي سَعْدٍ سَعِيدِ بنِ المُرْزُبَانِ عَن أبي سَلَمَةَ عَن ثَوْبَانَ قالَ قالَ رسولُ الله ﷺ: «مَنْ قالَ حِينَ يُمْسِي رَضِيتُ بالله رَبًّا وبالإِسْلاَمِ دِيناً وَبِمُحَمَّدٍ نَبِيًّا كانَ حَقًّا عَلَى الله أَنْ يُرْضِيهُ». قال هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

3389- Thawban (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever says when he goes to sleep, '*Radeetu Bil-Allahi Rabban Wa Bil Islami Deenan Wa Bi Muhammaden Nabiyan,* (I am pleased (accept willingly) that Allah is my Lord, Islam is my religion, and Muhammad is my Prophet) it is his right for Allah to please him."

Abu E'isa said that this hadeeth is hasan gharib.

3390 - حدثنا سُفْيَانُ بنُ وَكِيعٍ أخبرنا جَرِيرٌ عَن الحَسنِ بنِ عُبَيْدِ الله عَن إِبْرَاهِيمَ بنِ سُوَيْدٍ عَن عَبْدِ الرحمنِ بنِ يَزِيدَ عَن عَبْدِ الله قالَ: «كانَ النبيُّ ﷺ إِذَا أَمْسَى قالَ: أَمْسَيْنَا وَأَمْسَى المُلْكُ لله والْحَمْدُ لله لاَ إِلَهَ إِلاَّ الله وَحْدَهُ لا شَرِيكَ لَهُ؛ أُرَاهُ قالَ: لَهُ المُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كلِّ شَيْءٍ قَدِيرٌ، أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا وأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا؛ وأَعُوذُ بِكَ مِنَ الكَسَلِ وسُوءِ الكِبَرِ، وأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَعَذَابِ القَبْرِ، وإِذَا أَصْبَحَ قالَ ذَلِكَ أَيْضاً؛ أَصْبَحْنَا وَأَصْبَحَ المُلْكُ لله والْحَمْدُ لله».

قال أبو عيسى: هَذَا حَدِيثٌ [حسن] صحيحٌ. وقَدْ رَوَاهُ شُعْبَةُ بِهذَا الإِسْنَادِ عَن ابنِ مَسْعُودٍ لَمْ يَرْفَعْهُ.

3390- Abdullah narrated that in the evening, the Prophet would say,

'Amsaina Wa Amas Al-Mulku Li Allah Wal-Hamdu Lillah Wa La Ilaha Illa Allah Wah'dahu La Sharika Lahu (We have reached the evening along with all of Allah's Ownership. Praise be to Allah, and there is no god but Allah, Alone, with no associates)." He might also say, "*Lahu Al-Mulk Wa Lahu Al-Hamd Wa Huwa A'ala Kulli Shai-en Kadeer. As-Aluka Khaira Ma Fi Hathihi Al-Layla Wa Khaira Ma Ba'deha, Wa Ao'uthu Bika Min Sharri Hathihi Al-Layla Wa Sharri Ma Ba'daha, Wa Ao'uthu Bika Mina Al-Kasal Wa sooe' Al-Kibar, Wa Ao'uthu Bika Min A'athabi An-Nar Wa A'athabi Al-Qabr* (To Him belongs all of the Ownership, to Him belongs all Praise, and He is Powerful over everything. I ask You the good of this night and the good of what comes after it. And I seek refuge with You from the evil of this night and the evil of what comes after it. I seek refuge with You from getting lazy or having a bad old age. I seek refuge with You from the torment of the Fire and the torment of the grave.)." In the morning he (S.A.W.) would say the same thing, "*Asbah'na Wa Asbah'a Al-Mulku Lil Allah...* (We have reached the morning along with all of Allah's Ownership...)"

Abu E'isa said that this hadeeth is hasan sahih.

3391 - حدثنا عَلِيُّ بنُ حُجْرٍ، حدثنا عَبْدُ الله بنُ جَعْفَرٍ أخبرنا سُهَيْلُ بنُ أبي صَالِحٍ عَن أَبِيهِ عَن أَبي هُرَيْرَةَ قَالَ «كَانَ رَسُولُ الله ﷺ يُعَلِّمُ أَصْحَابَهُ: يَقُولُ: إذا أَصْبَحَ أَحَدُكُمْ فَلْيَقُلْ اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيى وَبِكَ نَمُوتُ وَإِلَيْكَ المَصِيرُ. وإذَا أَمْسَى فَلْيَقُلْ: اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيى وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ.

3391- Abu Huraira (R.A.A.) narrated that the Mesenger of Allah (S.A.W.) used to teach his companions to say in the morning, "*Allahumma Bika Asbah'na Wa Bika Amsaina Wa Bika Nah'ya Wa Bika Namout Wa Ilyka Al-Maseer* (Oh Allah, with You (Your Grace) we have reached the morning, and with You we have reached the evening. With You we live, with You we die, and to You is our final destination)." Also, in the evening he (S.A.W.) used to teach them to say, "*Allahuma Bika Amsaina Wa Bika Asbah'na Wa Bika Nah'ya Wa Bika Namout Wa Ilyka An-Nshour* (Oh Allah, with You (Your Grace) we have reached the evening, and with You we have reached the morning. With You we live, with You we die, and to You we will be resurrected)."

Abu E'isa said that this hadeeth is hasan.

---

14 - باب منه [م: 14، ت: 14]

3392 - حدثنا مَحْمُودُ بنُ غَيْلاَنَ، حدثنا أَبُو دَاوِدَ قَالَ أَنْبَأَنَا شُعْبَةُ عَن يَعْلَى بنِ عَطَاءٍ قَالَ سَمِعْتُ عَمْرَو بنَ عَاصِمٍ الثَّقَفِيَّ يُحدِّثُ عَن أبي هُرَيْرَةَ قَالَ «قَالَ أَبُو بَكْرٍ:

يَا رَسُولَ اللهِ مُرْنِي بِشَيْءٍ أَقُولُهُ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ. قَالَ: قُلْ: اللَّهُمَّ عَالِمَ الغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَاوَاتِ والأَرْضِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ أَشْهَدُ أَن لاَ إِله إِلاَّ أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وشِرْكِهِ. قَالَ قُلْهُ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ وإِذَا أَخَذْتَ مَضْجَعَكَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(14) Another hadeeth

3392- Abu Huraira (R.A.A.) narrated that Abu Bakr once asked the Prophet (S.A.W.) to instruct him to say a supplication in the morning and in the evening, he (S.A.W.) said, "Say *Allahumma A'alemi Al-Ghaiba Wa Shahadah, Fatiri As-Samawati Wal Ard, Rabba Kulli Shai-en Wa Malikahu, Ash-Hadu An La Ilaha Illa Anta, Ao'uthu Bika Min Sharri Nafsi Wa Min Sharri Ash-Shaitani Wa Shirkihi* (Oh Allah, You are the Knower of the existing and yet to come world. You are the Creator of the heavens and the Earth. You are the Lord of Everything and its Owner. I witness that there is no god but You. I seek refuge with You from the evil of myself and from the evil of Satan and his Shirk (acts of disobedience))." He (S.A.W.) added, "Say it in the morning and in the evening and before you go to bed."

Abu E'isa said that this hadeeth is hasan sahih.

---

15 ـ باب منه [م: 15، ت: 15]

3393 ـ حدثنا الْحُسَيْنُ بنُ حُرَيْثٍ، حدثنا عَبْدُ العَزِيزِ بنُ أَبِي حَازِمٍ عَن كَثِيرِ بنِ زَيْدٍ عن عُثْمَانَ بنِ رَبِيعَةَ عَن شَدَّادِ بنِ أَوْسٍ «أَنَّ النبيَّ ﷺ قَالَ لَهُ: ألاَ أَدُلُّكَ عَلَى سَيِّدِ الاسْتِغْفَارِ؟ اللَّهُمَّ أَنْتَ رَبِّي لاَ إِله إِلاَّ أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِن شَرِّ ما صَنَعْتُ وأَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وأعترِفُ بِذُنُوبِي فاغْفِرْ لِي ذُنُوبِي إِنَّهُ لا يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ. لاَ يَقُولُهَا أَحَدُكُمْ حِينَ يُمْسِي فَيَأْتِي عَلَيْهِ قَدَرٌ قَبْلَ أَنْ يُصْبِحَ إِلاَّ وَجَبَتْ لَهُ الجَنَّةُ وَلاَ يَقُولُهَا حِينَ يُصْبِحُ فَيَأْتِي عَلَيْهِ قَدَرٌ قَبْلَ أَنْ يُمْسِي إِلاَّ وَجَبَتْ لَهُ الْجَنَّةُ» [قال]: وَفِي البَابِ عَن أَبِي هُرَيْرَةَ وابنِ عُمَرَ وابنِ مَسْعُودٍ وابنِ أَبْزَى وَبُرَيْدَةَ [قال]: وهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [من هذا الوجه]. وَعَبْدُ العَزِيزِ بنُ أَبِي حَازِمٍ هُوَ ابنُ أَبِي حَازِمٍ الزَّاهِدُ.

[وقد روي هذا الحديث من غير هذا الوجه عن شداد بن أوس].

(15) Another hadeeth

3393-Shaddad Ibn Ous (R.A.A.) narrated that the Prophet (S.A.W.) said to him, "Do you want me to tell you which supplication is the master of forgiveness? It is *Allahumma Anta Rabbi La Ilaha Illa Anta, Khalaqtani Wa Ana A'abduka, Wa Ana A'la A'ahdika Wa Wa'dika Ma Astata'at Ao'uthu Bika Min*

Sharri Ma Sana't Wa Abou-u' Laka Bi Ne'mateka A'alai Wa Aa'tarifu Bi Thounoubi Fa Ighfir Lee Thounoubi, Innahu La Yaghfiru Ath-Thounouba Illa Anta (Oh Allah, You are my Lord.There is no god but You, You created me and I am Your slave. I am on Your Covenant and Your Promise for as much as I can. I seek refuge with You from the evil of my actions. I confess to You Your bounties on me, and I confess my sins; so forgive my sins because no one can forgive the sins but You)." He (S.A.W.) added, "Whoever says it before he sleeps and he dies that night, then Paradise is a must for him. Anyone who says it when he wakes up and death comes to him before the evening, then Paradise is a must for him."

Abu E'isa said that his hadeeth is hasan gharib.

16 ـ باب ما جَاءَ في الدُّعَاءِ إِذَا أَوَى إِلى فِرَاشِهِ [م: 16، ت: 16]

3394 ـ حدثنا ابنُ أبي عُمَرَ حدثنا سُفْيَانُ بنُ عُيَيْنَةَ عَن أَبِي إِسْحاقَ الهَمْدانِيِّ عَن البَراءِ بنِ عَازِبٍ «أَنَّ النبيَّ ﷺ قَالَ له: أَلاَ أُعَلِّمُكَ كَلِمَاتٍ تَقُولُهَا إِذَا أَوَيْتَ إِلى فِرَاشِكَ فإن مُتَّ مِنْ لَيْلَتِكَ مُتَّ عَلَى الفِطْرَةِ وإِنْ أَصْبَحْتَ أَصْبَحْتَ وقَدْ أَصَبْتَ خَيْراً؟ تَقُولُ اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ وَأَلْجأْتُ ظَهْرِي إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ. آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَنَبِيِّكَ الذِي أَرْسَلْتَ ـ قَالَ البَرَاءُ فَقُلْتُ ـ وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ، قَالَ فَطَعَنَ بِيَدِهِ في صَدْرِي ثُمَّ قَالَ: وَنَبِيِّكَ الَّذِي أَرْسَلْتَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ، وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَن البَرَاءِ وَرَوَاهُ مَنْصُورُ بنُ المُعْتَمِرِ عن سَعْدِ بنِ عُبَيْدَةَ عَن البَرَاءِ عَن النبيِّ ﷺ نَحْوَهُ إِلاَّ أَنَّهُ قَالَ: إِذا أَوَيْتَ إِلى فِرَاشِكَ وَأَنْتَ عَلَى وُضُوءٍ. قال وَفي البَابِ عن رافِعِ بن خَدِيجٍ.

(16) The supplication before going to bed

3394- Al-BAraa' Ibn A'zeb narrated that the Prophet (S.A.W.) said to him, "Do you want me to teach you (few) words that if you say them when you go to bed, and you die that night, you will die on the basic Fitra (the pure state of which we are born with), and if wake up up in the morning you will start your day with a lot of good. You say *Allahumma Inni Aslamtu Nafsi Ilayk Wa Wajahtu Wajhi Ilayk Wa fawadtu Amri Ilayk Raghbatan Wa Rahbatan Ilayk Wa Aljaa'tu Thahri Ilayk, La Malja'a Wa La Manja Minka Illa Ilayk, A'amantu Bi Kitabika Al-Lathi Anzalt Wa Nabiyika Al-Lathi Arsalt* (Oh Allah, I surrender myself to You, and I direct my face towards You. I beseech all my matters to You out of seeking Your Pleasure and out of fearing You. I lean my back on You, and there is no escape or shelter except to You. I believe in Your Book which You have revealed, and Your Prophet (S.A.W.) whom You have sent)." Al-Baraa' said, "You mean 'and *in* your Messenger whom You have sent'." He

(S.A.W.) poked his chest and said, "Your Prophet whom You have sent (without and in)."

Abu E'isa said that this hadeeth is hasan sahih gharib.

In another narration Al-Baraa' from the Prophet (S.A.W.) there is an addition of "when you go to bed having ablution".

3395 ـ حدثنا مُحمَّدُ بنُ بَشَّارٍ، أخبرنا عُثْمَانُ بنُ عُمَرَ، أخبرنا عَلِيُّ بنُ المُبَارَكِ عَن يَحْيَى بنِ أبي كثِيرٍ عن يَحْيَى بنِ إسْحَاقَ ابنِ أخِي رَافِعِ بنِ خَدِيجٍ عَن رَافِعِ بنِ خَدِيجٍ أنَّ النَّبيَّ ﷺ قَالَ «إذَا اضْطَجَعَ أحَدُكُمْ عَلَى جَنْبِهِ الأيْمَنِ ثُمَّ قَالَ: اللَّهُمَّ أسْلَمْتُ نَفْسِي إلَيْكَ وَوَجَّهْتُ وَجْهِي إلَيْكَ وَألْجأتُ ظَهْرِي إلَيْكَ وَفَوَّضْتُ أمْرِي إلَيْكَ لاَ مَلْجَأ مِنْكَ إلاَّ إلَيْكَ أُومِنُ بِكِتَابِكَ وبِرَسُولِكَ فإنْ مَاتَ مِنْ لَيْلَتِهِ دَخَلَ الْجَنَّةَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ رَافِعِ بنِ خَدِيجٍ.

3395- Rafe' Ibn Khadeej (R.A.A.) narrated that the Prophet (S.A.W.) said, "When one of you lies down on his right side he should supplicate; '*Allahumma Aslamtu Nafsi Ilayk Wa Wajahtu Wajhi Ilayk Wa Aljaa'tu Thahri Ilayk, Wa fawadtu Amri Ilayk, La Malja'a Wa La Manja Minka Illa Ilayk, Oominu Bi Kitabika Wa Bi Rasulika* (Oh Allah, I surrender myself to You, and I direct my face towards You. I leaned my back on You, and I beseech all my matters to You. There is no escape or shelter except to You. I believe in Your Book and in your Messenger).' If he dies that night he will enter Paradise."

Abu E'isa said that this hadeeth is hasan gharib.

3396 ـ حدثنا إسْحَاقُ بنُ مَنْصُورٍ، أخبرنا عَفَّانُ بنُ مُسْلِمٍ، حدثنا حَمَّادٌ عَنْ ثابِتٍ عَن أنَسِ بنِ مَالِكٍ «أنَّ رَسُولَ الله ﷺ كانَ إذَا أوَى إلى فِرَاشِهِ قالَ: «الْحَمْدُ لله الَّذِي أطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوانَا فَكَمْ مِمَّنْ لاَ كَافِيَ لَهُ وَلاَ مُؤْوِي» قال: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صحيحٌ.

3396- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used to say when he went to bed, "*Al-Hamdu Lillahi Al-Lathi Ata'amana Wa Saqana Wa Kafana Wa Aawana, Fa Kam Mimman La Kafiya LAhu Wa LA Mu'wee* (Praise Allah for feeding us, giving us drink, sustaining us and giving us a home. There are many without anyone to sustain them or to give them a home)."

Abu E'isa said that this hadeeth is hasan shih gharib.

---

17 ـ بابٌ منه [م: 17، ت: 17]

3397 ـ حدثنا صَالِحُ بنُ عَبْدِ الله، حدثنا أبُو مُعَاوِيَةَ عَن الْوَصَّافِيِّ عَن عَطِيَّةَ عَن أبي

سَعيدٍ عَن النبيِّ ﷺ قال: «مَنْ قالَ حِينَ يَأْوِي إلى فِرَاشِهِ أَسْتَغْفِرُ الله الَّذِي لا إلهَ إلاَّ هُوَ الحَيُّ القَيُّومُ وَأَتُوبُ إِلَيْهِ ثَلاثَ مَرَّاتٍ غَفَرَ الله لَهُ ذُنُوبَهُ وإنْ كَانَتْ مِثْلَ زَبَدِ البحْرِ، وإنْ كانَتْ عَدَدَ وَرَقِ الشَّجَرِ، وإنْ كَانَتْ عَدَدِ رَمْلِ عَالِجٍ وَإنْ كَانَتْ عَدَدَ أيَّامِ الدُّنْيَا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لا نَعْرِفُهُ إلاَّ مِنْ هَذَا الوَجْهِ مِنْ حَدِيثِ عُبَيْدِ الله بنِ الوَلِيدِ الوَصَّافِيِّ.

(17) Another hadeeth

3397- Abu Said Al-Khudri (R.A.A.) narrated that the Prophet (S.A.W.) said, "If someone says when he goes to bed '*Astaghfiru Allaha Al-A'atheem Al-Lathi La Ilaha Illa Huwa Al-H'ayya Al-Qayoum Wa Atoubu Ilayh* (I ask Allah the Great for forgiveness. There is no god but Him; the Living, the One who sustains and protects all that exists. I repent to Him)' three times, then Allah (S.W.T.) will forgive all his sins; even if their number was as much as the foam of the sea, even if they were as many as the number of the trees' leaves, even if they were as many as the sand grains of A'alej (a sand desert) and even if they were as numerous as the days of the Earth."

Abu E'isa said that this hadeeth is hasan gharib.

---

18 ـ بابٌ منه [م: 18، ت: 18]

3398 ـ حدثنا ابنُ أبي عُمَرَ، حدثنا سُفْيَانُ عَن عَبْدِ الملِكِ بنِ عُمَيْرٍ عَن رِبْعِيِّ بنِ حِرَاشٍ عَن حُذَيْفَةَ بنِ اليَمَانِ «أنَّ النبيَّ ﷺ كانَ إذَا أرَادَ أنْ يَنَامَ وَضَعَ يَدَهُ تَحْتَ رَأْسِهِ ثُمَّ قالَ: اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَجْمَعُ أوْ تَبْعَثُ عِبَادَكَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(18) Another hadeeth

3398- Huthaifa Ibn Al-Yaman (R.A.A.) narrated that whenever the Prophet (S.A.W.) went to bed he would put his hand underneath his head and say, "*Allahumma Qini A'athabak Yuma Tajmau'u I'badak* (Oh Allah, spare me Your torment when You gather your servants)."

Abu E'isa said that this hadeeth is hasan sahih.

3399 ـ حدثنا أبُو كُرَيْبٍ، أخبرنا إسْحَاقُ بنُ مَنْصُورٍ هو السلولي عَن إبْرَاهِيمَ بنِ يُوسُفَ بنِ أبي إسْحَاقَ عَن أبيهِ عَن أبي إسْحَاقَ عَن أبي بُرْدَةَ عَن البَرَاءِ بنِ عَازِبٍ قالَ: «كانَ رَسُولُ الله ﷺ يَتَوَسَّدُ يَمِينَهُ عِنْدَ المَنَامِ ثُمَّ يَقُولُ: رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الوَجْهِ. وَرَوَى الثَّوْرِيُّ هَذَا الحَدِيثَ عن أبي إسْحَاقَ عَن البَرَاءِ لَمْ يَذْكُرْ بَيْنَهُمَا أحداً، [وروى شُعْبَةُ عَنْ أبي إسْحَاقَ عَنْ أبي عُبَيْدَةَ وَرَجُلٍ آخَرَ عَن البَرَاءِ، [وروى] شريك عَن أبي إسْحَاقَ عَن عَبْدِ الله بنِ يَزِيدَ

عَنِ البَرَاءِ وعَنْ أبي إِسْحَاقَ عَنْ أبي عُبَيْدَةَ عَنْ عَبْدِ الله عَنِ النبيِّ ﷺ مِثْلَهُ.

3399- Al-Baraa' Ibn Azeb (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used to use his right hand as a pillow when he went to sleep. Then he would say, "*Rabbi Qini A'athabak Yauma Taba'athu I'badak* (My Lord, spare me Your torment when You resurrect Your servants)."

Abu E'isa said that this hadeeth is hasan gharib.

19 ـ بابٌ منه [م: 19، ت: 19]

3400 ـ حدثنا عَبْدُ الله بنُ عَبْدِ الرَّحمٰنِ، أخبرنا عَمْرُو بنُ عَوْنٍ أخبرنا خالِدُ بنُ عبْدِ الله عَنْ سُهَيْلٍ عَنْ أبيهِ عَنْ أبي هُرَيْرَةَ قال: «كانَ رَسُولُ الله ﷺ يَأْمُرُنَا إِذَا أَخَذَ أَحَدُنَا مَضْجَعَهُ أَنْ يَقُولَ اللّٰهُمَّ رَبَّ السَّمٰواتِ ورَبَّ الأَرَضِينَ وَرَبَّنَا وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الحَبِّ والنَّوَى ومُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالقُرْآنِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ. وَأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ. والظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ والبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ اقْضِ عَنِّي الدَّيْنَ واغْنِنِي مِنَ الفَقْرِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(19) Another hadeeth

3400- Abu Huraira (R.A.A.) that the Messenger of Allah (S.A.W.) ordered them that whenever they lied down to sleep they should say; '*Allahumma Rabba As-Samawati Wa Rabba Al-Aradeen Wa Rabbana Wa Rabba Kulli Shai Wa Faliqa Al-H'aabba Wa An-Nawa Wa Munzela At-Taurata Wal Injeel Wal Quran, Ao'uthu Bika Min Sharri Kulli Thee Sharren Anta Aakhithun Bi Naseeyatihi, Anta Al-Awallu Fa laysa Qablaka Shai wa Anta Al-Akhiru Fa Laysa Ba'adaka Shai Wa Ath-Thahiru Fa Laysa Fawqaka Shai Wal-Batinu Fa laysa Doonaka Shai, Iqdi A'anni Ad-Dayn, Wa Ighnini Mina Al-Faqr* (Oh Allah, the Lord of the heavens and the Lord of the earths, our Lord and the Lord of everything, You cause the seed grain and the fruit pit to split and grow. You revealed the Torah, the Bible, and the Quran. I seek refuge with You from the evil of everything evil that you control by its forehead. You are the First and there is none before You. You are the Last and there is none after You. You are the High and there is none above You. You are the Core and there is none beneath You. Pay off my debt for me and keep me from getting poor)."

Abu E'isa said that this hadeeth is hasan sahih.

20 ـ باب منه [م: 20، ت: 20]

3401 ـ حدثنا ابنُ أبي عُمَرَ المَكِّيُّ، حدثنا سُفْيَانُ عَنِ ابنِ عَجْلاَنَ عَنْ سَعِيدٍ المَقْبُرِيِّ عَنْ أبي هُرَيْرَةَ أَنَّ رَسُولَ الله ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ عَنْ فِرَاشِهِ ثُمَّ رَجَعَ إِلَيْهِ

فَلْيَنْفُضْهُ بِصِنْفَةِ إِزَارِهِ ثَلاَثَ مَرَّاتٍ فَإِنَّهُ لا يَدْرِي ما خَلَفَهُ عَلَيْهِ بَعْدَهُ فَإِذَا اضْطَجَعَ فَلْيَقُلْ بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ فَإِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا وإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ، فإِذَا اسْتَيْقَظَ، فَلْيَقُلْ الْحَمْدُ لله الَّذِي عَافَانِي في جَسَدِي وَرَدَّ رُوحِي وأَذِنَ لِي بِذِكرِهِ» [قال: وفي البَابِ عن جَابِرٍ وعَائِشَةَ، قال حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ. وروى بعضهم هذا الحديث وقال: فلينفضهُ بداخلة إزاره].

(20) Another hadeeth

3401- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If one of you leaves his bed and then comes back to it, he should dust it off with the side of his garment three times because he does not know what got into his bead in his absence. After that, when he lies down he should say, '*Bismika Rabbi Wada'tu Janbi Wa Bika Arfau'hu, Fa En Amsakta Nafsi Fa Irh'amha Wa En Arsaltaha Fa Ih'fath-ha Bima Tah'fathu Bihi I'badaka As-Saleh'een* (In Your Name My Lord, I lie down on my side and with You (Your Power) I raise it. If You seize my soul then have mercy on it, and if You release it then protect it with what You protect Your virtuous servants).' When he wakes up he should say, '*Al-Hamdu Lillahi Al-Lathi A'afani Fee Jasadi Wa Radda A'alayya Rouh'ee Wa Athena Lee Bi Thikrihi* (Praised be Allah Who made by body healthy and returned my soul back to me and permitted make Thikr of Him)."

Abu E'isa said that this hadeeth is hasan.

---

21 ـ باب ما جَاءَ فِيمَنْ يَقْرَأُ مِنَ القُرْآنِ عِنْدَ المَنَامِ [م: 21، ت: 21]

3402 ـ حدثنا قُتَيْبَةُ حدثنا المُفَضَّلُ بنُ فَضَالَةَ عَن عُقَيْلٍ عن ابنِ شِهَابٍ عن عُرْوَةَ عَن عَائِشَةَ «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلى فِرَاشِهِ كلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرأَ فِيهِمَا ﴿قل هو الله أحد﴾ و﴿قُلْ أَعُوذُ بِرَبِّ الفَلَقِ﴾ و﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ ثُمَّ يَمْسَحُ بِهِمَا ما اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلاَثَ مَرَّاتٍ» [قال]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صحيحٌ.

(21) Reciting the Quran before going to sleep

3402- A'isha (R.A.A.) narrated that every night whenever the Prophet (R.A.A.) used to go to bed he would put his hands together and blow in them. He would then recite the (following Surahs); "*Qul Huwa Allahu Ah'ad*," "*Qul Ao'uthu Bi Rabbi Al-Falaq*," and "*Qul Ao'uthu Bi Rabbi An-Nas*." Then he (S.A.W.) would wipe with hands whatever he could reach of his body starting with his head, face and the front of his body. He would repeat the whole process three times.

---

22 ـ باب منه [م: 22، ت: 22]

3403 ـ حدثنا مَحْمُودُ بنَ غَيْلاَنَ، أخبرنا أَبُو دَاوُدَ قَالَ، أَنْبَأَنَا شُعْبَةُ عَن أبي إسحاقَ عَن رَجُلٍ عَن فَرْوَةَ بنِ نَوْفَلٍ «أَنَّهُ أَتَى النَّبيَّ ﷺ فَقَالَ يَا رَسُولَ الله عَلِّمْنِي شَيْئاً أَقُولُهُ إِذَا أَوَيْتُ إلى فِرَاشِي، فَقَالَ: اقْرَأْ قُلْ يَا أَيُّهَا الكَافِرُونَ فإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ» قَالَ شُعْبَةُ أَحْيَاناً يَقُولُ مَرَّةً وأَحْيَاناً لا يَقُولُها.

. . . ـ حدثنا مُوسَى بنُ حِزَامٍ، أخبرنا يَحْيَى بنُ آدَمَ، عَن إِسْرَائِيلَ، عَن أبي إسحاق، عَن فَرْوَةَ بنِ نَوْفَلٍ، عَن أبيه أَنَّهُ أَتَى النبيَّ ﷺ فَذَكَرَ نَحْوَهُ بمَعْنَاهُ، وهَذَا أَصَحُّ.

قال أبو عيسى: وَرَوَى زُهَيْرٌ هَذَا الحَدِيثَ عَن إسحاقَ عَن فَرْوَةَ بنِ نَوْفَلٍ عَن أَبِيهِ عَن النبيِّ ﷺ نَحْوَهُ وهَذَا أَشْبَهُ وَأَصَحُّ مِنْ حَدِيثِ شُعْبَةَ. وَقد اضْطَرَبَ أَصْحَابُ أبي إِسْحَاقَ في هَذَا الحَدِيثِ، وقد رُوِيَ هَذَا الحَدِيثُ مِنْ غَيْرِ هَذَا الوَجْهِ، قَدْ رَوَاهُ عَبْدُ الرحْمٰنِ بنُ نَوْفَلٍ عَن أَبِيهِ عَن النبيِّ ﷺ، وَعَبْدُ الرحْمٰنِ هُوَ أَخُو فَرْوَةَ بنِ نَوْفَلٍ.

(22) Another hadeeth

Abu E'isa said that this hadeeth is hasan gharib sahih.

3403- Farwa Ibn Nawfal (R.A.A.) narrated that he came to the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), teach me something to say before I go to sleep." He (S.A.W.) said, "Recite '*Qul Ya Ayuha Al-Kafiroon*' because it is a purifier to you from Shirk (any kind of disbelief)."

Abu E'isa said that there is another narration of this hadeeth that is stronger than the one above.

3404 ـ حدثنا هِشَامُ بنُ يُونُسَ الكُوفِيُّ، أخبرنا المُحَارِبِيُّ عن لَيْثٍ عَن أبي الزُّبَيْرِ عَن جَابِرٍ قَالَ: «كَانَ النبيُّ ﷺ لاَ يَنَامُ حَتَّى يَقْرَأَ بـ: ﴿تنزيل السَّجْدَة﴾ وبـ: ﴿تبارك﴾».

قال أبو عيسى: هَكَذَا رَوَى [سفيان] الثَّوْرِيُّ وغَيْرُ وَاحِدٍ هَذَا الحَدِيثَ عَن لَيْثٍ عَن أبي الزُّبَيْرِ عَن جَابِرٍ عَن النبيِّ ﷺ نَحْوَهُ. وَرَوَى زُهَيْرٌ هَذَا الحَدِيثَ عَن أبي الزُّبَيْرِ قَالَ «قُلْتُ لَهُ سَمِعْتَهُ مِنْ جَابِرٍ؟ قَالَ لَمْ أَسْمَعْهُ مِنْ جَابِرٍ إِنَّما سَمِعْتُهُ مِنْ صَفْوَانَ أو ابنِ صَفْوَانَ». وقد رَوَى شَبَابَةُ عَنْ مُغِيرَةَ بنِ مُسْلِمٍ عَنْ أبي الزُّبَيْرِ عَنْ جَابِرٍ نَحْوَ حَدِيثِ لَيْثٍ.

3404- Jaber (R.A.A.) narrated that the Prophet (S.A.W.) would not go to sleep until he had read Surah As-Sajda and Surah Tabarak.

Abu E'isa said that Sufian and others narrated this hadeeth.

3405 ـ حدثنا صَالِحُ بنُ عَبْدِ الله، حدثنا حَمَّادُ بنُ زَيْدٍ عَنْ أبي لُبَابَةَ قَالَ قَالَتْ عَائِشَةُ «كَانَ النبيُّ ﷺ لاَ يَنَامُ حَتَّى يَقْرَأَ الزُّمَرَ وبَنِي إِسْرَائِيلَ» أَخْبَرَنِي مُحَمَّدُ بنُ إِسْمَاعِيلَ قَالَ أَبُو لُبَابَةَ هَذَا اسْمُهُ مَرْوَانُ مَوْلَى عَبْدِ الرحْمٰنِ بنِ زِيَادٍ وَسَمِعَ مِنْ عَائِشَةَ

سَمِعَ مِنْهُ حَمَّادُ بنُ زَيْدٍ.

3405- A'isha (R.A.A.) narrated that the Prophet (R.A.A.) would not sleep until he had read Surah Az-Zumar and Surah Bani Israel.

Abu E'isa said that Muhammad Ibn Ismail reported this hadeeth to him.

3406 - حدثنا عَلِيُّ بنُ حُجْرٍ أخبرنا بَقِيَّةُ بنُ الوَلِيدِ عَن بَحِيرِ بنِ سَعْدٍ عَن خَالِدِ بنِ مَعْدَانَ عَن عَبْدِ اللهِ بنِ أبي بِلاَلٍ عَن العِرْبَاضِ بنِ سَارِيَةَ «أنَّ النبيَّ ﷺ كَانَ لاَ يَنَامُ حَتَّى يَقْرَأَ المسَبِّحاتِ وَيَقُولَ: فِيهَا آيَةٌ مِنْ ألْفِ آيَةٍ» هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

3406- Al-I'rbad Ibn Sariya (R.A.A.) narrated that the Prophet (S.A.W.) would not sleep until he had read the Surahs of *Al-Musabehat* (the Surahs that start with the *tasbeeh* and they are seven; Al-Israa', Al-Hadid, Al-Hashr, Al-Saff, Al-Jomoa'a, Al-Taghabun, and Al-Aa'la). He (S.A.W.) used to say, "There is a verse in them that is better than a thousand verses."

Abu E'isa said that this hadeeth is hasan gharib.

---

23 - باب منه [م: 23، ت: 23]

3407 - حدثنا مَحْمُودُ بنُ غَيْلاَنَ، حدثنا أبُو أحْمَد الزُّبَيْرِيُّ حدثنا سُفْيَانُ عَن الجُرَيْرِيِّ عَن أبي العَلاَءِ بنِ الشِّخِّيرِ عَن رَجُلٍ مِنْ بَنِي حَنْظَلَةَ قَالَ: «صَحِبْتُ شَدَّادَ بنَ أوْسٍ في سَفَرٍ فَقَالَ: ألاَ أُعَلِّمُكَ مَا كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا أنْ نَقُولَ؟ اللَّهُمَّ إنِّي أسْأَلُكَ الثَّبَاتَ في الأمْرِ وأسْأَلُكَ عَزِيمَةَ الرُّشْدِ وَأسْأَلُكَ شُكْرَ نِعْمَتِكَ، وحُسْنَ عِبَادَتِكَ، وأسْأَلُكَ لِسَاناً صَادِقاً وَقَلْباً سَلِيماً وأعُوذُ بِكَ مِن شَرِّ مَا تَعْلَم وَأسْأَلُكَ مِنْ خَيْرِ ما تَعْلَمُ وأسْتَغْفِرُكَ مِمَّا تَعْلَمُ إنَّكَ أنتَ عَلاَّمُ الغُيُوبِ» قَالَ وَقَالَ رَسُولُ اللهِ ﷺ ما مِنْ مُسْلِمٍ يَأخُذُ مَضْجَعَهُ يَقْرَأُ سُورَةً مِنْ كِتَابِ اللهِ إلاَّ وكَّلَ اللهُ مَلَكاً فَلاَ يَقْرَبُهُ شَيْءٌ يُؤْذِيهِ حَتَّى يَهُبَّ مَتَى هَبَّ».

قال أبو عيسى: هَذَا حَدِيثٌ إنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ. [والجريري: هو سعيد بن أياس أبو مسعود الجريري] وَأبُو العَلاَءِ اسْمُهُ يَزِيدُ بنُ عَبْدِ اللهِ بنِ الشِّخِّيرِ.

(23) Another hadeeth

3407- Shaddad Ibn Ous (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used to teach to them say the following; "*Allahumma Inni As-Aluka Ath-Thabata Fil Amr, Wa As-Aluka A'zeemata Ar-Rushd Wa As-Aluka Shukra Ni'mateka Wa H'usna I'badateka, Wa As-Aluka Lisanan Sadiqan Wa Qalban Salima, Wa Ao'uthu Bika Min Sharri Ma Ta'lam Wa As-Aluka Min Khairi Ma Ta'lam Wa Astaghfiruka Mimma Ta'lam, Innaka Anta A'alammu El-Ghyoub* (Oh Allah, I ask You to help me be steadfast in the religion, and I ask You to give me the strength of the truly guided. I ask You that I will be thankful for Your Bounties and be superior in worshipping You. I ask You for a truthful

tongue and a sound heart. I seek refuge with You from the evil of what You know, and I ask You from the good of what You know. I ask Your forgiveness on the things You know, You are the Knower of the unseen)."

Shaddad added that the Messenger of Allah (S.A.W.) used to say, "Any Muslim who recites when he goes to bed any Surah from the Book of Allah, Allah (S.W.T.) will deploy an angel to protect him from anything that might harm him until he wakes up, no matter what time he woke up."

Abu E'isa said that we only know about this hadeeth through this one narration.

24 ـ بابُ ما جَاءَ في التَّسْبِيحِ والتَّكْبِيرِ وَالتَّحْمِيدِ عِنْدَ المَنَامِ
[م: 24، ت: 24]

3408 ـ حدثنا أَبُو الخَطَّابِ زِيَادُ بنُ يَحْيَى البَصْرِيُّ، حدثنا أَزْهَرُ السَّمَّانُ عَن ابنِ عَوْنٍ عَن ابنِ سِيرِينَ عَن عُبَيْدَةَ عَن عَلِيٍّ قالَ: «شَكَتْ إِلَيَّ فاطِمَةُ مَجْلَ يَدَيْهَا مِنَ الطَّحِينِ فَقُلْتُ لَوْ أَتَيْتِ أَبَاكِ فَسَأَلْتِيهِ خَادِماً؟ فقالَ: أَلاَ أَدُلُّكُمَا عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنَ الخَادِمِ؟ إِذَا أَخَذْتُمَا مَضْجَعَكُمَا تَقُولاَنِ ثَلاثاً وثَلاَثِينَ وَثَلاثاً وَثَلاَثِينَ وأَرْبَعاً وَثَلاَثِينَ مِنْ تَحْمِيدٍ وَتَسْبِيحٍ وَتَكْبِيرٍ». وفي الحَدِيثِ قِصَّةٌ. قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ ابنِ عَوْنٍ. وَقَدْ رُوِيَ هَذَا الحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَن عَلِيٍّ.

(24) Making *tasbeeh*, *takbeer*, and *tahmeed* when going to sleep

3408- Ali (R.A.A.) narrated that Fatima (R.A.A.) complained to him about the chapping of her hands from grinding wheat. Ali (R.A.A.) said, "Why do you not go to your father and ask him for a servant?" He (S.A.W.) said, "Do you want me to tell you about what is better to both of you than the servant? When you go to bed make *tahmeed* (saying *Al-Hamdu Lillah*) thirty three times, then *tasbeeh* (*Subhana Allah*) thirty three times, and *takbeer* (*Allahu Akbar*) thirty three times."

This hadeeth is a part of a longer story.

Abu E'isa said that this hadeeth is hasan gharib.

3409 ـ حدثنا مُحَمَّدُ بنُ يَحْيى، حدثنا أَزْهَرُ السَّمَّانُ عَن ابنِ عَوْنٍ عَن مُحَمَّدٍ عَن عُبيدة عَن عَلِيٍّ قالَ: «جَاءَتْ فاطِمَةُ إلى النبيِّ ﷺ تَشْكُو مَجْلَ يَدَيْهَا فأَمَرَها بالتَّسْبِيحِ والتَّكْبِيرِ وَالتَّحْمِيدِ».

3409- Ali (R.A.A.) narrated that Fatima (R.A.A.) went to the Prophet (S.A.W.) complaining about the chapping of her hands and that he (S.A.W.) ordered her to make tasbeeh, takbeer, and tahmeed.

25 ـ بابٌ منه [م: 25، ت: 25]

3410 ـ حدثنا أحمَدُ بنُ مَنِيعٍ، حدثنا إسْمَاعيلُ ابنُ عُلَيَّةَ، حدثنا عَطَاءُ بنُ السَّائِبِ عَن أبيهِ عَن عبْدِ الله بنِ عَمْرٍو قالَ قَالَ رَسُولُ الله ﷺ: «خَلَّتَانِ لا يُحْصِيهما رَجُلٌ مُسْلِمٌ إلاّ دَخَلَ الْجَنَّةَ ألاَ وَهُمَا يَسِيرٌ وَمَنْ يَعْمَلْ بِهِمَا قَلِيلٌ؛ يُسَبِّحُ الله في دُبُرِ كُلِّ صَلاَةٍ عَشْراً وَيَحْمَدُهُ عَشْراً ويُكَبِّرُهُ عَشْراً. قالَ فأنا رأيْتُ رَسُولَ الله ﷺ يَعْقِدُها بِيَدِهِ قالَ: فَتِلْكَ خَمْسُونَ ومائَةٌ بِاللِّسَانِ وَألْفٌ وَخَمْسُمِائَةٍ في المِيزَانِ، وَإذَا أخَذْتَ مَضْجَعَكَ تُسَبِّحُهُ وتُكَبِّرُهُ وَتَحْمَدُهُ مائَةً فَتِلْكَ مائَةٌ بِاللِّسَانِ، وَالألْفُ في المِيزَانِ. فأيُّكُمْ يَعْمَلُ في اليَوْمِ وَاللَّيْلَةِ ألْفَيْ وَخَمْسُمِائَةِ سَيِّئَةٍ قالُوا فَكَيْفَ لا نُحْصِيهَا؟ قالَ: يَأْتِي أحَدَكُمُ الشَّيْطَانُ وَهُوَ في صَلاَتِهِ فَيَقُولُ اذْكُرْ كَذَا اذْكُرْ كَذَا حَتَّى يَنْفَتِلَ فَلَعَلَّهُ أنْ لا يَفْعَلَ ويَأْتِيهِ وَهُوَ في مَضْجَعِهِ فَلاَ يَزَالُ يُنَوِّمُهُ حَتَّى يَنَامَ» قال. هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَقَدْ رَوَى شُعْبَةُ وَالثَّوْرِيُّ عَن عَطَاءِ بنِ السَّائِبِ هَذَا الحَدِيثَ وَرَوَى الأعْمَشُ هَذَا الْحَدِيثَ عَن عطَاءِ بنِ السَّائِبِ مُخْتَصراً. وفي البَابِ عَن زَيْدِ بنِ ثابِتٍ وَأنَسٍ وابنِ عَبَّاسٍ.

(25) Another hadeeth

3410- Abullah Ibn Amr (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "There are two habits that if a Muslim keeps them up, he will (definitely) enter Paradise. They are easy, but those who do them are few; to make ten times of tasbeeh, ten times of tahmeed, and ten times of takbeer after every prayer." Abdullah said that he used to see the Prophet (S.A.W.) counting them on the joints of his fingers. He (S.A.W.) added, "They are one hundred and fifty (times) said by the tongue (thirty each prayer times the five prayers), and one thousand five hundred recorded on the Scale. Also, if whenever he goes to bed he makes tasbeeh, takbeer, and tahmeed one hundred times (each?) they are a hundred by the tongue and a thousand in the Scale. Who among you commits in one day and one night two thousand five hundred sins?" They said that it was impossible not to keep up that habit. He (S.A.W.) said, "Satan might come to one of you when he is praying and keep reminding him of other matters until he leaves without saying them. Satan also might come to him when he goes to bed and make him fall asleep." Abu E'isa said that this hadeeth is hasan sahih.

3411 ـ حدثنا مُحمَّدُ بنُ عَبْدِ الأعْلَى الصَّنعَانِيُّ، حدثنا غَنَّامُ بنُ عَلِيٍّ عَن الأعْمَشِ عَن عَطَاءِ بنِ السَّائِبِ عَن أبيهِ عَن عَبْدِ الله بنِ عَمْرٍو قالَ: «رَأيْتُ رَسُولَ الله ﷺ يَعْقِدُ التَّسْبِيحَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ الأعْمَشِ.

3411- Abdullah Ibn Amr (R.A.A.) reported that he saw the Messenger of

Allah (S.A.W.) counting the tasbeeh on the joints of his fingers.

Abu E'isa said that this hadeeth is hasan gharib.

3412 ـ حدثنا مُحمَّدُ بنُ إسماعِيلَ بنِ سَمُرَةَ الأحمسيُّ الكُوفِيُّ، حدثنا أَسْبَاطُ بنُ مُحمَّدٍ، حدثنا عَمْرُو بنُ قَيْسٍ المُلاَئِيُّ عَن الْحَكَم بنِ عُتَيْبَةَ عَن عَبْدِ الرَّحمنِ بنِ أبي لَيْلَى عَن كَعْبِ بنِ عُجْرَةَ عَن النبيِّ ﷺ قال: «مُعَقِّباتٌ لاَ يَخِيبُ قائِلُهُنَّ تُسَبِّحُ الله في دُبُرِ كُلِّ صَلاَةٍ ثَلاَثاً وَثَلاَثِينَ وتحمده ثلاثاً وَثلاَثِينَ وَتُكَبِّرُهُ أَرْبَعاً وَثَلاَثِينَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ وعَمْرُو بنُ قَيْسٍ المُلاَئِيُّ ثِقَةٌ حافِظٌ. وَرَوى شُعْبَةُ هَذَا الحَديثَ عَن الْحَكَم وَلَمْ يَرْفَعْهُ. وروى مَنْصُورُ بنُ المُعْتَمِرِ عَن الحَكَم ورفعه.

3412- Kaab Ibn Ujra narrated that the Prophet (S.A.W.) said, "There are things to say after the prayers about which the one saying them will never be disappointed; making tasbeeh after every prayer thirty three times, tahmeed thirty three times, and takbeer thirty four times."

Abu E'isa said that this hadeeth is hasan.

[3413 ـ حدثنا يَحْيَى بْنُ خَلَفٍ. حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ هِشَامِ بنِ حَسَّانٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ كَثِيرِ بْنِ أَفْلَحَ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ الله عَنْهُ قَالَ: أُمِرْنَا أَنْ نُسَبِّحَ دُبُرَ كُلِّ صَلاَةٍ ثَلاَثاً وَثَلاثِينَ، وَنَحْمَدَهُ ثَلاَثاً وَثَلاثِينَ، وَنُكَبِّرَهُ أَرْبَعاً وَثَلاثِينَ. قَالَ: فَرَأَى رَجُلٌ مِنَ الأَنْصَارِ في الْمَنَامِ، فقَالَ: أَمَرَكُمْ رَسُولُ الله ﷺ أَنْ تُسَبِّحُوا في دُبُرِ كُلِّ صَلاَةٍ ثَلاَثاً وَثَلاثِينَ وَتَحْمَدُوا الله ثَلاَثاً وَثَلاَثِينَ وَتُكَبِّرُوا أَرْبَعاً وَثَلاَثِينَ؟ قَالَ نَعَمْ. قَالَ: فَاجْعَلُوا خَمْساً وَعِشْرِينَ، وَٱجْعَلُوا التَّهْلِيلَ مَعَهُنَّ، فَغَدَا عَلَى النَّبِيِّ ﷺ فَحَدَّثَهُ فقَالَ: «ٱفْعَلُوا».

قال أبو عيسى: هذا حديث صحيح].

3413- Zaid Ibn Thabet (R.A.A.) narrated that they were ordered to make tasbeeh after every prayer thirty three time, tahmeed thirty three times, and takbeer thirty four times. Zaid saw a man from the Ansar in his dream who said to him, "Did the Messenger of Allah (S.A.W.) order you to make tasbeeh after every prayer thirty three times, tahmeed thirty three times, and takbeer thirty four times?" Zaid said yes. The man said, "Make each twenty five times and add the *tahleel* (saying *La Ilaha Illah Allah*) to it." Zaid told the Prophet (S.A.W.) about his dream and he (S.A.W.) said, "Do it."

Abu E'isa said that this hadeeth is hasan sahih.

---

26 ـ باب مَا جَاءَ في الدُّعَاءِ إِذَا انْتَبَهَ مِنَ اللَّيْلِ [م: 26، ت: 26]

3414 ـ حدثنا مُحمَّدُ بنُ عَبْدِ العَزِيزِ بنِ أَبي رِزْمَةَ حدثنا الوَلِيدُ بنُ مُسْلِمٍ حدثنا الأَوْزَاعِيُّ حَدَّثني عُمَيْرُ بنُ هانِىءٍ قالَ حدثني جُنَادَةُ بنُ أَبي أُمَيَّةَ حدثني عُبَادَةُ بنُ الصَّامِتِ

عَن رَسُولِ الله ﷺ قالَ: «مَنْ تَعَارَّ مِنَ اللَّيْلِ فقالَ لا إِلَهَ إلاَّ الله وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. وسُبْحَانَ الله والحَمْدُ لله ولاَ إِلَه إلا الله وَالله أَكْبَرُ وَلاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بالله، ثُمَّ قالَ رَبِّ اغْفِرْ لِي أَوْ قالَ ثُمَّ دَعَا اسْتُجِيبَ لَهُ، فإِنْ عَزَمَ وتَوَضَّأَ ثُم صَلَّى قُبِلَتْ صَلاَتُهُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غريبٌ.

(26) Supplicating Allah when waking up in the middle of the night

3414- Ubada Ibn As-Samet (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever wakes up in the middle of the night should say, '*La Ilaha Illah Allah, Wah'dahu La Sharika Lahu, Lahu Al-Mulk, Wa Lahu Al-Hamd, Wa Huwa A'ala Kulli Shai-en Qadeer, Wa Subhana Allah, Wal Hamdu Lillah, Wa La Ilaha Illa Allah, Wa Allahu Akbar, Wala H'awla Wala Quwatta Illa Billah* (There is no god but Allah, the one with no partners. To Him belongs all ownership, to Him belongs all praise, and He is omnipotent over all things. Glorifed be Allah, Praise be to Him, there is no god but Allah, Allah is Great, and there is no might or power but in Allah).' If he then also says, 'Oh Allah forgive me my sins,' and supplicates, then Allah will answer his supplication. If he gets up, performs ablution and then prays, his prayer will be accepted."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3415 - حدثنا عَلِيُّ بنُ حُجْرٍ، حدثنا مَسْلَمَةُ بنُ عَمْرٍو قالَ: «كانَ عُمَيْرُ بنُ هَانِىءٍ يُصَلِّي كُلَّ يَوْمٍ أَلْفَ سَجْدَةٍ وَيُسَبِّحُ مائَةَ أَلْفِ تَسْبِيحَةٍ».

3415- It is reported that Umair Ibn Hani used to pray a thousand prostrations everyday and used to make a hundred thousand tasbeehs everyday.

---

27 - باب منه [م: 27، ت: 27]

3416 - حدثنا إِسْحَاقُ بنُ مَنْصُورٍ، أخبرنا النَّضْرُ بنُ شُمَيْلٍ وَوَهْبُ بنُ جَرِيرٍ وَأَبُو عامِرٍ العَقَدِيُّ وعَبْدُ الصَّمَدِ بنُ عَبْدِ الوَارِثِ قالُوا: حدثنا هِشَامٌ الدَّسْتَوَائِيُّ عَن يَحْيى بنِ أَبي كَثِيرٍ عَن أبي سَلَمَةَ قالَ: حدثني رَبِيعَةُ بنُ كَعْبٍ الأَسْلَمِيُّ قالَ: «كُنْتُ أَبِيتُ عِنْدَ بَابِ النبيِّ ﷺ فأُعْطِيهُ وَضُوءَهُ فأَسْمَعُهُ الهَوِيَّ مِنَ اللَّيْلِ يَقُولُ: سَمِعَ الله لِمَنْ حَمِدَهُ. وأَسْمَعُهُ الْهَوِيَّ مِنَ اللَّيْلِ يَقُولُ: الْحَمْدُ لله رَبِّ العَالَمِينَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(27) Another hadeeth

3416- Rabeea'a Ibn Kaab Al-Aslami narrated that he used to remain the entire night by the Prophet's (S.A.W.) door just to be able to give him water for

ablution whenever he (S.A.W.) needed it. He reported that he used to hear for a long period during the night the words; "*Samea'a Allahu Li Man Hamidah* (a supplication said during the prayers)." He also used to hear him say for a long period during the night, "*Al-Hamdu Lillahi Rabbi Al-A'alameen* (Al-Fateha)."

Abu E'isa said that this hadeeth is hasan sahih.

28 ـ باب منه [م: 28، ت: 28]

3417 ـ حدثنا عُمَرُ بنُ إِسْمَاعِيلَ بن مُجَالِدِ بنِ سَعِيدٍ الهَمْدَانِيُّ، حدثنا أَبِي عَن عَبْدِ المَلِكِ بنِ عُمَيْرٍ عَن رِبْعِيٍّ عَن حُذَيْفَةَ بنِ اليَمَانِ «أَنَّ رَسُولَ الله ﷺ كانَ إِذَا أَرَادَ أَنْ يَنَامَ قالَ: اللَّهُمَّ باسْمِكَ أَمُوتُ وأَحْيَى، وإِذَا اسْتَيْقَظَ قالَ: الْحَمْدُ لله الَّذِي أَحْيَا نَفْسِي بَعْدَ ما أَمَاتَهَا وَإِلَيْهِ النُّشُورُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(28) Another hadeeth

3417- Huthaifa Ibn Al-Yaman (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used to say when he wanted to go to sleep, "*Allahumma Bismika Amoutu Wa Ah'ia* (Oh Allah, with Your Name I die and I live)." When he (S.A.W.) woke up he would say, "*Al-Hamdu Lillahi Al-Lathi Ah'ia Nafsi Baa'da Ma Amataha Wa Ilayhi An-Nshour* (Praise be Allah, Who revived my soul after He made it die and to Him is the resurrection)."

Abu E'isa said that this hadeeth is hasan sahih.

29 ـ باب مَا جاءَ مَا يَقُولُ إِذَا قامَ مِنَ اللَّيْلِ إلى الصَّلاةِ [م: 29، ت: 29]

3418 ـ حدثنا الأَنْصَارِيُّ، أخبرنا مَعْنٌ، حدثنا مَالِكُ بنُ أَنَسٍ عَن أَبِي الزُّبَيْرِ عَن طَاوُسٍ اليَمَانِيِّ عَن عَبْدِ الله بنِ عَبَّاسٍ «أَنَّ رَسُولَ الله ﷺ كَانَ إِذَا قامَ إِلى الصَّلاةِ مِنْ جَوْفِ اللَّيْلِ يَقُولُ: اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَاوَاتِ والأَرْضِ وَلَكَ الْحَمْدُ أَنْتَ قَيَّامُ السَّمَاوَاتِ والأَرْضِ. وَلَكَ الْحَمدُ أَنْتَ رَبُّ السَّمَاوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ، أَنْتَ الحَقُّ، وَوَعْدُكَ الحَقُّ، ولِقَاؤُكَ حَقٌّ، والْجَنةُ حَقٌّ، والنَّارُ حَقٌّ، والسَّاعَةُ حَقٌّ. اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وإِلَيْكَ حَاكَمْتُ، فاغْفِرْ لِي مَا قَدَّمْتُ وَما أَخَّرْتُ وَما أَسْرَرْتُ ومَا أَعْلَنْتُ. أَنْتَ إِلهِي لا إِلَهَ إِلاَّ أَنْتَ» قال. هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَن ابنِ [عبَّاسٍ] عَن النبيِّ ﷺ.

(29) What to say if one gets up in the night to pray

3418- Abdullah Ibn Abbas (R.A.A.) narrated the supplication that the Messenger of Allah (S.A.W.) used to say when he would get up in the middle of the night to pray; "*Allahumma Laka Al-H'amd, Anta Nouru As-Samawate Wal Ard, Wa Laka Al-H'amd Anta Qayyammu As-Samawate Wal Ard, Wa Laka Al-*

H'amd Anta Rabbu As-Samawate Wal Ard Wa Man Fihinn. Anta Al-H'aqq Wa Wa'duka Al-H'aqq, Wa Liqa-uka H'aqq Wal Jannatu H'aqq Wan-Naru H'aq Was-Saa'atu H'aqq. Allahumma Laka Aslamt, Wa Bika Aamant, Wa A'alyka Tawwakalt, Wa Ilyka Anabt, Wa Bika Khasamt, Wa Ilyka H'akamt. Fa Ighfir Lee Ma Qadamtu Wa Ma Akhart Wa Ma Asrartu Wa Ma Aa'lant, Anta Ilahi, La Ilaha Illa Ant (Oh Allah, to You belongs all Praise. You are the Light of the heavens and the earth. Praise be to You; You are the Protector of the heavens and the earth. Praise be to You; You are the Lord of the heavens and the earth and whoever is in them. You are the Truth, Your Promise is the true Promise, and the meeting with You will be true. Paradise is true, the Hellfire is true, and the Hour is true. Oh Allah, to You I have surrendered myself, in You I believed, on You I have depended, to You I have returned with repentance, for You I have fought, and with You I sought Judgment. So forgive the sins I have committed, the ones I will commit, the ones I have kept a secret, and the ones I have done in public. You are my God and there is no god but You)."

Abu E'isa said that this hadeeth is hasan sahih.

---

30 ـ باب منه [م: 30، ت: 30]

3419 ـ حدثنا عَبْدُ الله بنُ عَبْدِ الرَّحْمٰنِ، أخبرنا مُحَمَّدُ بنُ عِمْرَانَ بنِ أبي لَيْلَى، قالَ: حدثني أبِي قال: حدثني ابنُ أبي لَيْلَى عَن دَاوُدَ بنِ عَلِيٍّ هُوَ ابنُ عَبْدِ الله بنِ عَبَّاسٍ عَن أبِيهِ عَن جَدِّهِ ابنِ عَبَّاسٍ قالَ: سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ لَيْلَةً حِينَ فَرَغَ مِنْ صَلاَتِهِ «اللّهُمَّ إنِّي أسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِهَا قَلْبِي، وتَجْمَعُ بِهَا أمْرِي، وَتَلُمُّ بِهَا شَعْثِي، وتُصْلِحُ بِهَا غائِبِي، وَتَرْفَعُ بِهَا شَاهِدِي، وَتُزَكِّي بِهَا عَمَلِي، وَتُلْهِمُنِي بِهَا رُشْدِي، وتَرُدُّ بِهَا أُلْفَتِي، وَتَعْصِمُنِي بِهَا مِنْ كُلِّ سُوءٍ. اَللّهُمَّ أعْطِنِي إيمَاناً وَيَقِيناً لَيْسَ بَعْدَهُ كُفْرٌ. ورَحْمَةً أنَالُ بِهَا شَرَفَ كَرَامَتِكَ في الدُّنْيَا وَالآخِرَةِ. اللّهُمَّ إنِّي أسْأَلُكَ الفَوْزَ في القَضَاءِ وَنُزُلَ الشُّهَدَاءِ وَعَيْشَ السُّعَدَاءِ والنَّصْرَ عَلَى الأعْدَاءِ. اللّهُمَّ إنِّي أُنْزِلُ بِكَ حَاجَتِي وَإنْ قَصُرَ رَأْيِي وَضَعُفَ عَمَلِي افْتَقَرْتُ إلى رَحْمَتِكَ. فأسْأَلُكَ يا قَاضِيَ الأُمُورِ، وَيا شَافِيَ الصُّدُورِ، كَمَا تُجِيرُ بَيْنَ البُحُورِ، أنْ تُجِيرَنِي مِنْ عَذَابِ السَّعِيرِ. وَمِنْ دَعْوَةِ الثُّبُورِ. وَمِنْ فِتْنَةِ القُبُورِ. اللّهُمَّ مَا قَصُرَ عَنْهُ رَأْيِي وَلَمْ تَبْلُغْهُ نِيَّتِي وَلَمْ تَبْلُغْهُ مَسْأَلَتِي مِنْ خَيْرٍ وعَدْتَهُ أحَداً مِنْ خَلْقِكَ أوْ خَيْرٍ أنْتَ مُعْطِيهِ أحَداً مِنْ عِبَادِكَ؛ فإنِّي أرْغَبُ إلَيْكَ فِيهِ وَأسْأَلُكَهُ بِرَحْمَتِكَ رَبَّ العَالَمِينَ. اللّهُمَّ ذَا الْحَبلِ الشَّدِيدِ، وَالأمْرِ الرَّشِيدِ، أسْأَلُكَ الأمْنَ يَوْمَ الْوَعِيدِ، وَالْجَنَّةَ يَوْمَ الْخُلُودِ مَعَ المُقَرَّبِينَ الشُّهُودِ، الرُّكَّعِ السُّجُودِ، المُوفِينَ بالْعُهُودِ. إنَّكَ رَحِيمٌ وَدُودٌ، وَإنَّكَ تَفْعَلُ ما تُرِيدُ. اللّهُمَّ اجْعَلْنَا هادِينَ مُهْتَدِينَ غَيْرَ ضَالِّينَ وَلاَ مُضِلِّينَ سَلْماً لأوْلِيَائِكَ وَعَدُوًّا لأعْدَائِكَ نُحِبُّ بِحُبِّكَ مَنْ أحَبَّكَ ونُعَادِي بِعَدَاوَاتِكَ مَنْ خالَفَكَ. اللّهُمَّ هَذَا الدُّعاءُ وَعَلَيْكَ الإجابَةُ وَهَذَا الْجُهْدُ وَعَلَيْكَ التُّكْلاَنُ. اللّهُمَّ اجْعَلْ لِي نُوراً في قَلْبِي، وَنُوراً في قَبْرِي، ونُوراً مِنْ

بَيْنِ يَدَيَّ، ونُوراً مِنْ خَلْفِي، ونُوراً عَنْ يَمِيني، ونُوراً عنْ شِمَالِي، ونُوراً مِنْ فَوْقِي، وَنُوراً مِنْ تَحْتِي، وَنُوراً في سَمْعِي، وَنُوراً في بَصَرِي، وَنُوراً في شَعْرِي، وَنُوراً في بَشَرِي، وَنُوراً في لَحْمِي، وَنُوراً في دَمِي، ونوراً في عِظَامِي. اللّهمَّ أَعْظِمْ لِي نُوراً وأَعْطِنِي نُوراً وَاجْعَلْ لِي نوراً. سُبْحَانَ الَّذِي تَعَطَّفَ العِزَّ وقَال بِهِ، سُبْحَانَ الَّذِي لَبِسَ المَجْدَ وَتكَرَّمَ بِهِ، سبحَان الَّذِي لا يَنْبَغِي التَّسْبِيحُ إلاَّ لَهُ. سُبْحَانَ ذِي الفَضْلِ وَالنِّعَمِ. سُبْحَانَ ذِي المَجْدِ والكَرَمِ، سُبْحَانَ ذِي الجَلاَلِ والإكْرَامِ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ مِثْلَ هَذَا مِنْ حَدِيثِ ابنِ أَبِي لَيْلَى إلاَّ مِنْ هَذَا الْوَجْهِ. وقَدْ رَوَى شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ عَن سَلَمَةَ بنِ كُهَيْلٍ عن كُرَيْبٍ عَن ابنِ عَبَّاسٍ عَن النبيِّ ﷺ بَعْضَ هَذَا الْحَدِيثِ ولَمْ يَذْكُرْه بِطُولِهِ.

(30) Another hadeeth

3419-Ibn Abbas (R.A.A.) narrated that he once heard the Prophet (S.A.W.) supplicating after he had finished his prayer.

Oh Allah, I ask You for a mercy from You with which You will guide my heart. You (only can) fix up my affairs, You clean up my faults, You guide me through my shortcomings, You elevate my obvious deeds, You make good my deeds, You guide me to the straight path, and You give me what I prefer and with which You protect me from every evil. Oh Allah, give me a faith and a certainty that there can be no disbelief afterwards. Give me a mercy with which I will get the honor of You dignifying me in this world and in the Hereafter. Oh Allah, I ask you that I win Your Giving, and I ask for the status of the martyrs. I ask for the life of the happy people and victory over the enemies.

Oh Allah, I ask you to give me my needs even in the case of me not seeing things the way they are or in the case that my deeds are not good enough. I am in need of Your Mercy so I ask You, oh You the Greatest Judge, oh You the Curer of hearts, to put a barrier between me and the hellfire- just like you put a barrier between the seas. I (seek refuge) with You from supplicating against myself (out of regret on Judgment Day) and from the torment of the grave. Oh Allah, I ask You to give me the good things that I cannot imagine, did not intend or that my knowledge cannot reach. I ask You all of this by Your Mercy, oh Lord of the worlds. Oh Allah, You are the One with the mightiest rope and the straightest path. I ask You for Your security on the Promised Day. I ask You for Paradise on the Day of Immortality, to be with those closest to You- the ones who bow and prostrate a lot for You and keep their promises. You are the Merciful, the Compassionate, and the One who does whatever He pleases.

Oh Allah, make us guided and guide through us, do not misguide us and do not misguide through us. Make us have peace with Your obedient servants and make us enemies to those who declared enmity against You. Make us love with Your Love those who love You and make us enemies to those who went against

Your Will. Oh Allah, this is our supplication and its answering comes from You. This is our work and on You lies our dependence. Oh Allah, give me a light in my heart, a light in my grave, a light in front of me, a light behind me, a light to my right, a light to my left, a light above me, a light beneath me, a light in my hearing, a light in my vision, a light in my hair, a light in my skin, a light in my flesh, and a light in my bones. Oh Allah! Give me a great light. Create for me a light and give it to me. Glorified be He Who wore the cloak of Pride and was Dignified. Glorified be He who wore (the cloak of) Glory and was Generous. Glorified be He and no other deserves to be glorified. Glorified be the One Who gives the bounties and the blessings. Glorified be He Who is most Dignified and Most Generous. Glorified be He Who is Majestic and Honorable."

Abu E'isa said that this hadeeth is gharib.

31 ـ بابُ مَا جَاءَ في الدُّعَاءِ عِنْدَ افْتِتَاحِ الصَّلاَةِ بِاللَّيْلِ [م: 31، ت: 31]

3420 ـ حدثنا يَحْيَى بنُ مُوسَى وَغَيْرُ وَاحِدٍ قَالُوا أخبرنا عُمَرُ بنُ يُونُسَ حدثنا عِكْرِمَةُ بنُ عَمَّارٍ، أخبرنا يَحْيَى بنُ أبي كَثِيرٍ قَالَ: حدثني أَبُو سَلَمَةَ قَالَ: «سَأَلْتُ عَائِشَةَ بِأَيِّ شَيْءٍ كانَ النَّبِيُّ ﷺ يَفْتَتِحُ صَلاَتَهُ إِذَا قَامَ مِنَ اللَّيْلِ؟ قَالَتْ كانَ إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلاَتَهُ فَقَالَ: اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالأَرْضِ عَالِمَ الغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فيما كَانُوا فيه يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الحَقِّ بِإِذْنِكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ» قال: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(31) The supplication of the beginning of the prayer

3420- Abu Salama asked A'isha (R.A.A.) about the supplication of the Prophet (S.A.W.) whenever he (S.A.W.) started his night prayers. She (R.A.A.) said, "Whenever he (S.A.W.) would get up in the middle of the night to pray, he (S.A.W.) would say, 'Oh Allah, You are the Lord of Jibril, Michael, and Israfeel. You are the Creator of the heavens and the earth. You are the Knower of all that exists and will exist. You judge among Your servants on all their disputes. With Your Permission, guide me to the Truth that they have differed on. You guide whomever You please to the straight path.'"

Abu E'isa said that this hadeeth is hasan gharib.

32 ـ بابٌ منه [م: 32، ت: 32]

3421 ـ حدثنا مُحَمَّدُ بنُ عَبْدِ المَلِكِ بنِ أَبِي الشَّوَارِبِ، حدثنا يُوسُفُ بنُ المَاجِشُونَ قَالَ: أَخْبَرَنِي أَبِي عَنْ عَبْدِ الرَّحْمٰنِ الأَعْرَجِ عن عُبَيْدِ اللهِ بنِ أَبِي رَافِعٍ عَنْ عَلِيِّ بنِ أَبِي طَالِبٍ «أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا قَامَ في الصَّلاَةِ قَالَ: وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ والأَرْضَ حَنِيفاً وَمَا أَنَا مِنَ المُشْرِكِينَ إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي للهِ رَبِّ العَالَمِينَ لاَ

شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ لاَ إِلَهَ إِلاَّ أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي واعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعاً إِنَّهُ لاَ يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ واهْدِنِي لأَحْسَنِ الأَخْلاَقِ لا يَهْدِي لأَحْسَنِهَا إِلاَّ أَنْتَ واصْرِفْ عَنِّي سَيِّئَهَا لاَ يَصْرِفُ عَنِّي سَيِّئَهَا إِلاَّ أَنْتَ آمَنْتُ بِكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ. فَإِذَا رَكَعَ قَالَ: اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي ومُخِّي وَعظْمِي وعَصَبِي. فَإِذَا رَفَعَ رَأْسَهُ قَالَ: اللَّهُمَّ رَبَّنَا لَكَ الحَمدُ مِلْءَ السَّمَاوَاتِ والأَرْضِينَ وَمَا بَيْنَهُمَا ومِلْءَ مَا شِئْتَ مِنْ شَيْءٍ فَإِذَا سَجَدَ قَالَ: اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ فَصَوَّرَهُ وشَقَّ سَمْعَهُ وَبَصَرَهُ فَتَبَارَكَ اللهُ أَحْسَنُ الخَالِقِينَ. ثُمَّ يَكُونُ آخِرُ مَا يَقُولُ بَيْنَ التَّشَهُّدِ والسَّلاَمِ: اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ المُقَدِّمُ وَأَنْتَ المُؤَخِّرُ لاَ إِلَهَ إِلاَّ أَنْتَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(32) Another hadeeth

3421- Ali Ibn Abi Taleb (R.A.A.) narrated that when the Messenger of Allah (S.A.W.) got up for prayers he would say, "*Wajjahtu Wajhiya Li Al-Lathi Fatara As-Samawate Wal Arda H'aneefan Wa Ma Ana Mina Al-Mushrikeen. Inna Salati Wa Nusuki Wa Mah'-yaya Wa Mamati Lillahi Rabbi Al-A'alameen. La Sharika Lahu Wa Bithalika Umertu Wa Ana Mina Al-Muslimeen. Allahumma Anta Al-Maliku La Ilaha Illa Ant, Anta Rabbi Wa Ana A'abduka, Thalamtu Nafsi Wa Ie'taraftu Bi-Thanbi Fa Ighfir Lee Thounoubi Jamea'an Innahu La Yaghfiru Ath-Thounouba Illa Ant. Wa Ihdini Ila Ah'sani Al-Akhlaqi La Yahdi Li Ah'saniha Illa Ant. Wa Isrif A'anni Sayi-aaha Innahu La Yasrifu A'anni Sayi-aaha Illa Ant. Aamantu Bika Tabarkta Wa Ta'alyta Astaghfiruka Wa Atoubu Ilyk* (I have directed my face towards the One Who created the heavens and the earth. I am on the religion of Abraham (as a Muslim) and I am not from the disbelievers. My prayers, my rituals, my life, and my death all belong to Allah, the Lord of all of the worlds. There are no partners with Him. I have been ordered with this, and I am one of the Muslims. Oh Allah, You are the King and there is no god but You. You are my Lord, and I am Your slave. I have oppressed myself and I acknowledge my mistake, so forgive me all my sins because none but You can forgive sins. Guide me to having the best manners for none can guide to the best manners but You. Keep me distanced from the bad manners for none can keep me away from the bad manners but You. I believe in You. You are the Glorified, the Exalted. I seek Your forgiveness and I repent to You)."

He (R.A.A.) added that whenever he (S.A.W.) would bow he would say, "*Allahumma Laka Raka'at Wa Bika Aamant, Wa Laka Aslamt, Khasha'a Laka Same'ee Wa Basari Wa Mukhi Wa I'thami Wa A'asabi* (Oh Allah, to You I have

bowed down, in You I believe, to You I have surrendered myself. My hearing, my sight, my brains, my bones, and my nerves have subdued to You)." When he (S.A.W.) rose up he (S.A.W.) would say, "*Allahumma Rabbana Laka Al-H'amd, Mil-aa As-Samawate Wal Aradeen, Wa Mil-aa Ma Bainahuma, Wa Mil-aa Ma Shi'ta Min Shai-en Baa'd* (Oh Allah, our Lord, to You belongs the Praise (as much as) fills the heavens and the earths, fills what is between them, and fills what You will after that)."

When he (S.A.W.) prostrated he would say, "*Allahumma Laka Sajadtu Wa Bika Amantu Wa Laka Aslamtu, Sajada Wajhi Li Al-Lathi Khalaqahu Fa Sawwarahu Wa Shaqqa Sama'ahu Wa Basarahu Fa tabaraka Allahu Ah'sana Al-Khaleqeen* (Oh Allah, to You I have prostrated, in You I have believed, and to You I have surrendered myself. My face has prostrated to the One Who created it, pictured it, and created its hearing and its eyesight. So may He be Blessed, Allah, the Best of creators)." After the tashahud and before the Salam the last thing he (S.A.W.) would say was, "*Allahumma Ighfir Lee Ma Qaddamtu Wa Ma Akhartu Wa Ma Asrartu Wa Ma Aa'lantu Wa Ma Anta Aa'lamu Bihi Mini, Anta Al-Muqademu Wa Anta Al-Mua'akhiru La Ilaha Illa Ant* (Oh Allah, forgive the sins I have committed, the ones I will commit, the ones I have kept a secret, the ones I have done in public, and the ones You know about more than I do. You are the One who brings some close to You through obedience and who pushes away others because of their sins. There is no god but You)."

Abu E'isa said that this hadeeth is hasan sahih.

3422 ـ **حدثنا** الحَسَنُ بنُ عَلِيٍّ الخَلالُ، حدثنا أبُو الوَلِيدِ الطَّيَالِسِيُّ، حدثنا عَبْدُ العَزِيزِ بنُ أبي سَلَمَةَ ويُوسُفُ بنُ المَاجِشُونَ قَالَ عَبْدُ العَزِيزِ، حدثني عَمِّي وَقَالَ يُوسُفُ: أَخْبَرَنِي أبي قَالَ: حدثني الأَعْرَجُ عَن عُبَيْدِ الله بنِ أبي رَافِعٍ عَن عَلِيِّ بنِ أبي طَالِبٍ «أَنَّ رَسُولَ الله ﷺ كَانَ إِذَا قَامَ إِلَى الصَّلاةِ قَالَ: «وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ والأَرْضَ حَنِيفاً وَمَا أَنَا مِنَ المُشْرِكِينَ، إِنَّ صَلاتِي وَنُسُكِي وَمَحْيَايَ ومَمَاتِي لله رَبِّ العَالَمِينَ لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ المُسْلِمِينَ. اللَّهُمَّ أَنْتَ المَلِكُ لاَ إِلَهَ إِلاَّ أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي واعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذنوبي جَمِيعاً إِنَّهُ لا يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ واهْدِنِي لأَحْسَنِ الأَخْلاَقِ لاَ يَهْدِي لأَحْسَنِهَا إِلاَّ أَنْتَ واصْرِفْ عَنِّي سَيِّئَهَا لا يَصْرِفُ عَنِّي سَيِّئَهَا إِلا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ والْخَيْرُ كُلُّهُ فِي يَدَيْكَ، والشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ. فإِذَا رَكَعَ قَالَ: اللَّهُمَّ لَكَ رَكَعْتُ وبِكَ آمَنْتُ ولَكَ أَسْلَمْتُ خَشَعَ لَكَ سَمْعِي وبَصَرِي وعِظَامِي وعَصَبِي. وَإِذَا رَفَعَ قَالَ: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاءِ ومِلْءَ الأَرْضِ ومِلْءَ مَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ. فإِذَا سَجَدَ قَالَ: اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وجْهِي لِلَّذِي

خَلَقَهُ وصَوَّرَهُ وشَقَّ سَمْعَهُ وبَصَرَهُ تَبَارَكَ الله أَحسَنُ الْخَالِقِينَ. ثُمَّ يَقُولُ: مِنْ آخِرِ مَا يَقُولُ بَيْنَ التَّشَهُّدِ وَالتَّسْلِيمِ: اللَّهُمَّ اغفِرْ لِي مَا قَدَّمْتُ ومَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَما أَعْلَنْتُ وَمَا أَسْرَفْتُ وما أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرِ لا إله إلاَّ أَنْتَ» قال. هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3422- Ali Ibn Abi Taleb (R.A.A.) narrated that when the Messenger of Allah (S.A.W.) got up for prayers he would say, "*Wajjahtu Wajhiya Li Al-Lathi Fatara As-Samawate Wal Arda H'aneefan Wa Ma Ana Mina Al-Mushrikeen. Inna Salati Wa Nusuki Wa Mah'-yaya Wa Mamati Lillahi Rabbi Al-A'alameen. La Sharika Lahu Wa Bithalika Umertu Wa Ana Mina Al-Muslimeen. Allahumma Anta Al-Maliku La Ilaha Illa Ant, Anta Rabbi Wa Ana A'abduka, Thalamtu Nafsi Wa Ie'taraftu Bi-Thanbi Fa Ighfir Lee Thounoubi Jamea'an Innahu La Yaghfiru Ath-Thounouba Illa Ant. Wa Ihdini Ila Ah'sani Al-Akhlaqi La Yahdi Li Ah'saniha Illa Ant. Wa Isrif A'anni Sayi-aaha Innahu La Yasrifu A'anni Sayi-aaha Illa Ant.Labbayka Wa Saa'dyk Wal Khairu Kulluhhu Fi Yadayk, Wa Ash-Sharru Laysa Ilyk Ana Bika Wa Ilyk Tabarkta Wa Ta'alyta Astaghfiruka Wa Atoubu Ilyk* (I have directed my face towards the One Who created the heavens and the earth. I am on the religion of Abraham (as a Muslim), and I am not of the disbelievers. My prayers, my rituals, my life, and my death all belong to Allah, the Lord of all of the worlds. There are no partners with Him. This is what I have been ordered with, and I am one of the Muslims. Oh Allah, You are the King and there is no god but You. You are my Lord and I am Your slave. I have oppressed myself, and I acknowledge my Mistaks so forgive me all my sins because no one but You can forgive sins. Guide me to having the best manners for none can guide to the best manners but You. Keep me distanced from the bad manners for no one can me away from the bad manners but You. I answer Your call with speed, goodness belongs to Your Hands, and evil is never contributed to You. You are the Glorified, the Exalted. I seek Your forgiveness, and I repent to You)."

When he (S.A.W.) bowed he would say, "*Allahumma Laka Raka'at Wa Bika Aamant, Wa Laka Aslamt, Khasha'a Laka Same'ee Wa Basari Wa I'thami Wa A'asabi* (Oh Allah, to You I bow down, in You I believe, and to You I have surrendered myself. My hearing, my sight, my bones, and my nerves have been subdued to You,)." When he (S.A.W.) rose he (S.A.W.) would say, "*Allahumma Rabbana Laka Al-H'amd, Mil-aa As-Samaa-e Wal Arad, Wa Mil-aa Ma Bainahuma, Wa Mil-aa Ma Shi'ta Min Shai-en Baa'd* (Oh Allah, our Lord, to You belongs the Praise (as much as) fills the heaven and the earth, fills what is between them, and fills what You will after that)." When he (S.A.W.) prostrated he would say, "*Allahumma Laka Sajadtu Wa Bika Amantu Wa Laka Aslamtu, Sajada Wajhi Li Al-Lathi Khalaqahu Fa Sawwarahu Wa Shaqqa Sama'ahu Wa Basarahu Fa tabaraka Allahu Ah'sana Al-Khaleqeen* (Oh Allah, to You I have

prostrated, in You I have believed, and to You I have surrendered myself. My face has prostrated to the One Who created it, pictured it, and created its hearing and its eyesight. So may He be Blessed, Allah, the Best of creators)." After the tashahud and before the salams he (S.A.W.) would say, "*Allahumma Ighfir Lee Ma Qaddamtu Wa Ma Akhartu Wa Ma Asrartu Wa Ma Aa'lantu, Wa Ma Asraftu Wa Ma Anta Aa'lamu Bihi Mini, Anta Al-Muqademu Wa Anta Al-Mua'akhiru La Ilaha Illa Ant* (Oh Allah, forgive the sins I have committed, the ones I will commit, the ones I have kept a secret, the ones I have done in public, the ones I went overboard doing them, and the ones You know about more than I do. You are the One who brings some close to You through obedience and who pushes away others because of their sins and there is no god but You)."

Abu E'isa said that this hadeeth is hasan sahih.

3423 ـ حدثنا الْحَسَنُ بنُ عَلِيٍّ الْخَلاَّلُ، أخبرنا سُلَيْمَانُ بنُ دَاوُدَ الْهَاشِمِيُّ، أخبرنا عَبْدُ الرَّحْمٰنِ بنُ أَبِي الزِّنَادِ عَن مُوسَى بنِ عُقْبَةَ عَن عَبْدِ الله بنِ الفَضْلِ عَن عَبْدِ الرَّحْمٰنِ الأَعْرَجِ عَن عُبَيْدِ الله بنِ أَبِي رَافِعٍ عَن عَلِيِّ بنِ أَبِي طَالِبٍ عَن رَسُولِ الله ﷺ: «أَنَّهُ كانَ إِذَا قَامَ إِلَى الصَّلاَةِ المَكْتُوبَةِ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَيَصْنَعُ ذٰلِكَ إِذَا قَضَى قِرَاءَتَهُ وَأَرَادَ أَنْ يَرْكَعَ وَيَصْنَعُهُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ ولاَ يَرْفَعُ يَدَيْهِ في شَيْءٍ مِنْ صَلاَتِهِ وَهُوَ قَاعِدٌ، فإِذَا قَامَ مِنْ سَجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذٰلِكَ فَكَبَّرَ. وَيَقُولُ حِينَ يَفْتَتِحُ الصَّلاَةَ بَعْدَ التَّكْبِيرِ: وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوَاتِ والأَرْضَ حَنِيفاً وَمَا أَنَا مِنَ المُشْرِكِينَ. إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لله رَبِّ العَالَمِينَ. لا شَرِيكَ لَهُ وبِذٰلِكَ أُمِرْتُ وأَنَا مِنَ المُسْلِمِينَ، اللَّهُمَّ أَنْتَ المَلِكُ لا إِلٰهَ إِلاَّ أَنْتَ سُبْحَانَكَ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي واعْتَرَفْتُ بِذَنْبِي فاغْفِرْ لِي ذُنُوبِي جَمِيعاً إِنَّهُ لا يَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ وَاهْدِنِي لأَحْسَنِ الأَخْلاَقِ لاَ يَهْدِي لأَحْسَنِهَا إِلاَّ أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لا يَصْرِفُ عَنِّي سَيِّئَهَا إِلاَّ أَنْتَ لَبَّيْكَ وَسَعْدَيْكَ وأَنَا بِكَ وَإِلَيْكَ لاَ مَنْجَا مِنْكَ وَلاَ مَلْجَأَ إِلاَّ إِلَيْكَ. أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». ثُمَّ يَقْرَأُ فإِذَا رَكَعَ كانَ كَلاَمُهُ في رُكُوعِهِ أَنْ يَقُولَ: «اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وَأَنْتَ رَبِّي. خَشَعَ سَمْعِي وَبَصَرِي ومُخِّي وَعَظْمِي لله رَبِّ العَالَمِينَ». فإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قالَ سَمِعَ الله لِمَنْ حَمِدَهُ ثُمَّ يُتْبِعُهَا: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ والأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، فإِذَا سَجَدَ قالَ في سُجُودِهِ اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وأَنْتَ رَبِّي سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ الله أَحْسَنُ الخَالِقِينَ». وَيَقُولُ عِنْدَ انْصِرَافِهِ مِنَ الصَّلاَةِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وما أَخَّرْتُ وما أَسْرَرْتُ وَمَا أَعْلَنْتُ وأَنْتَ إِلٰهِي لا إِلٰهَ إِلاَّ أَنْتَ» قال هٰذَا حَدِيثٌ حَسَنٌ صحيحٌ. والعَمَلُ عَلَى هٰذَا عِنْدَ الشَّافِعِيِّ وأَصْحَابِنَا. [وقَالَ بَعْضُ أَهْلِ العِلْمِ مِنْ أَهْلِ الكُوفَةِ وَغَيْرِهِمْ يَقُولُ: هٰذَا في صَلاَةِ التَّطَوُّعِ ولاَ يَقُولُهُ في المَكْتُوبَةِ].

قال أبو عيسى: وأحمد لا يراه، سَمِعْتُ أَبَا إِسْمَاعِيلَ التِّرْمِذِيَّ يَقُولُ محمد بن إسماعيل بن يوسف يقول سَمِعْتُ سُلَيْمَانَ بنَ دَاوُدَ الهاشِمِيَّ يَقُولُ وَذَكَرَ هَذَا الْحَدِيثَ فقالَ هَذَا عِنْدَنَا مِثْلُ حَدِيثِ الزُّهْرِيِّ عَن سالِمٍ عَن أَبِيهِ.

3423- Ali Ibn Abi Taleb reported that whenever the Messenger of Allah (S.A.W.) would get up to pray the obligatory prayer, he (S.A.W.) would raise his hands up to his shoulders. He (S.A.W.) would do the same when he finished reciting and before he bowed. He would do it again another time when he rose from bowing. He (S.A.W.) did not raise his hands at anytime when he was sitting down and not until after he got up from the two *Sajdas* (prostrations). He would say *Allahu Akbar*. He (S.A.W.) would say the following when he started his prayer and (right) after takbeer. "*Wajjahtu Wajhiya Li Al-Lathi Fatara As-Samawate Wal Arda H'aneefan Wa Ma Ana Mina Al-Mushrikeen. Inna Salati Wa Nusuki Wa Mah'-yaya Wa Mamati Lillahi Rabbi Al-A'alameen. La Sharika Lahu Wa Bithalika Umertu Wa Ana Mina Al-Muslimeen. Allahumma Anta Al-Maliku La Ilaha Illa Ant, Anta Rabbi Wa Ana A'abduka, Thalamtu Nafsi Wa Ie'taraftu Bi-Thanbi Fa Ighfir Lee Thounoubi Jamea'an Innahu La Yaghfiru Ath-Thounouba Illa Ant. Wa Ihdini Ila Ah'sani Al-Akhlaqi La Yahdi Li Ah'saniha Illa Ant. Wa Isrif A'anni Sayi-aaha Innahu La Yasrifu A'anni Sayi-aaha Illa Ant.Labbayka Wa Saa'dyk Anna Bika Wa Ilyk Wala Manja Wala Malja Illa Ilyk, Astaghfiruka Wa Atoubu Ilyk* (I have directed my face towards the One Who created the heavens and the earth. I am on the religion of Abraham (as a Muslim), and I am not from the disbelievers. My prayers, my rituals, my life, and my death all belong to Allah, the Lord of all of the worlds. There are no partners with Him. This is what I have been ordered with, and I am one of the Muslims. Oh Allah, You are the King and there is no god but You. You are my Lord, and I am Your slave. I have oppressed myself, and I acknowledge my mistakes so forgive me all my sins for no one but You can forgive sins. Guide me to having the best manners for none can guide to the best manners but You. Keep me distanced from the bad manners for none can keep me away from the bad manners but You. I answer Your call with speed. I am with You and to You. There is no refuge or shelter but in You. I seek Your forgiveness and I repent to You)."

Then he (S.A.W.) would recite (Quran) and when he (S.A.W.) bowed he would say, "*Allahumma Laka Raka'at Wa Bika Aamant, Wa Laka Aslamt Wa Anta Rabbi, Khasha'a Same'ee Wa Basari Wa Mukhi Wa A'athmi Lillahi Rabbi Al-A'alameen* (Oh Allah, to You I have bowed down, in You I believe, to You I have surrendered myself, and You are my Lord. To Allah, the Lord of the worlds, my hearing, my sight, my brains, and my bones have been subdued)." When he (S.A.W.) rose from bowing he (S.A.W.) would say, " *Samea'a Allahu Lee Man Hamidah, Allahumma Rabbana Laka Al-H'amd, Mil-aa As-Samaa-e*

Wal Arad, Wa Mil-aa Ma Bainahuma, Wa Mil-aa Ma Shi'ta Min Shai-en Baa'd (Allah hears those who praise Him. Oh Allah, our Lord, to You belongs the Praise (as much as) fills of the heaven and the earth, fills what is between them, and fills what You will after that)."

When he (S.A.W.) prostrated he would say, "*Allahumma Laka Sajadtu Wa Bika Amantu Wa Laka Aslamtu, Wa Anta Rabbi, Sajada Wajhi Li Al-Lathi Khalaqahu Wa Shaqqa Sama'ahu Wa Basarahu. Tabaraka Allahu Ah'sana Al-Khaleqeen* (Oh Allah, to You I have prostrated, in You I have believed, to You I have surrendered myself, and You are my Lord. My face has prostrated to the One Who created it and created its hearing and its eyesight. So may He be Blessed, Allah, the Best of creators)." Then he (S.A.W.) would say at the end of the prayers, "*Allahumma Ighfir Lee Ma Qaddamtu Wa Ma Akhartu Wa Ma Asrartu Wa Ma Aa'lantu, La Ilaha Illa Ant* (Oh Allah, forgive the sins I have committed, the ones I will commit, the ones I have kept a secret, and the ones I have done in public. You are my Lord there is no god but You)."

Abu E'isa said that this hadeeth is hasan sahih. Ash-Shafe'ii rules according to it, but Ahmad does not.

---

33 ـ بابُ مَا يَقُول في سُجُودِ القُرْآنِ [م: 33، ت: 33]

3424 ـ حدثنا قُتَيْبَةُ، حدثنا مُحمَّدُ بنُ يَزِيدَ بنِ خُنَيْسٍ، حدثنا الْحَسَنُ بنُ مُحمَّدِ بنِ عُبَيْدِ الله بنِ أبي يَزِيدَ قالَ قَالَ لِي ابنُ جُرَيْجٍ أَخْبَرَنِي عُبَيْدُ الله بنُ أبي يَزِيدَ عَن ابنِ عَبَّاسٍ قالَ: «جَاءَ رَجُلٌ إلى رَسُولِ الله ﷺ فقالَ يَا رَسُولَ الله رَأَيْتُنِي اللَّيْلَةَ وَأَنَا نائِمٌ كَأَنِّي أُصَلِّي خَلْفَ شَجَرَةٍ فَسَجَدْتُ فَسَجَدَتِ الشَّجَرَةُ لِسُجُودِي فَسَمِعْتُهَا وَهِيَ تَقُولُ: اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْراً وَضَعْ عَنِّي بِهَا وِزْراً واجْعَلْهَا لِي عِنْدَكَ ذُخْراً وتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ. قالَ ابنُ جُرَيجٍ قالَ لِي جَدُّكَ قالَ ابنُ عَبَّاسٍ فَقَرأَ النبيُّ ﷺ سَجْدَةً ثُمَّ سَجَدَ. قالَ ابنُ عَبَّاسٍ فَسَمِعْتُهُ وَهُوَ يَقُولُ مِثْلَ مَا أَخْبَرَهُ الرَّجُلُ عَنْ قَوْلِ الشَّجَرَةِ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إلاَّ مِنْ هَذَا الوَجْهِ. وفي البَابِ عَنْ أَبِي سَعِيدٍ.

(33) What is said during prostration from (Sajda verses) the Quran

3424- Ibn Abbas (R.A.A.) narrated that a man came to the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), I have seen myself in my dream tonight praying behind a tree. Whenever I prostrated, it prostrated too. I heard it say, '*Allahumma Uktub Lee Biha I'ndaka Ajran Wa Daa' A'anni Biha Wizra Wa Aja'alha Lee I'ndaka Thukhra Wa Taqabalha Minni Kama Taqabaltaha Min A'abdika Dawood* (Oh Allah, record a good deed with it for me, erase a sin with it for me, keep it saved with You and accept it just like You

accepted it from Your servant David).'" Ibn Abbas then narrated that the Prophet (S.A.W.) recited a verse that had a Sajda (prostration) in it, so he (S.A.W.) prostrated and said the same supplication as the tree according to what the man had told him.

Abu E'isa said that this hadeeth is gharib.

3425 - حدثنا مُحمَّدُ بنُ بَشَّارٍ حدثنا عَبْدُ الوَهَّابِ الثَّقَفِيُّ حدثنا خَالِدٌ الحَذَّاءُ عَن أبي العلاء عَن عَائِشَةَ قالَتْ: «كانَ النبيُّ ﷺ يَقُولُ في سُجُودِ القُرْآنِ بِاللَّيْلِ: سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3425- A'isha (R.A.A.) narrated the supplication that the Prophet (S.A.W.) used to say when praying at night during prostration whenever he read one of the verses that orders the reader to prostrate. "*Sajada Wajhi Lil Lathi Khalaqahu Qa shaqqa Sama'ahu Wa Basarahu Bi H'awlihi Wa Quwattihi* (My face has prostrated to the One Who created it and created its hearing and eyesight with His Might and His Power)."

Abu E'isa said that this hadeeth is hasan sahih.

---

34 - بابُ ما يَقُول إِذَا خَرَجَ مِنْ بَيْتِهِ [م: 34، ت: 34]

3426 - حدثنا سَعِيدُ بنُ يَحْيى بنِ سَعِيدٍ الأُمَوِيُّ، حدثنا أَبِي، حدثنا ابنُ جُرَيْجٍ عَن إِسْحَاقَ بنِ عبْدِ الله بنِ أَبي طَلْحَةَ عَن أَنَسِ بنِ مالِكٍ قالَ قالَ رَسُولُ الله ﷺ: «مَنْ قالَ يَعْنِي إِذَا خَرَجَ مِنْ بَيْتِهِ: بِسْمِ الله تَوَكَّلْتُ عَلَى الله لا حَوْلَ وَلاَ قُوَّةَ إِلاَّ بالله يُقَالُ لَهُ: كُفِيتَ وَوُقِيتَ وَتَنَحَّى عَنْهُ الشَّيْطَانُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الوَجْهِ.

(34) What to say when leaving the house

3426- Anas Ibn Malek 4 narrated that the Messenger of Allah (S.A.W.) said, "Whoever says when he leaves his home, '*Bismi Allah Tawakkaltu A'ala Allah, La H'awla Wala Quwwatta Illa Bi Allah* (In the Name of Allah, I (totally) depend on Allah. There is no might or power except in Allah),' then it will be said to him, 'You will be given enough and you will be protected,' and Satan will not be able to come in his way."

Abu E'isa said that this hadeeth is hasan sahih gharib.

---

35 - بابٌ منه [م: 35، ت: 35]

3427 - حدثنا مَحمُودُ بنُ غَيْلاَنَ، حدثنا وَكِيعٌ، حدثنا سُفْيَانُ عَن مَنْصُورٍ عَن عامِرٍ الشَّعْبِيِّ عَن أُمِّ سَلَمَةَ «أَنَّ النبيَّ ﷺ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قالَ: بِسْمِ الله تَوَكَّلْتُ عَلَى الله

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَزِلَّ أَوْ نَضِلَّ أَوْ نَظْلِمَ أَوْ نُظْلَمَ أَوْ نَجْهَلَ أَوْ يُجْهَلَ عَلَيْنَا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(35) Another hadeeth

3427- Um Salama narrated that whenever the Prophet (S.A.W.) would leave his house that he would say, "*Bismi Allah, Tawakkaltu A'ala Allah, Allahumma Inna Nao'uthu Bika Min An Nazzel Aou Naddil Aou Nathlem Aou Najhal Aou Yujhal A'alyna* (In the Name of Allah, I (totally) depend on Allah. Oh Allah, We seek refuge with You from slipping into mistakes or being misguided, from oppressing someone or being ignorant, and from someone who treats us with ignorance)."

Abu E'isa said that this hadeeth is hasan sahih.

---

36 ـ بابُ ما يَقُولُ إذا دَخَلَ السُّوقَ [م: 36، ت: 36]

3428 ـ **حدثنا** أحمدُ بنُ مَنِيعٍ، حدثنا يَزِيدُ بنُ هَارُونَ قالَ حدثنا أَزْهَرُ بنُ سِنَانٍ، أخبرنا مُحَمَّدُ بنُ واسِعٍ قالَ قَدِمْتُ مَكَّةَ فَلَقِيَنِي أَخِي سالِمُ بنُ عَبْدِ اللهِ بنِ عُمَرَ فَحَدثني عَن أَبِيهِ عَن جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ دَخَلَ السُّوقَ فقالَ لا إِلَهَ إِلاَّ اللهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لا يَمُوتُ بِيَدِهِ الخَيْرُ وهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ» كَتَبَ اللهُ لَهُ أَلْفَ حَسَنَةٍ وَمَحى عَنْهُ أَلْفَ سَيِّئَةٍ ورَفَعَ لَهُ أَلْفَ أَلْفِ دَرَجَةٍ». هَذَا حَدِيثٌ غَرِيبٌ وقَدْ رَواهُ عَمْرُو بنُ دِينَارٍ، وهو قَهْرَمانُ آلِ الزُّبَيْرِ عَن سالِمِ بنِ عَبْدِ اللهِ هَذَا الحدِيثَ نَحْوَهُ.

(36) What to say when entering the market (for business)

3428- Omar Ibn Al-Khattab (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever enters the market should say, '*La Ilaha Illa Allah Wah'dahu La Sharika Lahu, Lahu Al-Mulk, Wa Lahu Al-Hamd, Yuh'yi Wa Yumeet Wa Huwa H'ayyun La Yamout, Bi Yadihi Al-Khair Wa Huwa A'ala Kulli Shai-en Qadeer* (There is no god but Allah. The One with no partners, and to Him belongs all ownership. To Him belongs all praise. He gives life and He takes it. He is the Living Who does not die. In His Hand is the good bounties, and He is Omnipotent over all things).' Allah (S.W.T.) will record for him a thousand, thousand (one million) good deeds and will wipe off a thousand, thousand bad deeds, and he will be elevated a thousand thousand ranks."

Abu E'isa said that his hadeeth is gharib.

3429 ـ **حدثنا** بِذَلِكَ أحمدُ بنُ عَبْدَةَ الضَّبِّيُّ، حدثنا حَمَّادُ بنُ زَيْدٍ وَالمُعْتَمِرُ بنُ سُلَيْمَانَ قالاَ: أخبرنا عَمْرُو بنُ دِينَارٍ وَهُوَ قَهْرَمانُ آلِ الزُّبَيْرِ عَن سَالِمِ بنِ عَبْدِ اللهِ بنِ عُمَرَ عَن أَبِيهِ عَن جَدِّهِ: «أَنَّ رَسُولَ اللهِ ﷺ قالَ: مَنْ قالَ في السُّوقِ لاَ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لا

شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُو عَلَى كُلِّ شَيْءٍ قَدِيرٌ. كَتَبَ اللهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَحَى عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ وَبَنَى لَهُ بَيْتاً فِي الْجَنَّةِ».

قال أبو عيسى: وعمرو بن دينار هذا هو شيخ بصري وقد تكلم فيه بعض أصحاب الحديث من غير هذا الوجه.

[ورواه يحيى بن سليم الطائفي عن عمران بن مسلم عن عبد الله بن دينار عن ابن عمر عن النبي ﷺ ولم يذكر فيه عمر رضي الله عنه].

3429- Omar Ibn Al-Khattab narrated that the Messenger of Allah (S.A.W.) said, "Whoever enters the market should say, ''*La Ilaha Illa Allah Wah'dahu La Sharika Lahu, Lahu Al-Mulk, Wa LAhu Al-Hamd, Yuh'yi Wa Yumeet Wa Huwa H'ayyun La Yamout, Bi Yadihi Al-Khair Wa Huwa A'ala Kulli Shai-en Qadeer* (There is no god but Allah, the One with no partners. To Him belongs all ownership, and to Him belongs all praise. He gives life and He takes it. He is the Living Who does not die. In His Hand is the good bounties, and He is Omnipotent over all things).' Allah (S.W.T.) will record for him a thousand, thousand (one million) good deeds and will wipe off a thousand, thousand bad deeds. Allah will build him a house in Paradise."

Abu E'isa said that some hadeeth people have discussed the competency one of the narrators, Amr Ibn Dinar.

---

37 ـ بابُ ما يَقُولُ العَبْدُ إذَا مَرِضَ [م: 36، ت: تابع 36]

3430 ـ **حدثنا** سُفْيانُ بنُ وَكِيعٍ حدثنا إسماعيلُ بنُ مُحمَّدِ بنِ جُحَادَةَ حدثنا عبْدُ الجَبَّارِ بنُ عَبَّاسٍ عَن أبي إسحاقَ عَن الأغَرِّ أبي مُسْلِمٍ قالَ أشْهَدُ عَلَى أبي سعِيدٍ وَأبي هُرَيْرَةَ أنَّهُمَا شَهِدَا عَلَى النبيِّ ﷺ أنَّهُ قالَ: «مَنْ قالَ لا إلَهَ إلاَّ اللهُ وَاللهُ أكْبَرُ. صَدَّقَهُ رَبُّهُ وَقالَ لا إلَهَ إلاَّ أنا وَأنا أكْبَرُ. وَإذَا قالَ لا إلَهَ إلاَّ اللهُ وَحْدَهُ. قالَ يَقُولُ اللهُ لا إلَهَ إلاَّ أنا وَأنا وَحْدِي. وَإذَا قالَ لا إلَهَ إلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ. قالَ اللهُ لا إلَهَ إلاَّ أنا وَحْدِي لا شَرِيكَ لِي. وَإذَا قالَ لا إلَهَ إلاَّ اللهُ لَهُ المُلْكُ وَلَهُ الحَمْدُ. قالَ اللهُ لا إلَهَ إلاَّ أنا لِيَ المُلْكُ وَلِيَ الحَمْدُ. وَإذَا قالَ لا إلَهَ إلاَّ اللهُ ولاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ باللهِ. قالَ اللهُ لا إلَهَ إلاَّ أنا وَلا حَوْلَ وَلاَ قُوَّةَ إلاَّ بِي. وَكانَ يَقُولُ مَنْ قالَهَا في مَرَضِهِ ثُمَّ مَاتَ لَمْ تَطْعَمْهُ النَّارُ».

قال: هَذَا حَدِيثٌ حَسَنٌ [غريب] وَقَدْ رَوَاهُ شُعْبَةُ عَن أبي إسْحَاقَ عَن الأغَرِّ أبي مُسْلِمٍ عَن أبي هُرَيْرَةَ وَأبي سَعِيدٍ بنَحْوِ هَذَا الحَدِيثِ بِمَعْنَاهُ وَلَمْ يَرْفَعْهُ شُعْبَةُ.

. . . ـ **حدثنا** بِذَلِكَ مُحمَّدُ بنُ بَشَّارٍ قالَ: أخبرنا مُحمَّدُ بنُ جَعْفَرٍ عَن شُعْبَةَ بِهَذَا.

(37) What to say when one gets ill

3430- Abu Said and Abu Huraira (R.A.A.) both narrated that the Prophet

(S.A.W.) said, "Whenever someone says, '*La Ilaha Illa Allah, Wa Allahu Akbar* (there is no god but Allah, and Allah is the greatest),' Allah confirms his words and says, 'There is no god but Me and I am the greatest.' If he says, '*La Ilaha Illah Wah'dahu* (There is no god but Allah, the One),' Allah says, 'There is no god but Me, I am the One.' If he says, '*La Ilaha Illa Allah Wah'dahu La Sharika Lahu,*' Allah says, 'There is no god but Me, the One, and there is no partner with Me.' If he says, '*La Ilaha Illa Allah, Lahu Al-Mulk, Wa Lahu Al-Hamd,*' then Allah says, 'There is no god but Me, to Me belongs all ownership, and to Me belongs all praise.' If he says, '*La Ilaha Illa Allah, Wala H'awla Wala Quwwatta Illa Billah,*' Allah says, 'There is no god but Me and there is no might or power except in Me.'" He (S.A.W.) used to say, "If someone says this when he is ill and then he dies, he will not taste the Fire."

Abu E'isa said that this hadeeth is hasan gharib.

---

38 ـ بابُ مَا يَقُولُ إذَا رَأى مُبْتَلًى [م: 37، ت: 38]

3431 ـ **حدثنا** مُحمَّدُ بنُ عَبْدِ الله بنِ بَزِيعٍ، حدثنا عَبْدُ الوارِثِ بنُ سَعِيدٍ عَن عَمْرِو بنِ دِينَارٍ مَوْلَى آلِ الزُّبَيْرِ عَن سَالِمِ بنِ عَبْدِ الله بنِ عُمَرَ عَن ابنِ عُمَرَ عَن عُمَرَ أنَّ رَسُولَ الله ﷺ قَالَ «مَنْ رَأى صَاحِبَ بَلاَءٍ فَقَالَ الْحَمدُ لله الَّذِي عَافَانِي مِمَّا ابْتَلاَكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلاً. إلاَّ عُوفِيَ مِنْ ذَلِكَ البَلاَءِ كَائِناً مَا كَانَ مَا عَاشَ».

قال أبو عيسى: هذَا حَدِيثٌ غَرِيبٌ. وفي البَابِ عَن أبي هُرَيْرَةَ. وعَمْرُو بنُ دِينَارٍ قَهْرَمَانُ آلِ الزُّبَيْرِ هُوَ شَيْخٌ بَصْرِيٌّ وَلَيْسَ هو بالقَوِيِّ في الحَدِيثِ وَقَدْ تَفَرَّدَ بأحَادِيثَ عَن سَالِمِ بنِ عَبْدِ الله بنِ عُمَرَ. وَقد رُوِيَ عَن أبي جَعْفَرٍ محمد بنِ عَلِيٍّ أنَّهُ قَالَ إذَا رَأى صَاحِبَ بَلاَءٍ يَتَعَوَّذ يَقُولُ ذَلِكَ في نَفْسِهِ وَلا يُسْمِعُ صَاحِبَ البَلاءِ.

(38) What to say when one sees a deformed person

3431- Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If someone sees a person with a deformity he should say, '*Al-Hamdu Lillahi Al-Lathi A'afani Mimma Ibtalaka bihi Wa Faddalani A'ala Katheeren Mimman Khalaqa Tafdila* (Praised be Allah! He has made me free of your deformity and has preferred me over a lot of those He has created). He will then be free from that disease whatever it is and for as long as he lives."

Abu E'isa said that his hadeeth is gharib.

3432 ـ **حدثنا** أبُو جَعْفَرٍ السَّمْنَانِيُّ وَغَيْرُ وَاحِدٍ قَالُوا حدثنا مُطَرِّفُ بنُ عَبْدِ الله المَدِينِيُّ حدثنا عَبْدُ الله بنُ عُمَر العُمَرِيُّ عَن سُهَيْلِ بنِ أبِي صَالِحٍ عَن أبِيهِ عَن أبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ الله ﷺ «مَنْ رَأى مُبْتَلًى فَقَالَ الْحَمدُ لله الَّذِي عَافَانِي مِمَّا ابْتَلاَكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلاً لَمْ يُصِبْهُ ذَلِكَ البَلاَءُ».

قال أبو عيسى: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ مِنْ هَذَا الوَجْهِ.

3432- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If someone sees a deformed person he should say, '*Al-Hamdu Lillahi Al-Lathi A'afani Mimma Ibtalaka bihi Wa Faddalani A'ala Katheeren Mimman Khalaqa Tafdila* (Praised be Allah! He has made me free of your deformity and has preferred me over a lot of those He hascreated),' and that disease will never afflict him."

Abu E'isa said that this hadeeth is hasan gharib.

39 ـ بابُ مَا يَقُولُ إِذَا قَامَ مِنْ مَجْلِسِهِ [م: 38، ت: 39]

3433 ـ حدثنا أَبُو عُبَيْدَةَ بنُ أَبِي السَّفَرِ الكُوفِيُّ واسْمُهُ: أَحْمَدُ بنُ عَبْدِ الله الهَمدَانِيُّ حدثنا الحَجَّاجُ بنُ مُحمَّدٍ قَالَ قَالَ ابنُ جُرَيْجٍ أَخْبَرَنِي مُوسَى بنُ عُقْبَةَ عَن سُهَيْلِ بنِ أَبِي صَالِحٍ عَن أَبِيهِ عَن أَبِي هُرَيْرَةَ قَالَ قالَ رَسُولُ الله ﷺ «مَنْ جَلَسَ فِي مَجْلِسٍ فَكَثُرَ فِيهِ لَغَطُهُ؟ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَن لاَ إِلَهَ إِلاَّ أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ إِلاَّ غُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ» وفي البَابِ عَن أَبِي بَرْزَةَ وعَائِشَةَ قال: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ مِنْ هَذَا الوَجْهِ لاَ نَعْرِفُهُ مِنْ حَدِيثِ سُهَيْلٍ إِلاَّ مِنْ هَذَا الوَجْهِ.

(39) What to say when one leaves a meeting

3433- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If someone sits with people talking nonsense (wasting time on useless things), but then he says as he leaves, '*Subhanaka Allahumma Wa Bi Hamdika Ash-Hadu An La Ilaha Illa Anta, Astaghfiruka Wa Atoubu Ilyka* (Glorified be You, oh Lord, and Praise be to You. I bear witness that there is no god but You. I seek Your forgiveness and I repent to You),' Allah will forgive him for the sins he committed in that meeting."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3434 ـ حدثنا نَصْرُ بنُ عَبْدِ الرحمٰن الكُوفِيُّ حدثنا المُحَارِبِيُّ عَن مَالِكِ بنِ مِغْوَلٍ عَن مُحمَّدِ بنِ سُوقَةَ عَن نَافِعٍ عَن ابنِ عُمَرَ قَالَ «كَانَ تُعَدُّ لِرَسُولِ الله ﷺ فِي المَجلِسِ الوَاحِدِ مائَةُ مَرَّةٍ مِنْ قَبْلِ أن يَقُومَ؛ رَبِّ اغْفِرْ لِي وتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الغَفُورُ» حدثنا ابن أبي عمر حدثنا سفيان عن محمد بن سوقة بهذا الإسناد نحوه بمعناهُ. قال: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ.

3434- Ibn Omar (R.A.A.) narrated that people used to count the Prophet (S.A.W.) saying one hundred times in one meeting before its end, "*Rabbi Ighfir Lee Wa Tub A'alyya Innika Anta At-Tawwabu Al-Ghafour* (My Lord, forgive me

and accept my repentance. You are the One who accepts repentance and the Forgiver)."

Abu E'isa said that this hadeeth is hasan sahih gharib.

---

40 ـ باب ما جاء مَا يَقُولُ عِنْدَ الكَرْبِ [م: 39، ت: 40]

3435 ـ حدثنا مُحمَّدُ بنُ بَشَّارٍ، حدثنا مَعَاذُ بنُ هِشَامٍ قَالَ: حدثني أبي عَن قَتَادَةَ عَن أَبِي العَالِيَةِ عَن ابنِ عَبَّاسٍ «أَنَّ نبيَّ الله ﷺ كَانَ يَدْعُو عِنْدَ الكَرْبِ لاَ إِلَهَ إِلاَّ الله الحَلِيمُ الْحَكِيمُ لا إِلَهَ إِلاَّ الله رَبُّ العَرْشِ العَظِيمِ، لا إِلَهَ الاَّ الله رَبُّ السَّمَاوَاتِ والأَرْضِ وَرَبُّ العَرْشِ الكَرِيمِ».

. . . ـ حدثنا مُحمَّدُ بنُ بَشَّارٍ، حدثنا ابنُ أَبِي عَدِيٍّ عَن هِشَامٍ عَن قَتَادَةَ عَن أَبِي العَالِيَةِ عَن ابنِ عَبَّاسٍ عَن النَّبِيِّ ﷺ بِمِثْلِهِ قال وفي البَابِ عَن عَلِيٍّ قال: وهَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(40) What to say when in affliction

3435- Ibn Abbas (R.A.A.) narrated that the Prophet of Allah (S.A.W.) used to say the following during afflictions; "*La Ilaha Illa Allah Al-H'aleem Al-H'akeem, La Ilaha Illa Allah Rabbu Al-A'arshi Al-A'atheem, La Ilaha Illa Allah Rabbu As-Samawate Wal Ard Wa Rabbu Al-A'arshi Al-Kareem* (There is no god but Allah, the Forbearer, the Wise. There is no god but Allah, Lord of the Great Throne. There is no god but Allah, Lord of the heavens and the earths and Lord of the Dignified Throne)."

Abu E'isa said that this hadeeth is hasan sahih.

3436 ـ حدثنا أَبُو سَلَمَةَ يَحْيَى بنُ المُغِيرَةِ المَخْزُومِيُّ المُدِينِيُّ وَغَيْرُ وَاحِدٍ قَالُوا: حدثنا ابنُ أَبِي فُدَيْكٍ عَن إِبْرَاهِيمَ بنِ الفَضْلِ عَن المَقْبُرِيِّ عَن أَبِي هُرَيْرَةَ «أَنَّ النبيَّ ﷺ كَانَ إِذَا أَهَمَّهُ الأَمْرُ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ: سُبْحَانَ الله العَظِيمِ وَإِذَا اجْتَهَدَ في الدُّعَاءِ قَالَ: يَا حَيُّ يَا قَيُّومُ» هَذَا حَدِيثٌ غَرِيبٌ.

3436- Abu Huraira (R.A.A.) narrated that whenever the Prophet (S.A.W.) was stressed out about an important matter, he would lift his head to the sky and say, "*Subhana Allahi Al-A'atheem* (Glorified be Allah the Great)." Whenever he supplicated with sincerity, he would say, "*Ya H'ayyu Ya Qayyum* (Oh You, the Living, the Sustainer)."

Abu E'isa said that this hadeeth is gharib.

---

41 ـ بابُ مَا جَاءَ مَا يَقُولُ إِذَا نَزَلَ مَنْزِلاً [م: 40، ت: 41]

3437 ـ حدثنا قُتَيْبَةُ، أخبرنا اللَّيْثُ عَن يَزِيدَ بنِ أَبِي حَبِيبٍ عَن الحارثِ بنِ يَعْقُوبَ

عَن يَعْقُوبَ بنِ عَبْدِ الله بنِ الأَشَجِّ عَن بُشْرِ بنِ سَعِيدٍ عَن سَعْدِ بنِ أَبي وَقَّاصٍ عَن خَوْلَةَ بِنْتِ الحَكِيمِ السُّلَمِيَّةِ عَن رَسُولِ الله ﷺ قَالَ: «مَنْ نَزَلَ مَنْزِلاً ثُمَّ قَالَ أَعُوذُ بِكَلِمَاتِ الله التَّامَّاتِ مِن شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ شيءٌ حَتَّى يَرْتَحِلَ مِنْ مَنْزِلِهِ ذَلِكَ» [قال] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صحيحٌ. وَرَوَى مَالِكُ بنُ أَنَسٍ هَذَا الحَدِيثَ أَنَّهُ بَلَغَهُ عَن يَعْقُوبَ بن عبد الله بنِ الأَشَجِّ فَذَكَرَ نَحْوَ هَذَا الحَدِيثِ، . وَرُوِيَ عَن ابنِ عَجْلاَنَ هَذَا الحَدِيثُ عَن يَعْقُوبَ بنِ عَبْدِ الله بنِ الأَشَجِّ وَيَقُولُ عَن سَعِيد بنِ المُسَيَّبِ عَن خَوْلَةَ [قال] وحَدِيثُ اللَّيْثِ أَصَحُّ مِنْ رِوَايَةِ ابنِ عَجْلاَنَ.

(41) What to say when one lodges in a strange place

3437- Khawla Bint Hakeem Al-Sulamiah narrated that the Messenger of Allah (S.A.W.) said, "Whenever someone stays in a (strange) place he should say, "*Ao'uthu Bi Kalimati Allahi At-Tammati Min Sharri Ma Khalaq* (I seek refuge with Allah's Complete Words from the evil of what He has created). (If he does) then nothing can harm him until he leaves that place."

Abu E'isa said that this hadeeth is hasan gharib sahih.

---

42 ـ بابُ مَا يَقُولُ إِذَا خَرَجَ مُسَافِراً [م: 41، ت: 42]

3438 ـ **حدثنا** مُحَمَّدُ بنُ عُمَرَ بنِ عَلِيٍّ المُقَدَّمِيُّ، أخبرنا ابنُ أَبي عَدِيٍّ عَن شُعْبَةَ عَن عَبْدِ الله بنِ بِشْرٍ الخَثْعَمِيِّ عَن أبي زُرْعَةَ عَن أَبي هُرَيْرَةَ قَالَ «كَانَ رَسُولُ الله ﷺ إِذَا سافَرَ فَرَكِبَ رَاحِلَتَهُ قَالَ بِإِصْبَعِهِ وَمَدَّ شُعْبَةُ إِصْبَعَهُ قَالَ: اللَّهُمَّ أَنْتَ الصَّاحِبُ في السَّفَرِ والخَلِيفَةُ في الأَهْلِ، اللَّهُمَّ أَصْحَبْنَا بِنُصْحِكَ وَاقْلِبْنَا بِذِمَّةٍ. اللَّهُمَّ ازْوِ لَنَا الأَرْضَ وَهَوِّنْ عَلَيْنَا السَّفَرَ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ المُنْقَلَبِ».

قال أبو عيسى: كنت لا أعرف هذا إلا من حديث ابن أبي عدي حتى حدثني به سويد.

. . . ـ **حدثنا** سُوَيْدُ بنُ نَصْرٍ، أخبرنا عَبْدُ الله بنُ المُبَارَكِ حدثنا شُعْبَةُ بِهذَا الإِسْنَادِ نَحْوَهُ بِمَعْنَاهُ [قال]: هَذَا حَدِيث حَسَنٌ غريبٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ ولاَ نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ ابنِ أَبي عَدِيٍّ عَن شُعْبَةَ.

(42) What to say when leaving on a trip

3438- Abu Huraira (R.A.A.) narrated that whenever the Messenger of Allah (S.A.W.) started a trip, he would mount his ride, point with his index finger and say, "*Allahumma Anta As-Saheb Fi As-Safar, Wal Khalifatu Fil Ahl, Allahumma Es-h'abna Bi Nush'ek Wa Aqlibna Bi Thimmatten, Allahumma Izwee Lana Al-Ard Wa Hawwenn A'alina As-Safar, Allahumma Inni Ao'uthu Bika Min Waa'thaae' As-Safar Wa Ka-a'abate Al-Munqalab* (Oh Allah, You are the Companion of the traveler and the Trustee of the family. Oh Allah, accompany

us with Your Protection and return us with Your Safety. Oh Allah, shorten for us the distance and make this trip easy on us. Oh Allah, I seek refuge with You from the difficulties of the trip and from failing to return)."

Abu E'isa said that this hadeeth is hasan gharib.

3439 ـ حدثنا أَحْمَدُ بنُ عَبْدَةَ الضَّبِّيُّ، حدثنا حَمَّادُ بنُ زَيْدٍ عَن عَاصِمِ الأَحْوَلِ عَن عَبْدِ الله بنِ سَرْجِسَ قَالَ «كَانَ النبيُّ ﷺ إِذَا سَافَرَ يَقُولُ: اللَّهُمَّ أَنْتَ الصَّاحِبُ في السَّفَرِ والخَلِيفَةُ في الأَهْلِ اللَّهُمَّ اصْحَبْنَا في سَفَرِنَا واخْلُفْنَا في أَهْلِنَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ المُنْقَلَبِ ومِنَ الحَوْرِ بَعْدَ الكَوْرِ ومِنْ دَعْوَةِ المَظْلُومِ ومِنْ سُوءِ المَنْظَرِ في الأَهْلِ والمَالِ» هَذَا حَدِيثٌ حَسَنٌ صحيحٌ قال: ويُرْوَى الحَوْرُ «بَعْدَ الكَوْنِ» أيضاً. قال ومَعْنَى قَوْلِهِ «الحَوْرِ بَعْدَ الكَوْنِ» أو «الكَوْرِ» وَكِلاَهُمَا لَهُ وَجْهٌ؛ إِنَّمَا هُوَ الرُّجُوعُ مِنَ الإِيمَانِ إِلى الكُفْرِ أو مِنَ الطَّاعَةِ إِلى المَعْصِيَةِ إِنَّمَا يَعْنِي الرُّجُوعِ من شَيْءٍ إِلى شَيْءٍ مِنَ الشَّرِّ.

3439- Abdullah Ibn Sarjis narrated that whenever the Prophet (S.A.W.) traveled he would say, "*Allahumma Anta As-Saheb Fi As-Safar, Wal Khalifatu Fil Ahl, Allahumma Es-h'abnaFi Safarina Wa Ekhlufna Fi Ahlina, Allahumma Inni Ao'uthu Bika Min Waa'thaae' As-Safar Wa Ka-a'abate Al-Munqalab, Wa Mina Al-H'awrin Ba'ada Al-Kawn, Wa Min Daa'wata Al-Mathloum, Wa Min Suue'e Al-Manthar Fil Ahli Wal Mal* (Oh Allah, You are the Companion of the traveler and the Trustee of the family. Oh Allah, I seek refuge with You from the difficulties of the trip, from failing to return, from finding that things were corrupted after being fixed, from the supplication of the oppressed, and from seeing something bad happen to our families or our wealth)."

Abu E'isa said that this hadeeth is hasan sahih.

---

43 ـ بابُ مَا يَقُولُ إِذَا قدِم مِنَ السفر [م: 42، ت: 43]

3440 ـ حدثنا مَحْمُودُ بنُ غَيْلاَنَ، حدثنا أَبُو دَاوُدَ، قال: أَنْبَأَنَا شُعْبَةُ عَن أَبي إِسْحَاقَ قَالَ: سَمِعْتُ الرَّبِيعَ بن البَرَاءِ بن عَازِبٍ يُحَدِّثُ عَن أَبِيهِ: «أَنَّ النبيَّ ﷺ كانَ إِذَا قَدِمَ مِنْ سَفَرٍ قالَ: آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَرَوَى الثَّوْرِيُّ هَذَا الحَدِيثَ عَن أَبي إِسْحَاقَ عَن البَرَاءِ ولَمْ يَذْكُرْ فِيهِ عَن الرَّبِيعِ بنِ البَرَاءِ. وَرِوَايَةُ شُعْبَةَ أَصَحُّ. قال: وفي البَابِ عَن ابنِ عمَرَ وَأَنَسٍ وَجَابِرِ بنِ عَبْدِ الله.

(43) What to say when returning from a travel

3440- Al-Baraa' Ibn Azeb narrated that when the Prophet (S.A.W.) returned from his expiditions he would say, "*Aayiboun, Ta-eboun, A'abidoun, Li Rabbinna H'amidoon* (We are returning, having repented, as worshippers and

thankful to our Lord)."

Abu E'isa said that this hadeeth is hasan sahih.

3441 ـ حدثنا عَلِيُّ بنُ حُجْرٍ، أخبرنا إسْمَاعيلُ بنُ جَعْفَرٍ عَن حُمَيْدٍ عَن أنَسٍ «أنَّ النبيَّ ﷺ كانَ إذَا قَدِمَ مِنْ سَفَرٍ فَنَظَرَ إلى جُدْرَانِ المَدِينَةِ أوْضَعَ رَاحِلَتَهُ، وَإنْ كانَ عَلَى دَابَّةٍ حَرَّكَهَا مِنْ حُبِّهَا». قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ.

3441- Anas (R.A.A.) narrated that when the Prophet (S.A.W.) would come back from his expeditions he would look at the walls of Medina and kick his mule (to speed it up). If he was on a camel he would shake it out of love (to get to Medina).

Abu E'isa said that this hadeeth is hasan sahih gharib.

---

44 ـ بابُ ما يَقُولُ إذَا وَدَّعَ إنْسَاناً [م: 43، ت: 45]

3442 ـ حدثنا أحْمَدُ بنُ أبي عُبَيْدِ الله السَّلِيمِيُّ البَصْرِي، حدثنا أبُو قُتَيْبَةَ سَلْمُ بنُ قُتَيْبَةَ عَن إبْرَاهِيمَ بنِ عَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ بنِ أُمَيَّةَ عَن نَافِعٍ عن ابنِ عُمَرَ قالَ: «كَانَ النبيُّ ﷺ إذَ وَدَّعَ رَجُلاً أخَذَ بِيَدِهِ فَلاَ يَدَعُهَا حَتَّى يَكُونَ الرَّجُلُ هُوَ يَدَعُ يَدَ النبيِّ ﷺ وَيَقُولُ: أسْتَوْدِعُ الله دِينَكَ وأمَانَتَكَ وآخِرَ عَمَلِكَ» قال. هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. ورُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَن ابنِ عُمَرَ.

(44) How to say goodbye to someone traveling

3442- Ibn Omar (R.A.A.) narrated that whenever the Prophet (S.A.W.) said goodbye to someone traveling, he would hold his hand and not turn it loose until the man pulled his hand away first. He (S.A.W.) used to say, "*Astawdie'e Allaha Deeneka Wa Amanataka Wa Akhiri A'amalaka* (I entrust to Allah your religion, your trust, and your last deeds)."

Abu E'isa said that this hadeeth is gharib.

3443 ـ حدثنا إسْمَاعِيلُ بنُ مُوسَى الفَزَارِيُّ، حدثنا سَعِيدُ بنُ خُثَيْمٍ عَن حَنْظَلَةَ عَن سَالِمٍ «أنَّ ابنَ عُمَرَ كَانَ يَقُولُ لِلرَّجُلِ إذَا أرَادَ سَفَراً أن ادْنُ مِنِّي أوَدِّعْكَ كَمَا كَانَ رسولُ الله ﷺ يُوَدِّعُنَا فَيَقُولُ: أسْتَوْدِعُ الله دِينَكَ وأمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ». قال هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ مِنْ هَذَا الوَجْهِ مِنْ حَدِيثِ سَالِمِ بنِ عَبْدِ الله.

3443- Ibn Omar used to say to the person getting ready to travel, "Come closer and let me say goodbye to you like the Messenger of Allah (S.A.W.) used to say goodbye to us. Say, '*Astawdie'e Allaha Deeneka Wa Amanataka Wa Khawateema A'amalaka* (I entrust to Allah your religion, your trust, and your last deeds).'"

He said that this hadeeth is hasan sahih gharib.

45 ـ بابٌ منه [م: 44، ت: 46]

3444 ـ حدثنا عَبْدُ الله بنُ أبي زِيَادٍ، أخبرنا سَيَّارٌ، أخبرنا جَعْفَرُ بنُ سُلَيْمَانَ عَن ثَابِتٍ عَن أَنَسٍ قالَ: «جَاءَ رَجُلٌ إلى رَسُولِ الله ﷺ فقالَ يا رسولَ الله إنِّي أُرِيدُ سَفَراً فَزَوِّدْنِي، قالَ: زَوَّدَكَ الله التَّقْوَى. قالَ زِدْنِي. قالَ وَغَفَرَ ذَنْبَكَ. قالَ زِدْنِي بِأَبِي أَنْتَ وأُمِّي. قالَ ويَسَّرَ لَكَ الْخَيْرَ حَيْثُ ما كُنْتَ». قال: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(45) Another hadeeth

3444- Anas (R.A.A.) narrated that a man came to the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), I am going on a trip so advise me. He (S.A.W.) said, "May Allah increase your *taqwa* (fear of God and good deeds)." The man said, "Advise me some more." He (S.A.W.) said, "May He (S.W.T.) forgive your sins." The man said, "I sacrifice my father and mother for you, advise me some more." He (S.A.W.) said, "And wherever you are may He (S.W.T.) let the good be easy for you to attain."

Abu E'isa said that this hadeeth is hasan gharib.

46 ـ بابٌ [م: 45، ت: 47]

3445 ـ حدثنا مُوسَى بنُ عَبْدِ الرَّحْمٰنِ الكِنْدِيُّ الكُوفِيُّ حدثنا زَيْدُ بنُ حُبَابٍ قالَ: أَخْبَرَنِي أُسَامَةُ بنُ زَيْدٍ عَن سَعِيدٍ المَقْبُرِيِّ عَن أَبِي هُرَيْرَةَ: «أَنَّ رَجُلاً قالَ يا رسولَ الله إنِّي أُرِيدُ أَنْ أُسَافِرَ فَأَوْصِنِي، قَالَ عَلَيْكَ بِتَقْوَى الله، وَالتَّكْبِيرِ عَلَى كُلِّ شَرَفٍ. فَلَمَّا أن وَلَّى الرَّجُلُ قالَ: اللَّهُمَّ اطْوِ لَهُ البُعْدَ، وَهَوِّنْ عَلَيْهِ السَّفَرَ». قال: هَذَا حَدِيثٌ حَسَنٌ.

(46) Another hadeeth

3445- Abu Huraira (R.A.A.) narrated that a man said, "Oh Messenger of Allah (S.A.W.), I am traveling so advise me." He (S.A.W.) said, "I beseech you to keep the fear of Allah (in your heart) and make takbeer every time you get on top of a hill." When the man left, he (S.A.W.) said, "Oh Allah (S.W.T.), make the distance shorter for him and make his trip an easy one."

Abu E'isa said that this hadeeth is hasan.

47 ـ بابُ ما جَاءَ مَا يَقُولُ إِذَا رَكِبَ الناقة [م: 46، ت: 48]

3446 ـ حدثنا قُتَيْبَةُ، حَدَّثَنا أَبُو الأَحْوَصِ عَن أَبِي إِسْحاقَ عَن عَلِيِّ بنِ رَبِيعَةَ قالَ: «شَهِدْتُ عَلِيًّا أُتِيَ بِدَابَّةٍ لِيَرْكَبَهَا فَلَمَّا وَضَعَ رِجْلَهُ في الرِّكَابِ قالَ: بِسْمِ الله، فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا قالَ الْحَمْدُ لله. ثُمَّ قالَ: ﴿سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ﴾ ثُمَّ قالَ: الْحَمْدُ لله ثَلاثاً الله أَكْبَرُ ثلاثاً سُبْحَانَكَ إِنِّي قَدْ ظَلَمْتُ نَفْسِي

فاغْفِرْ لِي فإنَّهُ لا يَغْفِرُ الذُّنُوبَ إلاَّ أَنْتَ ثُمَّ ضَحِكَ. فَقُلْتُ مِنْ أيِّ شَيْءٍ ضَحِكْتَ يَا أَمِيرَ المُؤْمِنِينَ؟ قالَ رأيْتُ رسولَ الله ﷺ صَنَعَ كَمَا صَنَعْتُ ثُمَّ ضَحِكَ فَقُلْتُ مِنْ أيِّ شَيْءٍ ضَحِكْتَ يَا رَسُولَ الله؟ قالَ: إنَّ رَبَّكَ لَيَعْجَبُ مِنْ عَبْدِهِ إذَا قَالَ رَبِّ اغْفِرْ لِي ذُنُوبِي إنَّهُ لا يَغْفِرُ الذُّنُوبَ غَيْرَكَ». قال: وَفي البَابِ عَن ابنِ عُمَر. قال هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(47) What to say when mounting the camel (or any ride)

3446- Ali Ibn Rabee'ah narrated that once Ali Ibn Abi Taleb (R.A.A.) was brought a female camel to mount. When he (R.A.A.) lifted his leg to put it in the saddle, he said *Bismi Allah* three times. When he sat on it, he said *Al-Hamdu Lillah* three times. Then he (R.A.A.) said, "*Subhana Al-Lathi Sakhara Lana Hatha Wa Ma Kunna Lahu Muqreneen Wa Inna Ila Rabbina Lamunqaliboon* (Praise be He who subdued this for us without our intervention and to our Lord we return)." He (R.A.A.) then said *Al-Hamdu Lillah* three times, *Allahu Akbar* three times, and *Subhanaka Inni Qad Thalamtu Nafsi Fa Ighfir Lee Fa Innahu La Yaghfiru Ath-Thonouba Illa Ant* (Praise be to You. I have oppressed myself so forgive me for none but You can forgive sins). He (R.A.A.) then laughed. Ibn Rabee'a said, "What made you laugh, oh Commander of the Believers?" Ali (R.A.A.) said that he saw the Messenger of Allah (S.A.W.) do (exactly) as he did, and then he (S.A.W.) laughed too. So he asked him, "What made you laugh, oh Messenger of Allah (S.A.W.)?" He (S.A.W.) said, "Your Lord likes it when His servant says, 'Oh Lord, forgive all my sins for none but You forgives sins.'"

Abu E'isa said that this hadeeth is hasan sahih.

3447 - حدثنا سُوَيْدُ بنُ نَصْرٍ، أخبرنا عَبْدُ الله بنُ المُبَارَكِ حدثنا حَمَّادُ بنُ سَلَمَةَ عَن أبي الزُّبَيْرِ عَن عَلِيِّ بنِ عَبْدِ الله البَارِقِيِّ عَن ابنِ عُمَرَ: «أنَّ النبيَّ ﷺ إذَا سَافَرَ فَرَكِبَ رَاحِلَتَهُ كَبَّرَ ثَلاثاً وقَالَ: ﴿سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ﴾. ثُمَّ يَقُولُ: اللَّهُمَّ إنِّي أَسْأَلُكَ في سَفَرِي هَذَا مِنَ البِرِّ وَالتَّقْوَى وَمِنَ العَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا المَسِيرَ وَاطْوِ عَنَّا بُعْدَ الأَرْضِ، اللَّهُمَّ أَنْتَ الصَّاحِبُ في السَّفَرِ، والخَلِيفَةُ في الأَهْلِ، اللَّهُمَّ اصْحَبْنَا في سَفَرِنا واخْلُفْنَا في أَهْلِنَا. وَكَانَ يَقُولُ إذَا رَجَعَ إلى أَهْلِهِ آيِبُونَ إنْ شَاءَ الله تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غريبٌ من هذا الوجه.

3447- Ibn Omar (R.A.A.) narrated that when the Prophet (S.A.W.) traveled he would mount his ride and make takbeer three times. Then he (S.A.W.) would say, "*Subhana Al-Lathi Sakhara Lana Hatha Wa Ma Kunna Lahu Muqreneen Wa Inna Ila Rabbina Lamunqaliboon* (Praise be He who subdued this for us without our intervention and to our Lord we return)." Then he (S.A.W.) would

say, "*Allahumma Inni As-Aluka Fi Safari Hatha Al-Birra Wat Taqwa Wa Mina Al-A'amali Ma Tarda, Allahumma Hawwen A'alina Al-Maseer Wa Itwi A'anna Bu'da Al-Ard, Allahumma Anta As-Saheb Fi As-Safar Wal Khalifatu Fil Al-Ahl, Allahumma Is-H'abna Fi Safarena Wa Ukhlufna Fi Ahlina* (Oh Allah, I ask You to give me in my travel the good and Your fear. I ask You for the good that pleases You. Oh Allah, make this trip easy and shorten the distance. Oh Allah, You are the Companion of the traveler and the Trustee of the family left behind. Oh Allah, accompany us during our travels and keep safe our families)." He (S.A.W.) used to say when he returned to his family, "*Aayiboun Inn Shaa' Allah, Ta-eboun, A'abidoon, Li Rabbina H'amidoon* (We are returning with Allah's Will, having repented, as worshippers and thankful to our Lord)."

Abu E'isa said that his hadeeth is hasan gharib.

48 ـ بابُ مَا ذُكِرَ في دَعْوَةِ المُسَافِرِ [م: 47، ت: 49]

3448 ـ **حدثنا** مُحمَّدُ بنُ بَشَّارٍ، أخبرنا أَبُو عَاصِمٍ، أخبرنا الْحَجَّاجُ الصَّوَّافُ عَن يَحْيى بنِ أبي كَثِيرٍ عَن أبي جَعْفرٍ عن أبي هُرَيْرَةَ قالَ قالَ رَسُولُ الله ﷺ: «ثَلاثُ دَعَوَاتٍ مُسْتَجَاباتٌ: دَعْوَةُ المَظْلُومِ، وَدَعْوَةُ المُسَافِرِ، وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ».

. . . ـ **حدثنا** عَلِيُّ بنُ حُجْرٍ حدثنا إِسْمَاعِيلُ بنُ إِبْرَاهِيمَ عَن هِشَامٍ الدَّسْتَوَائِيِّ عَن يَحْيَى بنِ [أبي] كَثِيرٍ بِهَذَا الإِسْنَادِ نَحْوَهُ وَزَادَ فِيهِ «مُسْتَجَابَاتٌ لاَ شَكَّ فِيهِنَّ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ. وأَبُو جَعْفَرٍ الرازي هَذَا الَّذِي رَوَى عَنْهُ يَحْيَى بنُ أبي كَثِيرٍ يُقَالُ لَهُ أَبُو جَعْفَرٍ المُؤَذِّنُ [وقد روى عنه يحيى بن أبي كثير غير حديث] وَلاَ نَعْرِفُ اسْمَهُ.

(48) The supplication of the traveler

3448- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Three supplications are (definitely) answered; the supplication of the oppressed, the supplication of the traveler, and the supplication of the father against his son."

Abu E'isa said that this hadeeth is hasan.

49 ـ باب مَا يَقُول إِذَا هاجَتِ الرِّيحُ [م: 48، ت: 50]

3449 ـ **حدثنا** عَبْدُ الرَّحْمَنِ بن الأَسْوَدِ أَبُو عَمْرٍو البَصْرِيُّ، أخبرنا مُحمَّدُ بنُ رَبِيعَةَ عَن ابنِ جُرَيْجٍ عَن عَطَاءٍ عَن عَائِشَةَ قالَتْ: «كَانَ النبيُّ ﷺ إِذَا رَأَى الرِّيحَ قالَ: اللَّهُمَّ إني أَسْأَلُكَ مِنْ خَيْرِهَا وَخَيْرِ ما فِيهَا وَشَرِّ ما أُرْسِلَتْ بِهِ وأَعُوذُ بِكَ مِنْ شَرِّهَا وشَرِّ ما فِيهَا وَشَرِّ ما أُرْسِلَتْ بِهِ». قال أبو عيسى: وفي البَابِ عَن أُبَيِّ بنِ كَعْبٍ. وهَذَا حَدِيثٌ حَسَنٌ.

(49) What is said when the wind blows hard

3449- A'isha (R.A.A.) narrated that whenever the Prophet (S.A.W.) saw the

wind he would say, "*Allahumma Inni As-Aluka Min Khairiha Wa Khairi Ma feeha Wa Khairi Ma Ursilat Bihi, Wa Ao'uthu Bika Min Sharriha Wa Sharri Ma feeha Wa Sharri Ma Ursilat Bihi* (Oh Allah, I ask You for its good, the good in it, and the good it was sent with. And I ask refuge with You from its evil, the evil in it, and the evil it was sent with)."

Abu E'isa said that this hadeeth is hasan.

50 ـ بابُ مَا يَقُولُ إِذَا سمِعَ الرَّعْدَ [م: 49، ت: 51]

3450 ـ حدثنا قُتَيْبَةُ، حدثنا عَبْدُ الْوَاحِدِ بنُ زِيَادٍ عَنْ حَجَّاجِ بنِ أَرْطَاةَ عَن أَبي مَطَرٍ عَن سَالِمِ بنِ عَبْدِ الله بنِ عُمَرَ عَن أَبِيهِ: «أَنَّ رَسُولَ الله ﷺ كَانَ إِذَا سَمِعَ صَوْتَ الرَّعْدِ والصَّوَاعِقَ قَالَ: اللَّهُمَّ لا تَقْتُلْنَا بِغَضَبِكَ وَلا تُهْلِكْنَا بِعَذَابِكَ وعَافِنَا قَبْلَ ذَلِكَ».

قال: هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إِلاَّ مِنْ هَذَا الوَجْهِ.

(50) What is said when one hears the thunder

3450- Ibn Omar (R.A.A.) narrated that whenever the Messenger of Allah (S.A.W.) heard the thunder he would say, "*Allahumma La Yaqtulna Bi Ghadebak Wa LA Tuhlikna Bi A'athabek Wa A'afina Qabla Thalek* (Oh Allah, do not kill us with Your Wrath and do not destroy us with Your torment and save us before the torment comes down)."

Abu E'isa said that this hadeeth is gharib.

51 ـ بابُ مَا يَقُولُ عِنْدَ رُؤْيَةِ الْهِلاَلِ [م: 50، ت: 52]

3451 ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ، حدثنا أَبُو عامِرٍ العَقَدِيُّ، حدثنا سُلَيْمَانُ بنُ سُفْيَانَ المَدِينِيُّ حدَّثَنِي بِلاَلُ بنُ يَحْيَى بنِ طَلْحَةَ بنِ عُبَيْدِ الله عَن أَبِيهِ عَن جَدِّه طَلْحَةَ بنِ عُبَيْدِ الله: «أَنَّ النبيَّ ﷺ كانَ إِذَا رَأَى الْهِلاَلَ قالَ: اللَّهُمَّ أَهْلِلْهُ عَلَيْنَا بالْيُمْنِ وَالإِيمَانِ والسَّلاَمَةِ وَالإِسْلاَمِ. رَبِّي ورَبُّكَ الله».

قالَ أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(51) What to say when seeing the crescent moon

3451- Talha Ibn Ubaid Allah narrated that whenever the Prophet (S.A.W.) used to see the crescent moon (at the beginning of the lunar month), he (S.A.W.) would say, "*Allahumma Ahlilhu A'alina Bil Yumni Wal Iman Was-Salama Wal Islam, Rabbi Wa Rbbika Allah* (Oh Allah, start it (this month) with blessings and faith, safety and Islam. My and your Lord is Allah)."

Abu E'isa said that this hadeeth is gharib.

52 ـ بابُ ما يَقُولُ عِنْدَ الغَضَبِ [م: 51، ت: 53]

3452 ـ حدثنا مَحْمُودُ بنُ غَيْلاَنَ، حدثنا قَبِيصَةُ، حدثنا سُفْيَانُ عَن عَبْدِ المَلِكِ بن

عُمَيْرٍ عَن عَبْدِ الرَّحْمٰنِ بنِ أبي لَيْلَى عَن مُعَاذِ بنِ جَبَلٍ قالَ: «اسْتَبَّ رَجُلاَنِ عِنْدَ النبيِّ ﷺ حَتَّى عُرِفَ الغَضَبُ في وجْهِ أحَدِهِمَا فقالَ النَّبِيُّ ﷺ: إنِّي لأعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ غَضَبُهُ أعُوذُ باللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ».

. . . - **حدثنا** بندار أخبرنا عَبْدُ الرَّحمٰنِ عن سُفْيَانَ [بهَذَا الإسناد] نَحْوَهُ: [قال] وفي البَابِ عَن سُلَيْمَانَ بنِ صُرَدَ قال: وَهَذَا حَدِيثٌ مُرْسَلٌ. عَبْدُ الرَّحمٰنِ بنُ أبي لَيْلَى لَمْ يَسْمَعْ مِنْ مُعَاذِ بنِ جَبَلٍ، ماتَ مُعَاذٌ في خِلاَفَةِ عُمَرَ بنِ الْخَطَّابِ وقُتِلَ عُمَرُ بنُ الْخَطَّابِ؛ وَعبْدُ الرَّحمٰنِ بنُ أبي لَيْلَى غُلاَمٌ ابنُ سِتِّ سِنِينَ. وهَكَذَا رَوَى شُعْبَةُ عَن الْحَكَمِ عَن عَبْدِ الرَّحمٰنِ بنِ أبي لَيْلَى. وَقَدْ رَوَى عَبْدُ الرَّحمٰنِ بنُ أبي لَيْلَى عَن عُمَرَ بنِ الْخَطَّابِ وَرَآهُ.

وَعبْدُ الرَّحمٰنِ بنُ أبي لَيْلَى يُكَنَّى أبَا عِيسَى. وَأبُو ليلى اسْمُهُ يَسَارٌ وَرَوَى عَن عَبْدِ الرَّحمٰنِ بنِ أبي لَيْلَى قَالَ أدْرَكْتُ عِشْرِينَ ومائَةً مِنَ أصْحَابِ النبيِّ ﷺ.

(52) What to say when one gets angry

3452- Mua'ath Ibn Jabal narrated that two men cussed each other out in the presence of the Prophet (S.A.W.) and anger showed on the face of one of them. The Prophet (S.A.W.) said, "I know a word that if he had said it his anger would have dissipated; '*Ao'uthu Billahi Mina Ash-Shaitan Ar-Rajeem* (I seek refuge with Allah from the outcast Satan)."

Abu E'isa said that this hadeeth is Mursal (there is a missing link in the chain of narrators).

---

53 - بابُ مَا يَقُولُ إذَا رَأى رؤيَا يَكْرَهُهَا [م: 52، ت: 54]

3453 - **حدثنا** قُتَيْبَةُ بنُ سَعِيدٍ، حدثنا بَكْرُ بنُ مُضَرَ عَن ابن الهَادِ عَن عَبْدِ اللهِ بنِ خَبَّابٍ عَن أبي سَعِيدٍ الْخُدْرِيِّ أنَّهُ سَمِعَ النبيَّ ﷺ يقُولُ: «إذَا رَأى أحَدُكُمُ الرُّؤْيَا يُحِبُّهَا فإنَّمَا هِيَ مِنَ اللهِ فَلْيَحْمَدِ اللهَ عَلَيْهَا ولْيُحَدِّثْ بِمَا رَأى، وَإذَا رَأى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُهُ فإنَّمَا هِيَ الشَّيْطَانُ فَلْيَسْتَعِذْ باللهِ مِنْ شَرِّهَا وَلاَ يَذْكُرْهَا لأحَدٍ فإنَّهَا لاَ تَضُرُّهُ» قال: وَفِي البَابِ عَن أبي قَتَادَةَ. قال: وهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صحيحٌ مِنْ هَذَا الْوَجْهِ. وَابنُ الْهَادِ اسْمُهُ يَزِيدُ بنُ عَبْدِ اللهِ بنِ أُسَامَةَ بنِ الْهَادِ المَدِينيُّ وهُوَ ثِقَةٌ عِنْدَ أهْلِ الْحَدِيثِ رَوَى عَنْهُ مالِكٌ والنَّاسُ.

(53) What to say when one sees a bad dream

3453- Abu Said Al-Khudri (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "If one of you sees a good vision (dream) that he likes, then it is from Allah. So let him praise Allah for it and tell others about it. However, if he sees other than that, then it is from Satan. So let him ask refuge with Allah from its evil and should not mention it to

anyone and it will not harm him."

Abu E'isa said that this hadeeth is hasan gharib sahih.

54 ـ بابُ ما يَقُولُ إذَا رَأى البَاكُورَةَ مِنَ الثَّمَرِ [م: 53، ت: 55]

3454 ـ حدثنا الأنْصَارِيُّ، حدثنا مَعْنٌ، حدثنا مالِكٌ وأخبرنا قُتيبة عن مالك عَن سُهَيْلِ بنِ أبي صَالِحٍ عَن أبِيهِ عَن أبي هُرَيْرَةَ قالَ: «كَانَ النَّاسُ إذَا رَأَوْا أوَّلَ الثَّمَرِ جَاؤوا بِهِ إلى رَسُولِ الله ﷺ فإذَا أخَذَهُ رَسُولُ الله ﷺ قال: اللَّهُمَّ بَارِكْ لَنَا في ثِمَارِنَا، وَبَارِكْ لَنَا في مَدِينَتِنَا، وبَارِكْ لَنَا في صَاعِنَا ومُدِّنَا، اللَّهُمَّ إنَّ إبْرَاهِيمَ عَبْدُكَ وخَلِيلُكَ. وَنَبِيُّكَ وإنِّي عَبْدُكَ وَنَبِيُّكَ وإنَّهُ دَعَاكَ لِمَكَّةَ وأنَا أدْعُوكَ لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ بِهِ لِمَكَّةَ. ومِثْلُهُ مَعَهُ. قالَ ثُمَّ يَدْعُو أصْغَرَ وَلِيدٍ يَرَاهُ فَيُعْطِيهِ ذَلِكَ الثَّمَرَ» قال هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(54) What to say when one sees the blooming of the fruits

3454- Abu Huraira (R.A.A.) narrated that people used to take their ripening fruits to the Messenger of Allah (S.A.W.) and he (S.A.W.) would take it and say, "Oh Allah, bless our fruits, bless our city, and bless our Saa's and Mudds (different weighing measurements). Oh Allah, Ibrahim is Your servant, friend, and Your Prophet. And I am Your servant and prophet. He (S.A.W.) supplicated You to (bless) Mecca, and I supplicate to You for Medina with the same supplication he supplicated for Mecca and double it." Then he would ask for the youngest person he could see and would give him that fruit.

Abu E'isa said that this hadeeth is hasan sahih.

55 ـ بابُ مَا يَقُول إذَا أكَلَ طَعَاماً [م: 54، ت: 56]

3455 ـ حدثنا أحْمَدُ بنُ مَنِيعٍ، حدثنا إسْمَاعِيلُ بنُ إبْرَاهِيمَ، حدثنا عَلِيُّ بنُ زَيْدٍ عَن عُمَرَ. هُوَ ابنُ أبي حَرْمَلَةَ عَن ابنِ عَبَّاسٍ قالَ: «دَخَلْتُ مَعَ رَسُولِ الله ﷺ أنا وَخَالِدُ بنُ الوَلِيدِ عَلَى مَيْمُونَةَ فَجَاءَتْنَا بإنَاءٍ مِنْ لَبَنٍ فَشَرِبَ رسولُ الله ﷺ وأنَا عَنْ يَمِينِهِ وخَالِدٌ عَنْ شِمَالِهِ فقالَ: لِي الشَّرْبَةُ لَكَ فإنْ شِئْتَ آثَرْتَ بِهَا خَالِداً فَقُلْتُ مَا كُنْتُ أُوثِرُ عَلَى سُؤْرِكَ أحَداً. ثُمَّ قالَ رَسُولُ الله ﷺ مَنْ أطعمه الله طعاماً فليقل: اللهم بارك لنا فيه وأطْعِمْنَا خَيْراً مِنْهُ. وَمَنْ سَقَاهُ الله لَبَناً فَلْيَقُلْ: اللَّهُمَّ بارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ. وَقالَ رَسُولُ الله ﷺ: لَيْسَ شَيْءٌ يُجْزِىءُ مَكانَ الطَّعَامِ وَالشَّرَابِ غَيْرَ اللَّبَنِ» قال: هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الحَدِيثَ عَن عَلِيِّ بنِ زَيْدٍ فقالَ عَن عُمَرَ بنِ حَرْمَلَةَ وَقالَ بَعْضُهُمْ عَمْرِو بنِ حَرْمَلَةَ وَلا يَصِحُّ.

(55) What to say when one eats

3455- Ibn Abbas (R.A.A.) narrated that he visited Maimoona with the Prophet (S.A.W.) and Khalid Ibn Al-Walid. She (R.A.A.) brought them a jug of

milk, and the Messenger of Allah (S.A.W.) drank from it first. Ibn Abbas (R.A.A.) (who was a lot younger) was sitting to his right, and Khalid was to his left. He (S.A.W.) said to Ibn Abbas (R.A.A.), "The drink is yours, but would you mind if Khalid drank first?" Ibn Abbas (R.A.A.) said, "I would not pass (the honor) of your saliva to anyone else." The Messenger of Allah (S.A.W.) then said, "Whoever Allah feeds should say, '*Allahumma Barik Lana Fihi Wa Ate'mna Khairan Minhu* (Oh Allah, bless our food and feed us better than it). And whoever Allah gives milk as a drink should say, '*Allahumma Barik Lana Fihi Wa Zidna Minhu* (Oh Allah, bless it for us and give us more)." The the Messenger of Allah (S.A.W.) said, "Nothing can replace food or drink better than milk."

Abu E'isa said that this hadeeth is hasan.

56 ـ بابُ ما يَقُولُ إِذَا فَرَغَ مِنَ الطَّعَامِ [م: 55، ت: 57]

3456 - **حدثنا** مُحَمَّدُ بنُ بَشَّارٍ، أخبرنا يَحْيَى بنُ سَعِيدٍ، أخبرنا ثَوْرُ بنُ يَزِيدَ، حدثنا خَالِدُ بنُ مَعْدَانَ عَن أَبِي أُمَامَةَ قالَ: «كانَ رَسُولُ الله ﷺ إِذَا رُفِعَتِ المَائِدَةُ مِنْ بَيْنِ يَدَيْهِ يَقُولُ: الْحَمْدُ لله حَمْدًا كَثِيراً طَيِّباً مُبَارَكاً فِيهِ غَيْرَ مُوَدَّعٍ وَلاَ مُسْتَغْنًى عَنْهُ رَبَّنَا» قال: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(56) What to say when one finishes his food

3456- Abu Umama (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used to say when he (S.A.W.) finished eating his food, "*Alhamdu Lillah H'amdan Katheeran Tayebban Mubarakan Fih, Ghaira Muwadda-en Wala Mustaghnana A'anhu Rabbuna* (Thanks are to Allah; a great, good, and blessed gratefulness. It is not the last thanks nor is it being ungrateful to You, oh Lord)."

Abu E'isa said that this hadeeth is hasan sahih.

3457 - **حدثنا** أَبُو سَعِيدٍ الأَشَجُّ، حدثنا حَفْصُ بنُ غِيَاثٍ وَأَبُو خَالِدٍ الأَحْمَرُ عَن حَجَّاجِ بنِ أَرْطَاةَ عَن رِياحِ بنِ عُبَيْدَةَ قالَ حَفْصٌ عَن ابنِ أَخِيَ سَعِيدٍ وَقالَ أَبُو خَالِدٍ عَن مَوْلًى لأَبِي سَعِيدٍ عَن أَبِي سَعِيدٍ قال: «كانَ النبيُّ ﷺ إِذَا أَكَلَ أَوْ شَرِبَ قَالَ: الْحَمدُ لله الذِي أَطْعَمَنَا وَسَقَانا وَجَعَلَنَا مُسْلِمِينَ».

3457- Abu Said Al-Khudri (R.A.A.) narrated that when the Prophet (S.A.W.) finished his food or drink he would say, "*Al-Hamdu Lillah Al-Lathi Ata'amana Wa Saqana Wa Jaa'alana Muslimeen* (Thanks are to Allah for feeding us, giving us something to drink and making us Muslims)."

3458 - **حدثنا** مُحَمَّدُ بنُ إِسْمَاعِيلَ، حدثنا عَبْدُ الله بنُ يَزِيدَ الْمُقرِىءُ حدَّثنا سَعِيدُ بنُ

أبي أيُّوبَ حدَّثني أبُو مَرْحُوم عَن سَهْلِ بنِ مُعَاذ بنِ أنَسٍ عَن أبيهِ قالَ قالَ رَسُولُ الله ﷺ: «مَنْ أكَلَ طَعاماً فقالَ الْحَمدُ لله الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي ولاَ قُوَّةٍ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» [قال]. هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وأبُو مَرْحُوم اسْمُهُ عَبْدُ الرَّحِيمِ بنُ مَيْمُونٍ.

3458- Mua'ath Ibn Anas narrated that the Messenger of Allah (S.A.W.) said, "If someone says when he eats food, '*Alhamdu Lillah Al-Lathi Ata'amani Hatha Wa Razaqneehi Min Ghairi H'awlen Minni Wa La Quwwatten* (Thanks are to Allah Who fed me this and sent it to me without any effort or power on my side) his previous sins will be forgiven."

Abu E'isa said that this hadeeth is hasan gharib.

---

57 ـ بابُ مَا يَقُولُ إذَا سَمِعَ نَهِيقَ الحِمَارِ [م: 56، ت: 58]

3459 ـ حدثنا قُتَيْبَةُ بنُ سَعِيدٍ، أخبرنا اللَّيْثُ عَن جَعْفَرِ بنِ رَبِيعَةَ عَن الأعْرَجِ عَن أبي هُرَيْرَةَ أنَّ النَّبيَّ ﷺ قالَ: «إذَا سَمِعْتُمْ صِيَاحَ الدِّيكَةِ فاسْأَلُوا الله مِنْ فَضْلِهِ فإنَّهَا رَأَتْ مَلَكاً، وَإذَا سَمِعْتُمْ نَهِيقَ الْحِمَارِ فَتَعَوَّذُوا بالله مِنَ الشَّيْطَانِ فإنَّهُ رَأى شَيْطَاناً».

[قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(57) What one says when he hears the braying of the donkey

3459- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "When you hear the rooster crowing ask Allah (S.W.T.) for His Bounty because it has seen an angel. If you hear the braying of the donkey ask refuge with Allah (S.W.T.) from Satan because it has seen a devil."

Abu E'isa said that this hadeeth is hasan sahih.

---

58 ـ بابُ ما جَاءَ في فَضْلِ التَّسبِيحِ وَالتَّكْبِيرِ وَالتَّهْلِيلِ والتَّحْمِيدِ [م: 57، ت: 59]

3460 ـ حدثنا عَبْدُ الله بنُ أبي زِيَادٍ الكوفي، حدثنا عَبْدُ الله بنُ بكْرٍ السَّهْمِيُّ عَن حَاتِمِ بنِ أبي صَغِيرَةَ عَن أبي بَلْجٍ عَنْ عَمْرِو بنِ مَيْمُونٍ عَن عبْدِ الله بنِ عَمْرٍو قالَ: قالَ رَسُولُ الله ﷺ: «مَا عَلَى الأَرْضِ أَحَدٌ يَقُولُ لا إلهَ إلاَّ الله وَالله أَكْبَرُ وَلاَ حَوْلَ وَلاَ قُوَّةَ إلاَّ بالله إلاَّ كُفِّرَتْ عَنْهُ خَطَايَاهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ البَحْرِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَن أبي بَلْجٍ بِهَذَا الإسْنَادِ نَحْوَهُ وَلَمْ يَرْفَعْهُ. وأبُو بَلْجٍ اسْمُهُ يَحْيَى بنُ أبي سُلَيْمٍ وَيُقَالُ يحيى بنُ سُلَيْمٍ أيضاً.

. . . ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ حدثنا ابنُ أبي عَدِيٍّ عَن حَاتِمِ بنِ أبي صَغِيرَةَ عَن أبي

بَلْجٍ عَن عَمْرِو بنِ مَيْمُونٍ عَن عَبْدِ الله بنِ عَمْرٍو عنِ النبيِّ ﷺ نَحْوَهُ وحاتم يكنى أبا يونس القشيري.

. . . - حدثنا مُحمَّدُ بنُ بَشَّارٍ حَدَّثَنَا مُحمَّدُ بنُ جَعْفَرٍ عَن شُعْبَةَ عَن أبي بَلْجٍ نَحْوَهُ وَلَمْ يَرْفَعْهُ.

(58) The merit of making tasbeeh, takbeer, tahlil, and tahmid

3460- Abdullah Ibn Amr narrated that the Messenger of Allah (S.A.W.) said, "Anyone on this Earth who says, '*La Ilaha Allah, Wa Allahu Akbar, Wa La H'awla Wa La Quwwatta Illa Bi Allah* (there is no god but Allah, Allah is Great, and there is no power or might except in Allah),' will have all his sins forgiven even if they were as many as the foam (bubbles) of the sea."

Abu E'isa said that this hadeeth is hasan gharib.

3461 - حدثنا مُحمَّدُ بنُ بَشَّارٍ حدثنا مَرْحُومُ بنُ عَبْدِ العَزِيزِ العَطَّارُ حدثنا أَبُو نَعَامَةَ السَّعْدِيُّ عَن أبي عُثْمَانَ النَّهْدِيِّ عَن أبي مُوسَى الأَشْعَرِيِّ قال: «كُنَّا مَعَ رَسُولِ الله ﷺ في غَزَاةٍ فَلَمَّا قَفَلْنَا أَشْرَفْنَا عَلَى المَدِينَةِ فَكَبَّرَ النَّاسُ تَكْبِيرَةً وَرفَعُوا بِهَا أَصْوَاتَهُمْ فقالَ رَسُولُ الله ﷺ: إِنَّ رَبَّكُمْ لَيْسَ بأَصَمَّ ولاَ غَائِبٍ هُوَ بَيْنَكُمْ وَبَيْنَ رُؤُوسِ رِحَالِكُمْ، ثُمَّ قالَ يا عَبْدَ الله بنَ قَيْسٍ أَلاَ أُعَلِّمُكَ كَنْزاً مِنْ كُنُوزِ الْجَنَّةِ لا حَوْلَ وَلا قُوَّةَ إِلاَّ بالله».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَأَبُو عُثْمَانَ النَّهْدِيُّ اسْمُهُ عَبْدُ الرَّحْمٰنِ بنُ مُلٍّ. وَأَبُو نَعَامَةَ اسْمُهُ عَمْرُو بنُ عِيسَى. وَمَعْنَى قَوْلِهِ: «بَيْنَكُمْ وَبَيْنَ رُؤُوسِ» إِنَّمَا يَعْنِي عِلْمَهُ وَقُدْرَتَهُ.

3461-Abu Musa Al-Asha'ari (R.A.A.) narrated that once they were with the Prophet (S.A.W.) coming back from a fight. When they got close to Medina people started making the takbeer (saying Allahu Akbar) in loud voices. The Messenger of Allah (S.A.W.) said, "Your Lord is not deaf or absent. He is among you and above your belongings." He (S.A.W.) then said, "Oh Abdullah Ibn Qais, do you want me to tell you about a treasure from the treasures of Paradise? Saying '*La Hawla Wa La Quwwatta Illa Bi Allah*.'"

Abu E'isa said that this hadeeth is hasan sahih.

---

59 - بابٌ [م: 58، ت: 60]

3462 - حدثنا عَبْدُ الله بنُ أبي زِيَادٍ، أخبرنا سَيَّارٌ، أخبرنا عَبْدُ الْوَاحِدِ بنُ زِيَادٍ عَن عَبْدِ الرَّحْمٰنِ بنِ إِسْحَاقَ عَن القَاسِمِ بنِ عَبْدِ الرَّحْمٰنِ عَن أبيهِ عَن ابنِ مَسْعُودٍ قالَ: قالَ رَسُولُ الله ﷺ: «لَقِيتُ إِبْرَاهِيمَ لَيْلَةَ أُسْرِيَ بِي فقالَ يا مُحَمدُ: أَقْرِىءْ أُمَّتَكَ مِنِّي السَّلاَمَ وَأَخْبِرْهُمْ أَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ عَذْبَةُ المَاءِ، وَأَنَّهَا قِيعَانٌ، وَأَنَّ غِرَاسَهَا سُبْحَانَ الله والْحَمْدُ

لله وَلاَ إلهَ إلاَّ الله وَالله أكْبَرُ» قال وفي البابِ عَن أبِي أيُّوبَ. [قال] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابنِ مَسْعُودٍ.

(59) Another hadeeth

3462- Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "I met Ibrahim on the night I had my journey to the heavens. He told me, "Oh Muhammad, give my Salams to your nation and tell them that Paradise has beautiful soil and fresh water and that it is a flat surface. Its seeds are, '*Subhana Allah, Wal Al-Hamdu Li Allah, Wa La Quwwatta Illa Bi Allah Wa Allahu Akbar*.'"

Abu E'isa said that this hadeeth is hasan gharib.

3463 ـ حدثنا مُحمَّدُ بنُ بَشَّارٍ، أخبرنا يَحْيَى بنُ سَعِيدٍ، أخبرنا مُوسَى الْجُهَنِيُّ حَدَّثَنِي مُصْعَبُ بنُ سَعْدٍ عَن أبِيهِ: «أنَّ رَسُولَ الله ﷺ قالَ لِجلَسَائِهِ: أيَعْجِزُ أحَدُكُمْ أنْ يَكْسِبَ ألْفَ حَسَنَةٍ؟ فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ كَيْفَ يَكْسِبُ أحَدُنَا ألْفَ حَسَنَةٍ؟ قالَ: يُسَبِّحُ أحَدُكُمْ مائَةَ تَسْبِيحَةٍ تُكْتَبُ لَهُ ألْفُ حَسَنَةٍ وَتُحَطُّ عَنْهُ ألْفُ سَيِّئَةٍ» [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3463- Saad narrated that the Messenger of Allah (S.A.W.) said to his companions sitting with him, "Do any of you desire to gain a thousand good deeds?" One man asked, "How can one of us gain a thousand good deeds?" He (S.A.W.) said, "If one of you says '*Subhana Allah*' a hundred times, it will be recorded as a thousand good deeds for him and a thousand sins will be erased (from his record)."

Abu E'isa said that this hadeeth is hasan sahih.

---

60 ـ بابٌ [م: 59، ت: 61]

3464 ـ حدثنا أحْمَدُ بنُ مَنِيعٍ وَغَيْرُ وَاحِدٍ قالُوا، حدثنا رَوْحُ بنُ عُبَادَةَ عَن حَجَّاجٍ الصَّوَّافِ عَن أبِي الزُّبَيْرِ عَن جَابِرٍ عَنِ النبيِّ ﷺ قالَ: «مَنْ قالَ سُبْحَانَ الله العَظِيمِ وبِحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ في الْجَنَّةِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صحيحٌ لا نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ أبِي الزُّبَيْرِ عَن جابِرٍ.

(60) Another hadeeth

3464- Jaber (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whenever someone says, '*Subhana Allahi Wa Bi Hamdihi* (Glorified be Allah (S.W.T.) and may He be praised),' a palm tree is planted for him in Paradise."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3465 ـ حدثنا مُحَمَّدُ بنُ رَافِعٍ، حدثنا المُؤَمَّل عَن حَمَّادِ بنِ سَلَمَةَ عَن أبي الزُّبَيْرِ عَن جَابِرٍ عَن النبيِّ ﷺ قال: «مَنْ قَالَ سُبْحَانَ الله العَظِيمِ وَبِحَمْدِهِ غُرِسَتْ لَهُ نَخْلَةٌ في الْجَنَّةِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

3465- Jaber (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whenever someone says, '*Subhana Allahi Al-A'atheem Wa Bi Hamdihi*,' a palm tree is planted for him in Paradise."

Abu E'isa said that this hadeeth is hasan gharib.

3466 ـ حدثنا نَصْرُ بنُ عَبْدِ الرَّحْمٰنِ الكُوفِيُّ حدثنا المُحَارِبِيُّ عَن مَالِكِ بنِ أَنَسٍ عَن سُمَيٍّ عَن أبي صَالِحٍ عَن أبي هُرَيْرَةَ أَنَّ رَسُولَ الله ﷺ قال: «مَنْ قالَ سُبْحَانَ الله وَبِحَمْدِهِ مائَةَ مَرَّةٍ غُفِرَتْ لَهُ ذُنُوبُهُ وَإِنْ كانَتْ مِثْلَ زَبَدِ البَحْرِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3466- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If someone says, '*Subhana Allahi Wa Bi Hamdihi*,' a hundred times all his sins are forgiven even if they were as many as the foam (bubbles) of the sea."

3467 ـ حدثنا يُوسُفُ بنُ عِيسَى، أخبرنا مُحَمَّدُ بنُ فُضَيْلٍ عَن عُمَارَةَ بنِ القَعْقَاعِ عَن أبي زُرْعَةَ عَن أبي هُرَيْرَةَ قَالَ قالَ رَسُولُ الله ﷺ: «كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ في المِيزَانِ حَبِيبَتَانِ إِلى الرَّحمٰن سبحان الله العظيم سُبْحَانَ الله وَبِحَمْدِهِ» [قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ.

3467- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Two light (easy to say) words on the tongue but (very) heavy in the scales are beloved by the Merciful; *Subhana Allahi Wa Bi Hamdihi, Subhana Allahi Al-A'atheem.*'"

3468 ـ حدثنا إِسْحَاقُ بنُ مُوسَى الأَنْصَارِيُّ، حدثنا مَعْنٌ حدثنا مَالِكٌ عَن سُمَيٍّ عَن أبي صَالِحٍ عَن أبي هُرَيْرَةَ أَنَّ رسُولَ الله ﷺ قالَ: «مَنْ قالَ لا إِلٰه إِلاَّ الله وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ المُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ؛ في يَوْمٍ مائَةَ مَرَّةٍ كانَ لَهُ عِدْلُ عَشْرِ رِقَابٍ وكُتِبَتْ لَهُ مائَةُ حَسَنَةٍ وَمُحِيَتْ عَنْهُ مائَةُ سَيِّئَةٍ وكَانَ لَهُ حِرْزاً مِنَ الشَّيْطَانِ يَوْمِهِ ذَلِكَ حَتَّى يُمْسِيَ وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلاَّ أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ» وَبِهَذَا الإِسْنَادِ عَن النبيِّ ﷺ [قال]: «مَنْ قالَ سُبْحَانَ الله وَبِحَمْدِهِ مائَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ وَإِنْ كانَتْ أَكْثَرَ مِنْ زَبَدِ البَحْرِ» قال. هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3468- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.)

said, "If someone says a hundred times a day, '*La Ilaha Illa Allah Wah'dahu LA Sharika Lahu, Lahu Al-Mulk Wa Lahu Al-Hamd Yuh'yi Wa Yumeet Wa Huwa A'ala Kulli Shai-en Qadeer* (There is no god but Allah. The One with no partners; to Him belongs all Ownership, and to Him belongs all Praise. He gives life and He takes it, and He is Omnipotent over all things),' it will be recorded as if he had freed ten slaves. Also a hundred good deeds will be recorded for him, a hundred sins will be erased, and he will be protected from Satan all day until the night. Nothing is better than that unless someone does that and more."

Abu E'isa said that this hadeeth is hasan sahih.

61 ـ بابٌ [م: 60، ت: 62]

3469 ـ حدثنا مُحمَّدُ بنُ عَبْدِ المَلِكِ بنِ أبي الشَّوَارِبِ، حدثنا عَبْدُ العَزِيزِ بنُ المُخْتَارِ عَن سُهَيْلِ بنِ أبي صَالحٍ عَن سُمَيٍّ عَن أبي صَالحٍ عَن أبي هُرَيْرَةَ عَن النبيِّ ﷺ قالَ: «مَنْ قالَ حِينَ يُصْبِحُ وَحِينَ يُمْسِي سُبْحَانَ الله وَبِحَمْدِهِ مِائَةَ مَرَّةٍ لَمْ يَأْتِ أحَدٌ يَوْمَ القِيَامَةِ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إلاَّ أحَدٌ قالَ مِثْلَ ما قالَ أوْ زَادَ عَلَيْهِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ.

(61) Another hadeeth

3469- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "No one can have a better deed on the Day of Resurrection than the person who says one hundred times in the morning and in the evening, '*Subhana Allahi Wa Bi Hamdihi*,' unless he has done the same and added more."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3470 ـ حدثنا إسمَاعِيلُ بنُ مُوسَى الكوفي أخبرنا دَاوُدُ بنُ الزِّبْرِقَانِ عَن مَطَرٍ الْوَرَّاقِ عَن نافِعٍ عَن ابنِ عُمَرَ قالَ: «قالَ رَسُولُ الله ﷺ ذَاتَ يَوْمٍ لأَصْحَابِهِ قُولُوا سُبْحَانَ الله وَبِحَمْدِهِ مائَةَ مَرَّةٍ مَنْ قالَ مَرَّةً كُتِبَتْ لَهُ عَشْراً، ومَنْ قَالَهَا عَشْراً كُتِبَتْ لَهُ مِائَةً، وَمَن قَالَهَا مِائَةً كُتِبَتْ لَهُ أَلْفاً، وَمَنْ زَادَ زَادَهُ الله، وَمَنِ اسْتَغْفَرَ الله غَفَرَ لَهُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

3470- Ibn Omar (R.A.A.) narrated that one day the Messenger of Allah (S.A.W.) said to his companions, "Say, '*Subhana Allahi Wa Bi Hamdihi*,' one hundred times. Whoever says it one time will have it recorded ten fold for him. Whoever says it ten times will have it recorded hundred times for him. Whoever says it one hundred times will have it recorded a thousand times for him. If someone says it more, then Allah (S.W.T.) will give him more, and if someone asks for forgiveness, then Allah (S.W.T.) will forgive him."

Abu E'isa said that this hadeeth is hasan gharib.

62 ـ بابٌ [م: 61، ت: 63]

3471 ـ حدثنا مُحمَّدُ بنُ وزِيرٍ الْوَاسِطِيُّ، أخبرنا أَبُو سُفْيَانَ الْحِمْيَرِيُّ هو سعيد بن يحيى الواسطي عَن الضَّحَّاكِ بنِ حُمْرَةَ عَن عَمْرِو بنِ شُعَيْبٍ عَن أبيهِ عَن جَدِّهِ قالَ قالَ رَسُولَ الله ﷺ: «مَنْ سَبَّحَ الله مائةً بالغَدَاةِ وَمائةً بالعَشِيِّ كَانَ كَمَنْ حَجَّ مِائَةَ حَجَّةٍ، وَمَنْ حَمِدَ الله مائةً بالغَدَاةِ وَمائةً بالعَشِيِّ كانَ كَمَنْ حَمَلَ عَلَى مائةِ فَرَسٍ في سَبِيلِ الله أَوْ قالَ غَزَا مائةَ غَزْوَةٍ، وَمَنْ هَلَّلَ الله مَائةً بالغَدَاةِ وَمائةً بالْعَشِيِّ كَانَ كَمَنْ أَعْتَقَ مِائَةَ رَقَبَةٍ مِنْ وُلْدِ إِسْمَاعِيلَ، وَمَنْ كَبَّرَ الله مائةً بالغَدَاةِ وَمائةً بالعَشِيِّ لَمْ يَأْتِ في ذَلِكَ الْيَوْمِ أحَدٌ بأَكْثَرَ مِمَّا أَتَى بِهِ إِلاَّ مَنْ قالَ مِثْلَ ما قَالَ أو زَادَ عَلَى ما قالَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(62) Another hadeeth

3471- Shuaib narrated that the Messenger of Allah (S.A.W.), "If someone makes tasbeeh (Subhana Allah) in the beginning of the day a hundred times and on the end of the day a hundred times, then it is equal to performing a hundred Hajj trips. If someone makes tahmeed (Al-Hamdu Li Allah) a hundred times at the beginning of the day and a hundred times at the end of it, then it is equal to marching on a hundred horses for the sake of Allah (S.W.T.). If someone makes tahlil (La Ilaha Illa Allah) a hundred times at the beginning of the day and a hundred times at the end of it, then it is equal to freeing a hundred slaves from the offspring of Ismail. If someone makes takbeer (Allahu Akbar) a hundred times at the beginning of the day and a hundred times at the end of it, then no one can do more good deeds in one day than that unless he does that and adds more to it."

Abu E'isa said that this hadeeth is hasan gharib.

3472 ـ حدثنا الْحُسَيْنُ بنُ الأَسْوَدِ العِجْلِيُّ البَغْدَادِيُّ، حدثنا يَحْيَى بنُ آدَمَ عَن الْحَسَنِ بنِ صَالحٍ عَن أبي بِشْرٍ عَن الزُّهْرِيِّ قال: «تَسْبِيحَةٌ في رَمَضَانَ أَفْضَلُ مِنْ أَلْفِ تَسْبِيحَةٍ في غَيْرِهِ».

3472- Az-Zuhri said, "One tasbeeha in Ramadan is better than a thousand tasbeeha in another month."

63 ـ بابٌ [م: 62، ت: 64]

3473 ـ حدثنا قُتَيْبَةُ بنُ سَعِيدٍ، أخبرنا اللَّيْثُ عَن الْخَلِيلِ بنِ مُرَّةَ عَن أَزْهَرَ بنِ عَبْدِ الله عَن تَمِيمٍ الدَّارِيِّ عَن رَسُولِ الله ﷺ أَنَّهُ قالَ: «مَنْ قالَ أَشْهَدُ أَنْ لا إِلَهَ إِلاَّ الله وَحْدَهُ لاَ

شَرِيكَ لَهُ إِلٰهاً وَاحِداً أَحَداً صَمَداً لَمْ يَتَّخِذْ صَاحِبَةً وَلاَ وَلَداً ولَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ عَشْرَ مَرَّاتٍ كَتَبَ اللهُ لَه أَرْبَعِينَ أَلْفَ أَلْفِ حَسَنَةٍ». [قال] هَذَا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الْوَجْهِ. وَالْخَلِيلُ بنُ مُرَّةَ لَيْسَ بِالْقَوِيِّ عِنْدَ أَصْحابِ الحَدِيثِ. قالَ مُحَمَّدُ بنُ إِسْمَاعِيلَ هُوَ مُنْكَرُ الحَدِيثِ.

(63) Another hadeeth

3473- Tamim Ad-Dari narrated that the Messenger of Allah (S.A.W.) said, "If someone says ten times, '*Ash-Hadu An La Ilaha Illa Allah, Wah'dahu La Sharika Lahu, Ilahan Wah'idan Ah'adan Samadan, Lam Yatakhith Sah'ibitan Wa Waladan, Wa Lam Yakun Lahu Kufuwan Ahadun* (I bear witness that there is no god but Allah; One with no partners, One God, Alone, Powerful over everything. He never took a wife nor does He have an offspring, and none is like unto Him),' then it will b recorded as forty thousand, thousand (or million) good deeds."

Abu E'isa said that this hadeeth is gharib. One on the narrators is weak and some scholars do not accept his sayings.

3474 - حدثنا إِسْحَاقُ بنُ مَنْصُورٍ، حدثنا عَلِيُّ بنُ مَعْبَدٍ المصري حدثنا عُبَيْدُ اللهِ بنُ عَمْرٍو الرَّقِّيُّ عَن زَيْدِ بنِ أَبِي أُنَيْسَةَ عَن شَهْرِ بنِ حَوْشَبٍ عَن عَبْدِ الرَّحْمٰنِ بنِ غَنْمٍ عَن أَبِي ذَرٍّ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «مَنْ قالَ في دُبُرِ صَلاَةِ الفَجْرِ وَهُوَ ثَانٍ رِجْلَيْهِ قَبْلَ أَنْ يَتَكَلَّمَ: لاَ إِله إِلاَّ اللهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ وَمُحِيَ عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ وكانَ يَوْمَه ذَلِكَ كُلَّهُ في حِرْزٍ مِنْ كُلِّ مَكْرُوهٍ وَحُرِسَ مِنَ الشَّيْطَانِ وَلَمْ يَنْبَغِ لِذَنْبٍ أَنْ يُدْرِكَهُ في ذَلِكَ اليَوْمِ إِلاَّ الشِّرْكَ بِاللهِ» قال. هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ.

3474- Abu Tharr (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If someone says ten times, '*La Ilaha Illa Allah Wah'dahu La Sharika Lahu, Lahu Al-Mulk Wa Lahu Al-Hamd Yuh'yi Wa Yumeet Wa Huwa A'ala Kulli Shai-en Qadeer*,' then it will be recorded as ten good deeds, ten sins will be erased, and he will elevated ten ranks. Moreover, his day will all be protected from any harm, and he will be guarded against Satan. No bad deed will affect him on that day uless it was Shirk (associating other gods with Allah)."

Abu E'isa said that this hadeeth is hasan gharib sahih.

---

64 - بابُ مَا جَاءَ في جَامِعِ الدَّعَوَاتِ عَن رَسُولِ اللهِ ﷺ

[م: 63، ت: 65]

3475 - حدثنا جَعْفَرُ بنُ مُحَمَّدِ بنِ عِمْرَانَ الثَّعْلَبِيُّ الكُوفِيُّ، حدثنا زَيْدُ بنُ حُبَابٍ عَن

مَالِكِ بنِ مِغْوَلٍ عَن عَبْدِ الله بنِ بُرَيْدَةَ الأَسْلَمِيِّ عَن أَبِيهِ قالَ: «سَمِعَ النبيُّ ﷺ رَجُلاً يَدْعُو وهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ الله لا إِلَهَ إِلاَّ أَنْتَ الأَحَدُ الصَّمَدُ الَّذي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ. قالَ: فقالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ سَأَلَ الله بِاسْمِهِ الأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أَعْطَى» قالَ زَيْدٌ فَذَكَرْتُهُ لِزُهَيْرِ بنِ مُعَاوِيَةَ بَعْدَ ذَلِكَ بِسِنِينَ فقالَ حدثني أَبُو إِسْحَاقَ عَن مَالِكِ بنِ مِغْوَلٍ قالَ زَيْدٌ ثُمَّ ذَكَرْتُهُ لِسُفْيَانَ فَحَدَّثَنِي عَن مالِكٍ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَرَوَى شَرِيكٌ هَذَا الحَدِيثَ عَن أَبِي إِسْحَاقَ عَن ابنِ بُرَيْدَةَ عَن أَبِيهِ وَإِنَّمَا أَخَذَهُ أَبُو إِسْحَاقَ الهمداني عَن مَالِكِ بنِ مِغْوَلٍ. [وإنما دَلسهُ. وروى شريك هذا الحديث عن أبي إسحاق].

(64) The Jamea'at supplications
(supplications that have a lot of meanings in a few simple words)
as narrated by the Messenger of Allah (S.A.W.)

3475- Buraida Al-Aslami (R.A.A.) narrated that the Messenger of Allah (S.A.W.) heard a man supplicating. "*Allahumma Inn As-Aluka Bi Anni Ash-hadu Annaka Anta Allah, La Ilaha Illa Anta, Al-Ah'adu As-Samad, Al-Lathi Lam Yalid Wa Lam Yulad Wa Lam Yakun Lahu Kufuwan Ahad* (Oh Allah, I ask You by bearing witness that You are Allah. There is no god but You, the One, the Self Sustainer whom all creatures need. The One who begets not nor was he begotten, and there is none equal or comparable unto Him." The Prophet (S.A.W.) said, "By the One Who owns my soul, he has asked Allah (S.W.T.) with His Greatest Name by which if He was supplicated He will answer and by which if He was asked He will give."

Abu E'isa said that this hadeeth is hasan gharib.

3476 ـ حدثنا عَلِيُّ بنُ خَشْرَمٍ أخبرنا عِيسَى بنُ يُونُسَ عَن عُبَيْدِ الله بنِ أَبي زِيَادٍ القَدَّاحِ كذا قال عَن شَهْرِ بنِ حَوْشَبٍ عَن أَسْماءَ بِنْتِ يَزِيدَ أَنَّ النبيَّ ﷺ قالَ: «اسْمُ الله الأَعْظَمُ في هَاتَيْنِ الآيَتَيْنِ ﴿وَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ لَّا إِلَٰهَ إِلَّا هُوَ الرَّحْمَٰنُ الرَّحِيمُ ﴿١٦٣﴾﴾. وَفَاتِحَةُ آلِ عِمْرَانَ: ﴿الم ﴿١﴾ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3476- Asmaa' Bint Yazid narrated that the Prophet (S.A.W.) said, "The Greatest Name of Allah is in these two verses; "*And your Ilah (God) is One Ilah (God - Allah), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful,*" (Surah Al-Baqara, verse 163) and the opening verse of Aal Imran, "*Alif Lam Mim*, Allah! *La ilaha illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyum* (the

Ever Living, the One Who sustains and protects all that exists)." (Aal Imran, verse1, 2)

Abu E'isa said that this hadeeth is hasan sahih.

65 ـ بابٌ [م: 64، ت: 66]

3477 ـ حدثنا قُتَيْبَةُ حدثنا رِشدِينُ بنُ سَعْدٍ عَن أبي هانىءٍ الْخَوْلاَنيِّ عَن أبي عَلِيٍّ الْجَنْبِيِّ عَن فَضَالَةَ بنِ عُبَيْدٍ قالَ: «بَيْنَا رَسُولُ الله ﷺ قاعِدٌ إِذْ دَخَلَ رَجُلٌ فَصَلَّى فقالَ اللّهُمَّ اغْفِرْ لِي وَارْحَمْنِي فقالَ رسولُ الله ﷺ عَجِلْتَ أَيُّهَا الْمُصَلِّي؛ إِذَا صَلَّيْتَ فَقَعَدْتَ فاحْمَدِ الله بِمَا هُوَ أَهْلُهُ وَصَلِّ عَلَيَّ ثُمَّ ادْعُهُ، قالَ ثُمَّ صَلَّى رَجُلٌ آخَرُ بَعْدَ ذَلِكَ فَحَمِدَ الله وصَلَّى عَلَى النبيِّ ﷺ فقالَ لَهُ النَّبِيُّ ﷺ: أَيُّهَا الْمُصَلِّي ادْعُ تُجَبْ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ وَقَدْ رَوَاهُ حَيوَةُ بنُ شُرَيْحٍ عَن أبي هَانِىءٍ الْخَوْلاَنِيِّ. وَأَبُو هَانِىءٍ اسْمُهُ حُمَيْدُ بنُ هَانِىءٍ، وَأَبُو عَلِيٍّ الْجَنْبِيُّ اسْمُهُ عَمْرُو بنُ مالِكٍ.

(65) Another hadeeth

3477- Fadala Ibn Ubaid narrated that when the Messenger of Allah (S.A.W.) was sitting (in the mosque) a man came in and prayed. Then he said, "Oh Allah, forgive me and have mercy on me." The Messenger of Allah (S.A.W.) told him, "You have prayed and got up in a hurry. After you pray sit down and take your time in praising Allah (S.W.T.), and then invoke prayers upon me and supplicate to Allah (S.W.T.)." Another man prayed and sat down after his prayers to praise Allah and invoke prayers upon the Prophet (S.A.W.). The Prophet (S.A.W.) said, "Oh praying man! Supplicate to Allah (S.W.T.) and you will be answered."

Abu E'isa said that this hadeeth is hasan.

66 ـ باب [م: 65، ت: تابع 66]

3478 ـ حدثنا عَبْدُ الله بنُ مُعَاوِيَةَ الْجُمَحِيُّ وهو رجل صالح، حدثنا صَالِحٌ المرِّيُّ عَن هِشَامِ بنِ حَسَّانَ عَن مُحَمَّدِ بنِ سِيرِينَ عَن أبي هُرَيْرَةَ قالَ قَالَ رَسُولُ الله ﷺ: «ادْعُوا الله وَأَنْتُمْ مُوقِنُونَ بالإِجَابَةِ، وَاعْلَمُوا أَنَّ الله لا يَسْتَجِيبُ دُعَاءً مِنْ قَلْبٍ غَافِلٍ لاَهٍ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إِلاَّ مِنْ هَذَا الوَجْهِ. [سمعت عباساً العنبري يقول: اكتبوا عن عبد الله بن معاوية الجمحي فإنه ثقة].

(66) Another hadeeth

3478-Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Supplicate to Allah in a manner that you are sure that He will answer and know that Allah (S.W.T.) does not answer the supplication of a heedless and playful heart."

Abu E'isa said that this hadeeth is gharib.

3479 - حدثنا محمودُ بنُ غَيْلاَنَ حدثنا [عبد الله بن يزيد] المقرىءُ حدثنا حَيوَةُ بن شريح حدثني أَبُو هَانِىءٍ الخولاني أَنَّ عَمْرَو بنَ مالِكٍ الْجَنْبِيَّ أَخْبَرَهُ أَنَّهُ سَمِعَ فَضَالَةَ بنَ عُبَيْدٍ يَقُولُ: «سَمِعَ النبيُّ ﷺ رَجُلاً يَدْعُو في صَلاَتِهِ فَلَمْ يُصَلِّ عَلَى النبيِّ ﷺ فقالَ النبيُّ ﷺ عَجِلَ هَذَا ثُمَّ دَعَاهُ، فقالَ لَهُ أَوْ لِغَيْرِهِ: إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ الله وَالثَّنَاءِ عَلَيْهِ، ثُمَّ لِيُصَلِّ عَلَى النبيِّ ﷺ ثُمَّ لِيَدْعُ بَعْدُ ما شَاءَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3479- Fadala Ibn Ubaid narrated that the Messenger of Allah (S.A.W.) heard a man supplicating Allah in his prayers without invoking prayers upon the Prophet (S.A.W.). The Prophet (S.A.W.) said, "This man has prayed in a hurry." He (S.A.W.) then called on the man and said, "After somebody prays he should praise Allah and invoke him. He should then invoke prayers upon the Prophet (S.A.W.), and then he can supplicate for whatever he pleases."

Abu E'isa said that this hadeeth is hasan sahih.

---

67 - بابٌ [م: 66، ت: 67]

3480 - حدثنا أَبُو كُرَيْب، أخبرنا أبو مُعَاوِيَةُ بنُ هِشَامٍ عَن حَمْزَةَ الزَّيَّات عَن حَبِيبِ بنِ أَبي ثَابِتٍ عن عُرْوَةَ عَن عَائِشَةَ قَالَتْ: «كانَ رَسُولُ الله ﷺ يَقُولُ: اللَّهُمَّ عَافِنِي في جَسَدِي، وَعَافِنِي في بَصَرِي وَاجْعَلْهُ الْوَارِثَ مِنِّي، لاَ إِلَهَ إِلاَّ الله الْحَلِيمُ الكَرِيمُ، سُبْحَانَ الله رَبِّ العَرْشِ العَظِيمِ، وَالْحَمْدُ لله رَبِّ العَالَمِينَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غريبٌ. [قال] سَمِعْتُ مُحمداً يَقُولُ حَبِيبُ بنُ أَبي ثابِتٍ لَمْ يَسْمَعْ مِنْ عُرْوَةَ بنِ الزُّبَيْرِ شَيْئاً. [والله أعلم].

(67) Another hadeeth

3480- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used to say, "*Allahumma A'afini Fi Jasadi, Wa A'afini Fi Basari, Wa Ija'alhu Al-Waretha Minni, La Ilaha Illa Allahu Al-H'aleemu Al-Kareem. Subhana Allahi Rabbi Al-A'arshi Al-A'atheem Wal Hamdu Lillahi Rabbi Al-A'alameen* (Oh Allah, give me good health in my body, give me good health in my eyesight, and make them healthy until I die. There is no god but Allah, the Lenient, the Generous. Glorified be Allah, the Lord of the Great Throne and Praises are to Allah, the Lord of the worlds)."

Abu E'isa said that this hadeeth is hasan gharib.

---

68 ـ بابٌ [م: 67، ت: 68]

3481 ـ حدثنا أَبُو كُرَيْبٍ، حدثنا أَبُو أُسَامَةَ عَنِ الأَعْمَشِ عَن أَبِي صَالِحٍ عَن أَبِي هُرَيْرَةَ قَالَ: «جاءَتْ فاطِمَةُ إِلى النبيِّ ﷺ تَسْأَلُهُ خَادِماً فقالَ لَهَا: قُولِي: اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَرَبَّ العَرْشِ العَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ: مُنْزِلَ التَّوْرَاةِ وَالإِنْجِيلِ وَالقُرْآنِ؛ فالِقَ الحَبِّ وَالنَّوَى. أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ، أَنْتَ الأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وأَنْتَ الآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وأَنْتَ الباطِنُ فَلَيْسَ دُونَكَ شَيْءٌ، اقْضِ عَنِّي الدَّيْنَ وَاغْنِنِي مِنَ الفَقْرِ». قالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَهَكَذَا رَوَى بَعْضُ أَصْحابِ الأَعْمَشِ عَن الأَعْمَشِ نَحْوَ هَذَا، وروى بَعْضُهُمْ عَن الأَعْمَشِ عَن أَبِي صَالِحٍ مُرْسَلاً ولَمْ يَذْكُرْ فِيهِ عَن أَبِي هُرَيْرَةَ.

(68) Another hadeeth

3481- Abu Huraira (R.A.A.) narrated that once Fatima (R.A.A.) came to ask the Prophet (S.A.W.) for a servant. He (S.A.W.) told her to say, "*Allahumma Rabba As-Samawati As-Saba' Wa Rabba Al-A'arshi Al-A'atheem Wa Rabba Kulli ShaiMunzila At-Tawrate Wal Injeeli Wal Qura'an, Faliqa Al-H'aabba Wa An-Nawa, Ao'uthu Bika Min Sharri Kulli Shai-en Anta Akhithun Bi Nasiatihi, Anta Al-Awallu Fa laysa Qablaka Shai wa Anta Al-Akhiru Fa Laysa Ba'adaka Shai Wa Ath-Thahiru Fa Laysa Fawqaka Shai Wal-Batinu Fa laysa Doonaka Shai, Iqdi A'anni Ad-Dayn, Wa Ighnini Mina Al-Faqr* (Oh Allah, the Lord of the heavens and the Lord of the Earths, our Lord and the Lord of everything. You revealed the Torah, the Bible, and the Quran. You cause the seed grain and the fruit pit to split and grow. I seek refuge with You from the evil of everything evil you control by its forehead. You are the First and there is none before You. You are the Last and there is none after You. You are the High and there is none above You. You are the Core and there is none beneath You. Pay off my debt for me and keep me from becoming poor)."

Abu E'isa said that this hadeeth is hasan gharib.

---

69 ـ بابٌ [م: 68، ت: 69]

3482 ـ حدثنا أَبُو كُرَيْبٍ، حدثنا يَحْيَى بنُ آدَمَ عَن أَبِي بَكْرِ بنِ عَيَّاشٍ عَن الأَعْمَشِ عَن عَمْرِو بنِ مُرَّةَ عَن عبْدِ الله بنِ الْحَارِثِ عَن زُهَيْرِ بنِ الأَقْمَرِ عَن عَبْدِ الله بنِ عَمْرٍو قالَ: «كانَ رَسُولُ الله ﷺ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لا يَخْشَعُ، وَمِنْ دُعَاءٍ لا يُسْمَعُ، وَمِنْ نَفْسٍ لا تَشْبَعُ، وَمِنْ عِلْمٍ لا يَنْفَعُ، أَعُوذُ بِكَ مِنْ هَؤُلاءِ الأَرْبَعِ» قال. وفي البَابِ عَن جَابِرٍ وَأَبِي هُرَيْرَةَ وَابنِ مَسْعُودٍ [قال] وَهذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ مِنْ هَذَا الوَجْهِ [من حديث عبد الله بن عمرو].

(69) Another hadeeth

3482- Abdullah Ibn Amr narrated that the Messenger of Allah (S.A.W.) used to say, "*Allahumma Inni Ao'uthu Bika Min Qalben La Yakh-shaa' Wa Min Dua'a-en La Yusmaa' Wa Min Nafsen La Tashbaa' Wa Min I'lmin La Yanfaa', Ao'uthu Bika Min Hao'lae' Al-Arbaa'* (Oh Allah, I seek refuge with You from a heart that has no fear, from a supplication that is not answered, from a self that is never satisfied, or from knowledge that has no benefit. I seek refuge with You from those four things)."

Abu E'isa said that this hadeeth is hasan sahih gharib.

---

70 ـ بابٌ [م: 69، ت: 70]

3483 ـ حدثنا أَحْمَدُ بنُ مَنِيعٍ، حدثنا أَبُو مُعَاوِيَةَ عَن شَبِيبِ بنِ شَيْبَةَ عَن الحَسَنِ البَصْرِيِّ عَن عِمْرَانَ بنِ حُصَيْنٍ قالَ: «قالَ النبيُّ ﷺ لأَبِي: يا حُصَيْنُ كَمْ تَعْبُدُ اليَوْمَ إلهاً؟ قالَ أَبِي: سَبْعَةً؛ سِتَّةً في الأَرْضِ، وَوَاحِداً في السَّمَاءِ، قالَ: فَأَيُّهُمْ تَعُدُّ لِرَغْبَتِكَ وَرَهْبَتِكَ؟ قالَ الَّذِي في السَّمَاءِ، قالَ يا حصينُ أما إنك لَوْ أَسْلَمْتَ عَلَّمْتُكَ كَلِمَتَيْنِ تَنْفَعَانِكَ، قالَ: فَلَمَّا أَسْلَمَ حُصَيْنٌ قالَ يا رَسُولَ اللهِ عَلِّمْنِي الكَلِمَتَيْنِ اللَّتَيْنِ وَعَدْتَنِي، فقالَ قُلِ اللَّهُمَّ أَلْهِمْنِي رُشْدِي، وَأَعِذْنِي مِنْ شَرِّ نَفْسِي» [قال] هَذا حَدِيثٌ غَرِيبٌ. وَقَدْ رُوِيَ هذا الْحَدِيثُ عَنْ عِمْرَانَ بن حُصَيْنٍ مِنْ غَيْرِ هذا الْوَجْهِ.

(70) Another hadeeth

3483- I'mran Ibn Hussein narrated that the Prophet (S.A.W.) said to his father, "Oh Hussein, how many gods do you worship today?" Hussein said, "Seven; six on earth and one in the Heaven." He (S.A.W.) said, "Whom do you fear or ask when you are in trouble?" Hussein said, "The One in the Heaven." He (S.A.W.) said, "Oh Hussein, when you become Muslim I will teach two words that will benefit you." When Hussein embraced Islam, he went to the Prophet (S.A.W.) and asked for those two words. He (S.A.W.) told him, "Say, '*Allahumma Al-Himni Rushdi, Wa Ae'ethni Min Sharri Nafsi* (Oh Allah, guide me to the straight (path) and save me from the evil of myself).'"

Abu E'isa said that this hadeeth is hasan gharib.

---

71 ـ بابٌ [م: 70، ت: 71]

3484 ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ، أخبرنا أَبُو عَامِرٍ [العقدي]، أخبرنا أَبُو مُصْعَبٍ [المدني] عَن عَمْرِو بنِ أَبِي عَمْرٍو مَوْلَى المُطَّلِبِ عَن أَنَسِ بنِ مَالِكٍ قَالَ «كَثِيراً مَا كُنْتُ أَسْمَعُ النَّبِيَّ ﷺ يَدْعُو بِهؤُلاَءِ الكَلِمَاتِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الهَمِّ والْحُزْنِ والعَجْزِ والكَسَلِ والبُخْلِ وضَلَعِ الدَّيْنِ وَقَهْرِ الرِّجَالِ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الوَجْهِ مِنْ حَدِيثِ عَمْرِو بنِ عَمْرٍو.

(71) Another hadeeth

3484- Anas Ibn Malek narrated that many times he heard the Prophet (S.A.W.) supplicate with these words; "*Allahumma Inni Ao'uthu Bika Mina Al-Hammi Wal Al-H'azan, Wal A'ajzi, Wal Kasal, Wal Bukhli, Wa Dalaa'e Ad-Dayn, Wa Ghalabate Ar-Rijal* (Oh Allah, I seek refuge with You against stress, sadness, incapacity, laziness, miserliness, the heaviness of the debt, and the oppression of men)."

Abu E'isa said that this hadeeth is hasan gharib.

3485 ـ حدثنا عَلِيُّ بنُ حُجْرٍ، حدثنا إِسْمَاعِيلُ بنُ جَعْفَرٍ عَن حُمَيْدٍ عَن أَنَسٍ «أَنَّ النبيَّ ﷺ كَانَ يَدْعُو يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الكَسَلِ والهَرَمِ والْجُبْنِ والبُخْلِ وفِتْنَةِ المَسِيحِ وَعَذَابِ القَبْرِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3485- Anas narrated that the Prophet (S.A.W.) used to supplicate, "*Allahumma Inni Ao'uthu Bika Min Al-Kasal Wal Haram Wal Jubn Wal Bukhl Wa Fitnati Al-Maseeh'e Wa A'athabi Al-Qabr* (Oh Allah, I seek refuge with You from laziness, old age, cowardness, miserly, and the affliction of the anti-Christ and from the torment of the grave)."

Abu E'isa said that this hadeeth is hasan sahih.

---

72 ـ بابُ مَا جَاءَ في عَقْدِ التَّسْبِيحِ باليَد [م: 71، ت: 72]

3486 ـ حدثنا مُحمَّدُ بنُ عَبْدِ الأَعْلَى بصري، أخبرنا عَثَّامُ بنُ عَلِيٍّ عَن الأَعْمَشِ عَن عَطَاءِ بنِ السَّائِبِ عَن أبيهِ عَن عَبْدِ الله بنِ عَمْرٍو قالَ: «رَأَيْتُ النبيَّ ﷺ يَعْقِدُ التَّسْبِيحَ بِيَدِهِ» فقال.

هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ الأَعْمَشِ عَن عَطَاءِ بنِ السَّائِبِ وَرَوَى شُعْبَةُ والثَّوْرِيُّ هَذَا الحَدِيثَ عَن عَطَاءِ بنِ السَّائِبِ بِطُولِهِ وفي البَابِ عَن يُسَيْرَةَ بِنْتِ يَاسِرٍ [عن النبي ﷺ قالت قال رسول الله ﷺ: يا معشر النساء اعْقِدْنَ بالأنامل فإنهن مسؤولات مستنطقات].

(72) Counting the number of Tasbeehs on the fingers

3486- Abdullah Ibn Amr narrated that he saw the Prophet (S.A.W.) counting the tasbeehs with his hand.

Abu E'isa said that this hadeeth is hasan gharib.

Also, Yaseera Bint Yaser narrated that the Prophet (S.A.W.) said, "Oh women, count (tasbeeh) with your fingers because they will be asked and they will answer,"

3487 ـ حدثنا مُحمَّدُ بنُ بَشَّارٍ حدثنا سَهْلُ بنُ يُوسُفَ حدثنا حُمَيْدٌ عَن ثَابِتٍ البُنَانِيِّ عَن أَنَسِ بنِ مَالِكٍ «أنَّ النبيَّ ﷺ عَادَ رَجُلاً قَدْ جُهِدَ حتى صَارَ مِثْلَ فَرْخٍ، فَقَالَ لَهُ: أَمَا كنت تدعو؟ أما كنت تسأل ربك العافية، قال: كنت أقول: اللهم ما كُنْتَ مُعَاقِبِي بِهِ فِي الآخِرَةِ فَعجِّلَهُ لِي في الدُّنْيَا فَقَالَ النبيُّ ﷺ [حدثنا محرر بن المثنى حدثنا خالد بن الحارث عن حميد عن ثابت عن الحسن نحوه] سُبْحَانَ الله إِنَّكَ لاَ تُطِيقُهُ أو لا تَسْتَطِيعُهُ أفَلاَ كُنْتَ تَقُولُ اللَّهُمَّ آتِنَا في الدُّنْيَا حَسَنَةً وفي الآخِرَةِ حَسَنَةً وقِنَا عَذَابَ النَّارِ؟».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غريبٌ مِنْ هَذَا الوَجْهِ. [وقد روي من غير وجه عن أنس عن النبي ﷺ].

3487- Anas Ibn Malek (R.A.A.) narrated that the Prophet (S.A.W.) once visited a sick man who was so ill that he looked like a (skinny) chick. He (S.A.W.) said to him, "Did not you supplicate?! Did you not ask for good health?!" The man said, "I used to say, 'Oh Allah, if You were to punish me in the Herafter, let me have the punishment in this life.'" The Prophet (S.A.W.) said, "Glorified be Allah (S.W.T.)! You cannot bear this! It would have been better to recite the verse, '*Allahumma Atena Fi Ad-Dunya Hasana Wa Fi Al-Akhirati Hasana Wa Qina A'athaba An-Nar* (Oh Allah, give us in this world that which is good and in the Hereafter that which is good and save us from the torment of the Fire)!'"

Abu E'isa said that this hadeeth is hasan sahih gharib.

[3488 ـ حدثنا هارونُ بنُ عبدِ الله البزّارِ، حدّثنا رَوْح بنُ عُبادَةَ، عن هشام بنِ حسان، عن الحسن في قوله: ﴿رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْآخِرَةِ حَسَنَةً﴾ قال: في الدنيا العلم والعبادة وفي الآخرة الجنة].

3488- Al-Hasan said commented on this verse; "*Oh Allah, give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire*!" (Surah Al-Baqara, verse 201) He said, "(It means) in this life (give us) knowledge and worshipping and in the Hereafter (give us) Paradise."

---

73 ـ بابٌ [م: 72، ت: 73]

3489 ـ حدثنا مَحْمُودُ بن غَيْلاَنَ، أخبرنا أبُو دَاوُدَ قَالَ أنْبَأَنَا شُعْبَةُ عَن أبي إسْحَاقَ قَالَ سَمِعْتُ أبَا الأَحْوَصِ يُحَدِّثُ عَن عَبْدِ الله «أنَّ النبيَّ ﷺ كَانَ يَدْعُو: اللَّهُمَّ إِنِّي أَسْأَلُكَ الهُدَى والتُّقَى والعَفَافَ والغِنَى» قال هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(73) Another hadeeth

3489- Abdullah narrated that the Prophet (S.A.W.) used to supplicate,

"*Allahumma Inni As-Aluka Al-Huda Wa At-Tuqa Wal A'afafa Wal Ghina* (Oh Allah, I ask you for guidance, piety, chastity, and wealth).

Abu E'isa said that this hadeeth is hasan sahih.

3490 - حدثنا أَبُو كُرَيْبٍ، حدثنا مُحَمَّدُ بنُ فَضْلٍ عَن مُحَمدِ بنِ سَعْدٍ الأَنْصَارِيِّ عَن عَبْدِ الله بنِ رَبِيعَةَ الدِّمَشْقِيِّ، قَالَ: حَدثني عَائِذُ الله أَبُو إِدْرِيسَ الخَوْلاَنِيُّ عَن أَبي الدَّرْداءِ قَالَ قَالَ رَسُولُ الله ﷺ «كَانَ مِنْ دُعَاءِ دَاوُدَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ والعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ. اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وأَهْلِي وَمِن المَاءِ البَارِدِ. قَالَ وَكَانَ رَسُولُ الله ﷺ إِذَا ذَكَرَ دَاوُدَ يُحَدِّثُ عَنْهُ قَالَ كَانَ أَعْبَدَ البَشَرِ» [قال] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

3490- Abu Ad-Dardaa' narrated that the Messenger of Allah said, "David used to supplicate; "*Allahumma Inni As-Aluka H'ubbuka Wa H'ubba Man Yuh'ibbuka Wal A'amal Al-Lathi Yubalighuni H'ubbak. Allahumma Ija'al Hubbaka Ah'abba Illayya Min Nafsi Wa Ahli Wa Mina Al-Maa' Al-Bared* (Oh Allah, I ask You for Your Love and the love of those who love You and the deeds that lead me to loving You. Oh Allah, I ask You to make Your Love be more beloved to me more than loving myself, my family, and cold water (which was very rare in those days))." When he (S.A.W.) used to speak about Dawood (King David) he used to describe him as one of the best worshippers.

Abu E'isa said that this hadeeth is hasan gharib.

---

74 - باب [م: 73، ت: 75]

3491 - حدثنا سُفْيَانُ بنُ وَكِيعٍ، حدثنا ابنُ أَبي عَدِيٍّ عَن حَمَّادِ بنِ سَلَمَةَ عَن أَبي جَعْفَرٍ الخَطْمِيِّ عَن مُحَمَّدِ بنِ كَعْبٍ القُرَظِيِّ عَن عَبْدِ الله بنِ يَزِيدَ الخَطْمِيِّ الأَنْصَارِيِّ عَن رَسولِ الله ﷺ أَنَّه كانَ يَقُولُ في دُعَائِهِ «اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ. اللَّهُمَّ مَا رَزَقْتَنِي مِمَّا أُحِبُّ فاجْعَلْهُ قُوَّةً لِي فِيمَا تُحِبُّ. اللَّهُمَّ مَا زَوَيْتَ عَنِّي مِمَّا أُحِبُّ فاجْعَلْهُ فَرَاغاً لِي فيمَا تُحِبُّ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وأَبُو جَعْفَرٍ الخَطْمِيُّ اسْمُهُ عُمَيْرُ بنُ يَزِيدَ بن خُمَاشَةَ.

(74) Another hadeeth

3491- Abdullah Ibn Yazeed Al-Khatmi Al-Ansari narrated that the Messenger of Allah (S.A.W.) used to say in his supplication; "*Allahumma Urzuqni H'uubak Wa H'ubba Man Yanfau'ni H'ubbuhu I'ndak. Allahumma Ma Razaqtani Mimma Uh'ibbu Fa Ija'alhu Quwwattan Lee Fima Tuh'ibbu, Allahumma Wa Ma zawaita A'anni Mimma Uh'ibbu Fa Ija'alhu Faraghan Li*

Fima Tuh'eb (Oh Allah, sustain me with Your Love and with the love of those whose love benefits me with You. Oh Allah, whatever You have given me of the things that I love make them a strong means for me to do the things that You love. Oh Allah, whatever You kept away from me of the things that I love make them spare time for me to do the things that You love)."

Abu E'isa said that this hadeeth is hasan gharib.

---

75 ـ بابٌ [م: 74، ت: 76]

3492 ـ **حدثنا** أَحْمَدُ بنُ مَنِيعٍ، أخبرنا أَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَ: حدثني سَعْدُ بنُ أَوْسٍ عَن بِلاَلِ بنِ يَحْيَى العَبْسِيِّ عَنْ شُتَيْرِ بنِ شَكَلٍ عَن أبيهِ شَكَلِ بنِ حُمَيْدٍ قَالَ «أَتَيْتُ النبيَّ ﷺ فَقُلْتُ يَا رَسُولَ الله عَلِّمْنِي تَعَوُّذًا أَتَعَوَّذُ بِهِ، قَالَ فَأَخَذَ بِكَفِّي فَقَالَ: قُل اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ بَصَرِي وَمِنْ شَرِّ لِسَانِي ومِنْ شَرِّ قَلْبِي ومِنْ شَرِّ مَنِيِّي يَعْنِي فَرْجَهُ» قال هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لا نَعْرِفُه إلاَّ مِنْ هَذَا الوَجْهِ من حديث سَعْدِ بنِ أَوْسٍ عَن بِلاَلِ بنِ يَحْيَى.

(75) Another hadeeth

3492- Shakal Ibn Humeed narrated that he went to the Prophet (S.A.W.) and said, "Oh Messenger of Allah, teach me a *taou'uth* (seeking refuge with Allah) I can use." The Prophjet (S.A.W.) held him by his shoulder and said, "Say, '*Allahumma Inni Ao'uthu Bika Min Sharri Same'ii, Wa Min Sharri Basari, Wa Min Sharri Lisani, Wa Min Sharri Qalbi, Wa Min Sharri Manneyii* (Oh Allah, I seek refuge with You from the evil of my hearing, the evil of what I see, the evil of my tongue, the evil of my heart, and the evil of my private parts)."'

Abu E'isa said thatthis hadeeth is hasan gharib.

---

76 ـ بابٌ [م: 75، ت: 77]

3493 ـ **حدثنا** الأَنْصَارِيُّ، حدثنا مَعْنٌ، حدثنا مَالِكٌ عَنْ يَحْيَى بنِ سَعِيدٍ عَن مُحَمَّدِ بنِ إِبْرَاهِيمَ التَّيْمِيِّ أَنَّ عَائِشَةَ قَالَتْ: «كُنْتُ نَائِمَةً إلى جَنْبِ رَسولِ الله ﷺ فَفَقَدْتُهُ مِنَ اللَّيْلِ فَلَمَسْتُهُ فَوَقَعَتْ يَدِي عَلَى قَدَمَيْهِ وَهُوَ سَاجِدٌ وهُوَ يَقولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، لا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ». [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجهٍ عَن عَائِشَةَ.

. . . ـ **حدثنا** قُتَيْبَةُ أخبرنا اللَّيْثُ عَن يَحْيَى بنِ سَعِيدٍ بِهَذَا الإِسْنَادِ نَحْوَه وزَادَ فِيهِ: «وَأَعُوذُ بِكَ مِنْكَ لا أُحْصِي ثَنَاءً عَلَيْكَ».

(76) Another hadeeth

3493- A'isha (R.A.A.) narrated that she had been sleeping next to the Messenger of Allah (S.A.W.). She checked on him and he was not there, but

then she touched his feet and he was prostrating. He (S.A.W.) was saying, "*Ao'uthu Bi Ridaka Min Sakhatek, Wa Bi Mua'afateka Min U'qubatek, La Uh'si Thana-an A'alyk Anta Kama Athnaita A'ala Nafsek* (I seek refuge with Your Pleasure from Your Wrath, and with Your Forgiveness from Your Punishment. I can count Your Praises. You are that with which You Praised Yourself)."

Abu E'isa said that this hadeeth is hasan sahih.

77 ـ بَابٌ [م: 76، ت: 78]

3494 ـ حدثنا الأَنْصَارِيُّ، أخبرنا مَعْنٌ، أخبرنا مَالِكٌ عَن أبي الزُّبَيْرِ المَكِّيِّ عَن طَاوُسٍ اليَمانِيِّ عَن عَبْدِ الله بنِ عَبَّاسٍ «أنَّ رَسُولَ الله ﷺ كَانَ يُعَلِّمُهُم هَذَا الدُّعَاءَ كما يُعَلِّمُهُمْ السُّورَةَ مِنَ القُرْآنِ: اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ ومِنْ عَذَابِ القَبْرِ وَأعُوذُ بِكَ مِنْ فِتْنَةِ المَسِيحِ الدَّجَّالِ وَأعُوذُ بِكَ مِنْ فِتْنَةِ المَحْيَا والمَمَاتِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(77) Another hadeeth

3494- Abdullah Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used to teach them this supplication just like he (S.A.W.) used to teach them the Quran. "*Allahumma Inni Ao'uthu Bika Min A'athabi Jahannam, Wa Min A'athabi Al-Qabr, Wa Ao'uthu Bika Min Fitnati Al-Maseeh' Ad-Dajjal, Wa Ao'uthu Bika Min Fitanti Al-Mah'ia Wal Mamat* (Oh Allah, I seek refuge with You from the torment of the Hellfire and from the torment of the grave. I seek refuge with You from the trial of the Anti-Christ and from the afflictions of life and death)."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3495 ـ حدثنا هَارُونُ بنُ اسْحَاقَ الهَمدَانِيُّ، أخبرنا عَبْدَةُ بنُ سُلَيْمَانَ عَنِ هِشَامِ بنِ عُرْوَةَ عَن أبيهِ عَن عَائِشَةَ قَالتْ «كانَ رَسُولُ الله ﷺ يَدْعُو بِهَؤُلاءِ الكَلِمَاتِ اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ وعَذَابِ النَّارِ وفِتْنَةِ القَبْرِ وَعَذَابِ القَبْرِ وَمِنْ شَرِّ فِتْنَةِ الغِنَى ومِنْ شَرِّ فِتْنَةِ الفَقْرِ ومِنْ شَرِّ المَسِيحِ الدَّجَّالِ. اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ والبَرَدِ وأنْقِ قَلْبِي مِنَ الْخَطَايَا كَمَا أنْقَيْتَ الثَّوْبَ الأبْيَضَ مِنَ الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ المَشْرِقِ والمَغْرِبِ اللَّهُمَّ إنِّي أعُوذُ بِكَ مِنَ الكَسَلِ والهَرَمِ والمأْثَمِ والمَغْرَمِ» [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3495- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used to supplicate Allah with thes words; "*Allahumma Inni Ao'uthu Bika Min Fitnati An-Nar Wa A'athabi An-Nar Wa Fitnati Al-Qabr Wa A'athabi Al-Qabr Wa Min Sharri Fitnati Al-Ghina Wa Min Sharri Fitnati Al-Faqr Wa Min Sharri Fitnati Al-Maseeh' Ad-Dajjal. Allahumma Ighsil Khatayay Bi Mae' Ath-Thalj Wal*

Barad Wa Anqe Qalbi Mina Al-Khataya Kama Anqaita Ath-Thouba Al-Abyada Mina Ad-Dannas, Wa Bae'ed Baini Wa Baina Khatayay Kama Baa'adta Baina Al-Mashreqi Wal Maghrib. Allahumma Inni Ao'uthu Bika Mina Al-Kasali Wal Harami Wal Maa'tham Wal Maghram (Oh Allah, I seek refuge with You from the affliction of the Fire and the torment of the fire, from the affliction of the grave and the torment of the grave, from the evil of the affliction of wealth and the evil of the affliction of poverty, and from the affliction of the Anti-Christ. Oh Allah, wash out my sins with snow and hail and purify my heart from sin just like You purify the white garment from stains. Make the distance between me and my sins to be as far as the distance between the east and the west. Oh Allah, I seek refuge with You from laziness, old age, sins, and the unpayable debt)."

Abu E'isa said that this hadeeth is hasan sahih.

3496 ـ حدثنا هارُونَ بن إسحاق أخبرنا عَبْدَةُ عَنِ هِشَام بنِ عُرْوَةَ عَن عَبَّادِ بنِ عَبْدِ الله بنِ الزُّبَيْرِ عَن عَائِشَةَ قَالَتْ «سَمِعْتُ رسُولَ الله ﷺ يَقُولُ عِنْدَ وَفَاتِهِ: اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وأَلْحِقْنِي بالرَّفِيقِ الأَعْلَى» [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3496- A'isha (R.A.A.) narrated that she heard the Messenger of Allah (S.A.W.) say when he (S.A.W.) was dying, "*Allahumma Ighfir Li Wa Irh'amni Wa Alh'iqni Bi Ar-Rafiq Al-A'ala* (Oh Allah, forgive my sin, have mercy on me, and let me join the High Companion)."

Abu E'isa said that this hadeeth is hasan sahih.

---

78 ـ بابٌ [م: 77، ت: 79]

3497 ـ حدثنا الأَنْصَارِيُّ، حدثنا مَعْنٌ، حدثنا مَالِكٌ عَن أَبِي الزِّنَادِ عَن الأَعْرَجِ عَن أَبِي هُرَيْرَةَ أَنَّ رَسُولَ الله ﷺ قال: «لاَ يَقُولُ أَحَدُكُمْ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ. لِيَعْزِمِ المَسْأَلَةَ فإِنَّه لاَ مُكْرِهَ لَهُ» [قال]. هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(78) Another hadeeth

3497- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "None of you should say, 'Oh Allah, forgive me if You will. Oh Allah, have mercy on me if You will.' You should be firm when asking since nothing can force Allah against His Will."

Abu E'isa said that this hadeeth is hasan sahih

---

79 ـ بابٌ [م: 78، ت: 80]

3498 ـ حدثنا الأَنْصَارِيُّ، حدثنا مَعْنٌ، أخبرنا مَالِكٌ عَن ابنِ شِهَابٍ عَن أَبِي عَبْدِ الله الأَغَرِّ وَعَن أَبِي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ الله ﷺ قال:

«يَنْزِلُ رَبُّنَا كُلَّ لَيْلَةٍ إِلى السَّمَاءِ الدُّنْيَا حَتَّى يَبْقَى ثُلُثُ اللَّيْلِ الآخِرُ فَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ». [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وأَبُو عَبْدِ الله الأَغَرُّ اسْمُهُ سَلْمَان. قال: وفي البَابِ عَن عَلِيٍّ وَعَبْدِ الله بنِ مَسْعُودٍ وَأَبي سَعيدٍ وَجُبَيْرِ بنِ مُطْعَمٍ ورِفَاعَةَ الْجُهَنِيِّ وأَبي الدَّرْدَاءِ وعُثْمَانَ بنِ أَبي العَاصِ.

(79) Another hadeeth

3498- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Our Lord comes down every night to the earthly heaven when there is one third of the night left and says, 'Who is supplicating to Me so that I will answer him? Who is asking Me so that I will give him? Who asks for my forgiveness so I can forgive him?'"

Abu E'isa said that this hadeeth is hasan sahih.

3499 ـ حدثنا مُحَمَّدُ بنُ يَحْيى النَّقَفِيُّ المِرْوَزِيُّ، حدثنا حفْصُ بنُ غِياثٍ عَن ابنِ جُرَيْجٍ عَن عَبْدِ الرَّحْمٰنِ بنِ سَابِطٍ عَن أَبي أُمَامَةَ قَالَ: «قِيلَ يا رَسُولَ الله أَيُّ الدُّعَاءِ أَسْمَعُ؟ قالَ: جَوْفَ اللَّيْلِ الآخِرِ، وَدُبُرَ الصَّلَوَاتِ الْمَكْتُوبَاتِ» [قال] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رُوِيَ عَن أَبي ذَرٍّ وابنِ عُمَرَ عَن النبيِّ ﷺ أَنَّهُ قالَ: «جَوْفُ اللَّيْلِ الآخِرُ الدُّعَاءُ فِيهِ أَفْضَلُ أَو أَرْجَى» أَوْ نَحْوَ هَذَا.

3499- Abu Umama narrated that the Messenger of Allah (S.A.W.) was asked about the time in which supplications are most likely answered. He (S.A.W.) replied, "In the middle of the night and after the obligatory prayers."

Abu E'isa said that his hadeeth is hasan.

---

80 ـ بابٌ [م: تابع 78، ت: 81]

3500 ـ حدثنا عَبْدُ الله بنُ عَبْدِ الرَّحْمٰنِ أخبرنا حَيوَةُ بنُ شُرَيْحٍ الْحِمْصِيُّ عَن بَقِيَّةَ بنِ الْوَلِيدِ عَن مُسْلِمِ بنِ زِيَادٍ قال: «سَمِعْتُ أَنَساً يَقُولُ إِنَّ رَسولَ الله ﷺ قال: مَنْ قَالَ حِينَ يُصْبِحُ اللَّهُمَّ أَصْبَحْنَا نُشْهِدُكَ ونُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلاَئِكَتَكَ وَجَمِيعَ خَلْقِكَ بِأَنَّكَ الله لا إِلٰهَ إِلاَّ أَنْتَ وَحْدَكَ لاَ شَرِيكَ لَكَ، وَأَنَّ مُحَمَّداً عَبْدُكَ ورَسُولُكَ إِلاَّ غَفَرَ الله لَهُ مَا أَصَابَ فِي يَوْمِهِ ذَلِكَ، وإِنْ قَالَهَا حِينَ يُمْسِي غَفَرَ الله لَهُ ما أَصَابَ فِي تِلْكَ اللَّيْلَةِ مِنْ ذَنْبٍ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(80) Another hadeeth

3500- Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever says when he wakes up; '*Allahumma Asbah'na Nush-hiduka Wa Nush-Hidu H'amalata A'arsheka Wa Mala-ekateka Wa Jamie'e Khalqeka Bi Annaka Allahu La Ilaha Illa Anta, Wah'daka La Sharika Laka Wa Anna Muhammadan*

A'abduka Wa Rasulak (Oh Allah, we start our morning by testifying and by calling on Your Throne Carriers to testify along with all of Your creation that You are Allah. There is no god but You, the One with no partners, and that Muhammad in Your servant and messenger),' Allah (S.W.T.) will forgive all the sins he commits that day. If he says it at night then Allah (S.W.T.) will forgive the sins he commits that night."

Abu E'isa said that this hadeeth is gharib.

81 ـ بابٌ [م: 78، ت: 82]

3501 ـ حدثنا عَلِيُّ بنُ حُجْرٍ، أخبرنا عَبْدُ الْحَمِيدِ بن عُمرَ الْهِلاَلِيُّ عَن سَعِيدِ بنِ إياسٍ الجُرَيْرِيِّ عَن أَبي السَّلِيلِ عَن أَبي هُرَيْرَةَ أَنَّ رَجُلاً قالَ «يا رَسولَ الله سَمِعْتُ دُعاءَكَ اللَّيْلَةَ فكانَ الَّذِي وصَلَ إليَّ مِنْهُ أَنَّكَ تَقُولُ: اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَوَسِّعْ لِي في دَارِي، وَبَارِكْ لِي فِيمَا رَزَقْتَنِي، قالَ فَهَلْ تَرَاهُنَّ تَرَكْنَ شَيْئاً» قال: هَذَا حَدِيثٌ غَرِيبٌ. وَأَبُو السَّلِيلِ اسْمُهُ ضُرَيْبُ بنُ نُقَيْرٍ وَيُقَالُ ابن نُفَيْرٍ.

(81) Another hadeeth

3501- Abu Huraira (R.A.A.) narrated that a man said, "Oh Messenger of Allah (S.A.W.), I heard your last supplication and all I understood was, "*Allahumma Ighfir Li Thanbi Wa Wasse' Li Fi Dari Wa Barek Li Fi Rizqi* (Oh Allah, forgive my sin, increase the size of my house, and bless for me what You have sustained me with)." He (S.A.W.) said, "Do you think that there is anything else to ask for?"

Abu E'isa said that this hadeeth is gharib.

82 ـ بابٌ [م: 79، ت: 83]

3502 ـ حدثنا عَلِيُّ بنُ حُجْرٍ أخبرنا ابنُ الْمُبَارَكِ، أخبرنا يَحْيَى بنُ أَيُّوبَ عَن عُبَيْدِ الله بنِ زَحْرٍ عَن خَالِدِ بنِ أَبِي عِمْرَانَ أَنَّ ابنَ عُمَرَ قَالَ: «قَلَّما كَانَ رَسُولُ الله ﷺ يَقُومُ مِنْ مَجْلِسٍ حَتَّى يَدْعُوَ بِهَؤُلاَءِ الكَلِمَاتِ لأَصْحَابِهِ: اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وبَيْنَ مَعَاصِيكَ ومِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ. ومِنَ اليَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا ومَتِّعْنَا بِأَسْمَاعِنَا وأَبْصَارِنَا وقُوَّتِنَا مَا أَحْيَيْتَنَا واجْعَلْهُ الوَارِثَ مِنَّا واجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا وَانْصُرْنَا عَلَى مَنْ عَادَانَا ولاَ تَجْعَلْ مُصِيبَتَنَا في دِينِنَا ولاَ تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا ولاَ مَبْلَغَ عِلْمِنَا وَلاَ تُسَلِّطْ عَلَيْنَا مَن لاَ يَرْحَمُنَا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غريبٌ. وقد رَوَى بَعْضُهُمْ هَذَا الحَدِيثَ عَن خَالِدِ بنِ أَبي عِمْرَانَ عَن نَافِعٍ عَن ابنِ عُمَرَ.

(82) Another hadeeth

3502-Ibn Omar narrated that in most cases the Prophet (S.A.W.) ended his

meetings by supplicating for his companions; "*Allahumma Iqsim Lana Min Khashiateka Ma Yah'ulu Bainana Wa Baina Ma'aseek Wa Min Taa'ateka Ma Tubalighuna Bihi Jannatak Wa Mina Al-Yaqeen Ma Tuhawwennu Bihi A'alyna Museebati Ad-Dunya, Wa Matte'na Bi Asmae'ena Wa Absarena Wa Quwwatena Ma Ah'yaytana, Wa Ija'alhu Al-Waretha Minna Wa Ija'al Tha'rana A'ala Man Thalamana Wa Unsurna A'ala Man A'adana, Wa La Taja'al Museebatana Fi Deenena Wa La Taja'al Ad-Dunya Akbara Hamminna Wa La Mablagha I'lmina, Wa La Tussallet A'alayna Man La Yarh'amuna* (Oh Allah, give us the share of Your Fear that will keep us far from disobeying You. (And give us a share) of Your obedience that will get us to Your Paradise. And (give us) a strong conviction with which You will make easier on us the afflictions of this life. Make us enjoy our hearing, our eye sights, and our strengths for as long as we live and make it last until we die. Make our revenge be (only) against those who oppressed us and give us victory over our enemies. Do not make our loss be in our religion and do not make this life be our biggest worry or the ends of our seeking knowledge. Do not put in charge of us anyone who does not have mercy on us)."

Abu E'isa said that this hadeeth is hasan gharib.

3503 ـ حدثنا مُحمَّدُ بنُ بَشَّارٍ، أخبرنا أبُو عَاصِمٍ، أخبرنا عُثْمَانُ الشَّحَّامُ قال: حدَّثَنا مُسْلِمُ بنُ أبي بَكْرَةَ قَالَ: «سَمِعَنِي أبي وَأنَا أقُولُ: اللَّهُمَّ إنِّي أعُوذُ بِك مِنَ الهَمِّ والكَسَلِ وَعَذَابِ القَبْرِ. قَالَ يَا بُنَيَّ مِمَّنْ سَمِعْتَ هَذَا؟ قَالَ قُلْتُ سَمِعْتُكَ تَقُولُهُنَّ. قَالَ. الْزَمْهُنَّ فَإنِّي سَمِعْتُ رَسُولَ الله ﷺ يَقُولُهُنَّ» قال هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

3503- Muslim Ibn Abi Bakra narrated that his father heard him saying, "*Allahumma Inni Ao'uthu Bika Mina Al-Hammi Wal Kasal Wa A'athabi Al-Qabr* (Oh Allah, I seek refuge with You from being stressed out, from laziness, and from the torment of the grave)." His father said, "Oh son, who did you hear that from?" Muslim said, "I heard you saying them." He said, "Keep saying them because I have heard the Messenger of Allah (S.A.W.) say them."

Abu E'isa said that this hadeeth is hasan gharib.

---

83 ـ بابٌ [م: 80، ت: 84]

3504 ـ حدثنا عَلِيُّ بنُ خَشْرَمٍ أخبرنا الفَضْلُ بنُ مُوسَى عَن الْحُسَيْنِ بنِ وَاقِدٍ عَن أبي إسْحَاقَ عَن الحَارِثِ عَن عَلِيٍّ قَالَ «قَالَ لِي رَسُولُ الله ﷺ ألاَ أُعَلِّمُكَ كلِمَاتٍ إذَا قُلتُهُنَّ غَفَرَ الله لَكَ وإنْ كُنْتَ مَغْفُوراً لَكَ؟ قالَ قُلْ لا إلَهَ إلاَّ الله العَلِيُّ العَظِيمُ. لا إلَهَ إلاَّ الله الْحَلِيمُ الكَرِيمُ. لا إلَهَ إلاَّ الله سُبْحَانَ الله رَبِّ العَرْشِ العَظِيمِ» قالَ عَلِيُّ بنُ خَشْرَمٍ وَأخْبَرَنَا عَلِيُّ بنُ الحُسَيْنِ بنِ وَاقِدٍ عَن أبِيهِ بِمِثْلِ ذَلِكَ إلاَّ أنَّهُ قالَ فِي آخِرِهَا الْحَمدُ لله رَبِّ

العَالِمين. قال هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إلاَّ مِنْ هَذَا الوَجْهِ مِنْ حَدِيثِ أبي إسْحَاقَ عَن الْحَارِثِ عَن عَلِيٍّ.

(83) Another hadeeth

3504- Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said to him, "Do you want me to tell you some words to supplicate with and if you say them then you will be forgiven even if you were already forgiven?" He (S.A.W.) said to say, "*La Ilaha Illa Allahu Al-A'alyiu Al-A'atheem, La Ilaha Illa Allah Al-H'aleemu Al-Kareem, La Ilaha Illa Allah, Subhana Allahi Rabbi Al-A'arshi Al-A'atheem* (There is no god but Allah, the High, the Great. There is no god but Allah, the Lenient, the Generous. There is no god but Allah, Glorified be Allah, the Lord of the Great Throne)."

Abu E'isa said that this hadeeth is gharib.

---

84 ـ بابٌ [م: 81، ت: 85]

3505 ـ حدثنا مُحمَّدُ بنُ يَحْيَى، أخبرنا مُحمَّدُ بنُ يُوسُفَ، أخبرنا يُونُسُ بنُ أبِي إسْحَاقَ عَن إبْرَاهِيمَ بنِ مُحمَّدِ بنِ سَعْدٍ عَن أبيهِ سَعْدٍ قَالَ قَالَ رَسُولُ الله ﷺ «دَعْوَةُ ذِي النُّونِ إذْ دَعَا وَهُوَ في بَطْنِ الحُوتِ لا إلَهَ إلاَّ أنْتَ سُبْحَانَكَ إنِّي كُنْتُ مِنَ الظَّالِمِينَ فَإنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ في شَيْءٍ قَطُّ إلاَّ اسْتَجَابَ الله لَهُ» قال محمد بن يحيى قَالَ مُحمَّدُ بنُ يُوسُفَ مَرَّةً عَن إبْرَاهِيمَ بنِ مُحمَّدِ بنِ سَعْدٍ عَن سَعْدٍ ولم يذكر فيه عن أبيه.

قال أبو عيسى: وَقد رَوَى غَيْرُ وَاحِدٍ هَذَا الحَدِيثَ عَن يُونُسَ بنِ أبي إسْحَاقَ عَن إبْرَاهِيمَ بنِ مُحمَّدِ بنِ سَعْدٍ عَن سَعْدٍ وَلَمْ يَذْكُرْ فِيهِ عَن أبِيهِ. وَرَوَى بَعْضُهُمْ وَهُوَ أبُو أحْمَدَ الزُّبَيْرِيُّ عَن يُونُسَ فَقَالُوا: عَن إبْرَاهِيمَ بنِ مُحمَّدِ بنِ سَعْدٍ عَن أبيهِ عَن سَعْدٍ نَحْوَ رِوَايَةِ مُحمَّدِ بنِ يُوسُفَ.

(84) Another hadeeth

3505- Saad narrated that the Messenger of Allah (S.A.W.) said, "The supplication of Jonah when he was in the belly of the whale was '*La Ilaha Illa Anta, Subh'anaka Inni Kuntu Mina Ath-Thalemeen* (There is no god but You, may You be Glorified, I was among the oppressors).' Every Muslim who supplicates with it about any thing Allah (S.W.T.) will answer it."

Many people narrated this hadeeth.

---

85 ـ باب [م: 82، ت: 86]

3506 ـ حدثنا يُوسُفُ بنُ حَمَّادٍ البَصْرِيُّ، أخبرنا عَبْدُ الأعْلَى عَن سَعِيدٍ عَن قَتَادَةَ عَن أبي رَافِعٍ عَن أبي هُرَيْرَةَ عَن النبيِّ ﷺ قَالَ: «إنَّ لله تِسْعَةً وَتِسْعِينَ اسْماً مائَةً غَيرَ وَاحِدٍ

مَنْ أَحْصَاها دَخَلَ الْجَنَّةَ» قالَ يُوسُفُ، وَأخبرنا عَبْدُ الأَعْلَى عَن هِشَامِ بنِ حَسَّانَ عَن محمّدِ بنِ سِيرينَ عَن أَبي هُرَيْرَةَ عَن النبيِّ ﷺ بِمِثْلِهِ. [هَذَا حَدِيثٌ حَسَنٌ صحيحٌ وَقد رُوِيَ مِنْ غَيْرِ وَجْهٍ عَن أبي هُرَيْرَةَ عَن النبيِّ ﷺ].

(85) Another hadeeth

3506- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Allah (S.W.T.) has ninety nine names; one hundred minus one. Whoever memorizes them will enter into Paradise."

Abu E'isa said that this hadeeth is hasan sahih.

3507 ـ **حدثنا** إِبْرَاهِيمُ بنُ يَعْقُوب الجوزجاني، أخبرنا صَفْوَانُ بنُ صَالِح أخبرنا الوَلِيدُ بنُ مُسْلِم، أخبرنا شُعَيْبُ بنُ أبي حَمْزَةَ عَن أبي الزِّنَادِ عَن الأَعْرَجِ عَن أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ الله ﷺ «إنَّ لله تِسْعَةً وتِسْعِينَ اسْماً مِائَةً غيرَ وَاحِدَةٍ مَنْ أَحْصَاها دَخَلَ الجَنَّةَ. هُوَ الله الَّذِي لا إِلَهَ إلاّ هُوَ الرَّحمنُ الرَّحيمُ المَلِك القُدُّوسُ السَّلاَمُ المُؤمِنُ المُهَيمِنُ العَزِيزُ الجَبَّارُ المُتَكَبِّر الخَالِقُ البَارِىءُ المُصَوِّرُ الغَفَّارُ القَهَّارُ الوَهَّابُ الرَّزَّاقُ الفَتَّاحُ العَلِيمُ القَابِضُ البَاسِطُ الخافضُ الرَّافِعُ المعزُّ المذِل السَّمِيعُ البَصِيرُ الحَكَمُ العَدْلُ اللَّطِيفُ الخَبِيرُ الحَلِيمُ العَظِيمُ الغَفُورُ الشَّكُورُ العَلِيُّ الكَبِيرُ الحَفِيظُ المُقِيتُ الحَسِيبُ الجَلِيلُ الكَرِيمُ الرَّقِيبُ المُجِيبُ الْوَاسِعُ الحَكِيمُ الوَدُودُ المَجِيدُ البَاعِثُ الشَّهِيدُ الحَق الوَكِيلُ القَوِيُّ المَتِينُ الوَلِيُّ الحَمِيدُ المُحْصِي المُبْدِىءُ المُعِيدُ المُحْيِي المُمِيتُ الحَيُّ القَيُّومُ الوَاجِدُ المَاجِدُ الوَاحِدُ الصَّمَدُ القَادِرُ المُقْتَدِرُ المُقَدِّمُ المُؤَخِّرُ الأَوَّلُ الآخِرُ الظَّاهِرُ البَاطِنُ الوَالِي المُتَعَالِي البَرُّ التَّوَّابُ المنتقم العَفُوُّ الرَّؤُوفُ مَالِكُ المُلْكِ ذُو الجَلاَلِ وَالإِكْرَامِ المُقْسِطُ الجَامِعُ الغَنِيُّ المُغْنِي المَانِعُ الضَّارُّ النَّافِعُ النُّورُ الهَادِي البَدِيعُ البَاقِي الوَارِثُ الرَّشِيدُ الصَّبُور».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ حَدَّثَنا بِهِ غَيْرُ واحِدٍ عَنْ صَفْوَانَ بنِ صَالِحٍ وَلاَ نَعْرِفُهُ إلاّ مِنْ حَدِيثِ صَفْوَانَ بنِ صَالِحٍ وهُوَ ثِقَةٌ عِنْدَ أَهْلِ الحدِيثِ. وَقَدْ رُوِيَ هَذَا الحدِيثُ مِنْ غَيْرِ وَجْهٍ عَنْ أَبي هُرَيْرَةَ عَن النبيِّ ﷺ وَلا نَعْلَمُ في كَبِيرِ شَيْءٍ مِنَ الرِّوَايَاتِ [له إسناد صحيح ذكر إلا] ذِكْرَ الأَسْمَاءِ إلاّ في هَذَا الحَدِيثِ، وَقَدْ رَوَى آدَمُ بنُ أَبي إِيَاسٍ هَذَا الحدِيثَ بِإِسْنَادٍ غَيْرِ هَذَا عَن أَبي هُرَيْرَةَ عَن النبيِّ ﷺ وذَكَرَ فِيهِ الأَسْمَاءَ وَلَيْسَ لَهُ إِسْنَادٌ صحيحٌ.

3507- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Allah (S.W.T.) has ninety nine names; one hundred minus one. Whoever memorizes them will enter Paradise. He (S.W.T.) is Allah and there is no god but He, Al-Rahman (The All-Beneficent), Al-Rahim (The Most Merciful), Al-Malik (The King, The Sovereign), Al-Quddus (The Most Holy), Al-Salam (Peace and Blessing), Al-Mu'min (The Guarantor), Al-Muhaymin (The

Guardian, the Preserver), Al-'Aziz (The Almighty, the Self-Sufficient), Al-Jabbar (The Powerful, the Irresistible), Al-Mutakabbir (The Tremendous), Al-Khaliq (The Creator),Al-Bari (The Maker), Al-Musawwir (The Fashioner of Forms), Al-Ghaffar (The Ever-Forgiving), Al-Qahhar (The All-Compelling Subduer), Al-Wahhab (The Bestower), Al-Razzaq (The Ever-Providing), Al-Fattah (The Opener, the Victory-Giver), Al-Alim (The All-Knowing, the Omniscient), Al-Qabid (The Restrainer, the Straitener), Al-Basit (The Expander, the Munificent), Al-Khafid (The Abaser), Al-Rafi' (The Exalter), Al-Mu'izz (The Giver of Honor), Al-Mudhill (The Giver of Dishonor), Al-Sami (The All-Hearing), Al-Basir (The All-Seeing), Al-Hakam (The Judge, the Arbitrator), Al-'Adl (The Utterly Just), Al-Latif (The Subtly Kind), Al-Khabir (The All-Aware), Al-Halim (The Forbearing, the Indulgent), Al-'Azim (The Magnificent, the Infinite), Al-Ghafur (The All-Forgiving), Al-Shakur (The Grateful), Al-'Ali (The Sublimely Exalted), Al-Kabir (The Great), Al-Hafiz (The Preserver), Al-Muqit (The Nourisher), Al-Hasib (The Reckoner), Al-Jalil (The Majestic), Al-Karim (The Bountiful, the Generous), Al-Raqib (The Watchful), Al-Mujib (The Responsive, the Answerer), Al-Was i(The Vast, the All-Encompassing), Al-Hakim (The Wise), Al-Wadud (The Loving, the Kind One), Al-Majid (The All-Glorious), Al-Ba'ith (The Raiser of the Dead), Al-Shahid (The Witness), Al-Haqq (The Truth, the Real), Al-Wakil (The Trustee, the Dependable), Al-Qawiyy (The Strong), Al-Matin (The Firm, the Steadfast), Al-Wali (The Protecting Friend, Patron, and Helper), Al-Hamid (The All-Praiseworthy), Al-Muhsi (The Accounter, the Numberer of All), Al-Mubdi' (The Producer, Originator, and Initiator of all), Al-Mu'id (The Reinstater Who Brings Back All), Al-Muhyi (The Giver of Life), Al-Mumit (The Bringer ofDeath, the Destroyer), Al-Hayy (The Ever-Living), Al-Qayyum (The Self-Subsisting Sustainer of All), Al-Wajid (The Perceiver, the Finder, the Unfailing), Al-Majid (The Illustrious, the Magnificent), Al-Wahid (The One, the All-Inclusive, the Indivisible), Al-Samad (The Self-sufficient, The Impregnable, The Eternally, The Everlasting Besought Of All), Al-Qadir (The All-Able), Al-Muqtadir (The All-Determiner, the Dominant), Al-Muqaddim (The Expediter, He who brings forward), Al-Mu'akhkhir (The Delayer, He who puts far away), Al-Awwal (The First), Al-Akhir (The Last), Al-Zahir (The Manifest; the All-Victorious), Al-Batin (The Hidden; the All-Encompassing), Al-Wali (The Patron), Al-Muta'al (The Self-Exalted), Al-Barr (The Most Kind and Righteous), Al-Tawwab (The Ever-Returning, Ever-Relenting), Al-Muntaqim (The Avenger), Al-'Afuww (The Pardoner, the Effacer of Sins), Al-Ra'uf (The All-Pitying, The Compassionate), Malik al-Mulk (The Owner of All Sovereignty), Dhu al-Jalal wa al-Ikram (The Lord of Majesty and Generosity), Al-Muqsit (The Requiter, The Equitable), Al-Jami (The Unifier, The Gatherer), Al-Ghani (The All-Rich, The Independent), Al-Mughni (The Emancipator, The

Enricher), Al-Mani' (The Sheilder, The Withholder, The Defender), Al-Darr (The Distresser, the Harmer), Al-Nafi' (The Propitious, the Benefactor), Al-Nur (The Light), Al-Hadi (The Guide), Al-Badi (Incomparable, The Originator), Al-Baqi (The Ever-Enduring and Immutable), Al-Warith (The Heir, the Inheritor of All), Al-Rashid (The Guide, Infallible Teacher, and Knower), Al-Sabur (The Patient, the Timeless)"

Abu E'isa said that this hadeeth is gharib.

3508 - حدثنا ابنُ أبي عُمَرَ حدثنا سُفْيَانُ بن عيينة عَن أبي الزِّنَادِ عَن الأعْرَجِ عَن أبي هُرَيْرَةَ عَن النبيِّ ﷺ قالَ: «إنَّ لله تِسْعَةً وَتِسْعِينَ اسْماً مَنْ أحْصَاها دَخَلَ الْجَنَّةَ» قال وَلَيْسَ في هَذَا الحَديثِ ذِكْرُ الأسْمَاءِ قال: وهذا حَدِيثٌ حَسَنٌ صحيحٌ رَوَاهُ أبُو اليَمَانِ عَن شُعَيْبِ بنِ أبي حَمْزَةَ عَن أبي الزِّنَادِ وَلَمْ يَذْكُرْ فِيهِ الأسْمَاءَ.

3508- Abu Huraira narrated that the Prophet (S.A.W.) said, "Allah has ninety nine names, and whoever memorizes them will enter Paradise."

Abu E'isa said that this hadeeth is hasan sahih.

Abu E'isa also said that there is no mention of the names in this hadeeth.

3509 - حدثنا إبْرَاهِيمُ بنُ يَعْقوب، حدَّثنا زَيْدُ بنُ حُبَابٍ أنَّ حُمَيْداً المَكِّيَّ مَوْلَى ابنِ عَلْقَمَةَ حَدَّثَهُ أنَّ عَطَاءَ بنَ أبي رَبَاح حَدَّثَهُ عَن أبي هُرَيْرَةَ قَالَ قالَ رَسُولُ الله ﷺ: «إذَا مَرَرْتُم بِرِيَاضِ الْجَنَّةِ فارْتَعُوا، قُلْتُ يا رَسُولَ الله وَمَا رِيَاضُ الْجَنَّةِ؟ قالَ: المَسَاجِدُ، قُلْتُ ومَا الرَّتْعُ يَا رَسُولَ الله؟ قالَ: سُبْحَانَ الله والْحَمْدُ لله وَلاَ إلَه إلاَّ الله وَالله أكْبَرُ».

قال أبو عيسى: هَذَا حَدِيثٌ [حسن] غَرِيبٌ.

3509- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If you pass by the gardens of Paradise, (stop and) nourish yourselves from them." Abu Huraira (R.A.A.) asked, "Oh Messenger of Allah (S.A.W.), what are the gardens of Paradise?" He (S.A.W.) said that they are the mosques. Abu Huraira asked about how to get nourished in the mosques and he (S.A.W.) said, "(By saying) *Subh'ana Allah Wal Hamdu Li Allah Wa Allahu Akbar*."

Abu E'isa said that this hadeeth is hasan gharib.

3510 - حدثنا عَبْدُ الوَارِثِ بنُ عَبْدِ الصَّمَدِ بنِ عَبْدِ الوَارِثِ قالَ حدثني أبِي قالَ حدثني مُحمَّدُ بنُ ثَابِتٍ هُوَ البُنَانِيُّ حدثني أبِي عَن أنَسِ بنِ مَالِكٍ أنَّ رسولَ الله ﷺ قالَ: «إذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فارْتَعُوا، قالُوا وَمَا رِيَاضُ الْجَنَّةِ؟ قالَ حِلَقُ الذِّكْرِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ثابِتٍ عَن أنَسٍ.

3510- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If you pass by the gardens of Paradise, nourish yourselves from

them." They said, "What are the gardens of Paradise?" He (S.A.W.) said, "Study circles."

Abu E'isa said that his hadeeth is hasan gharib.

86 ـ بابٌ منه [م: 83، ت: 88]

3511 ـ حدثنا إبْرَاهِيمُ بنُ يَعْقُوبَ، أخبرنا عَمْرُو بنُ عَاصِم، أخبرنا حَمَّادُ بنُ سَلَمَةَ عَن ثابِتٍ عَن عُمَرَ بنِ أبي سَلَمَةَ عَن أُمِّهِ أُمِّ سَلَمَةَ عَن أبي سَلَمَةَ أنَّ رسُولَ الله ﷺ قالَ: «إذَا أصَابَ أحَدَكُمْ مُصِيبَةٌ فَلْيَقُلْ إنّا لله وَإنَّا إلَيْهِ رَاجِعُونَ، اللَّهُمَّ عِنْدَكَ أحْتَسِبُ مُصِيبَتِي فأجُرْنِي فِيهَا وَأبْدِلْنِي مِنْهَا خَيْراً. فَلَمَّا احْتُضِرَ أبُو سَلَمَةَ قالَ: اللَّهُمَّ اخْلُفْ في أهْلِي خَيْراً مِنِّي. فَلَمَّا قُبِضَ قالَتْ أُمُّ سَلَمَةَ إنَّا لله وَإنَّا إلَيْهِ رَاجِعُونَ، عِنْدَ الله أحْتَسِبُ مُصِيبَتِي فأجُرْنِي فِيهَا».

قال أبو عيسى: هَذَا حَدِيثٌ [حسن] غَرِيبٌ مِنْ هَذَا الوَجْهِ. وَرُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ عَن أُمِّ سَلَمَةَ [عن النبي ﷺ].

وَأبُو سَلَمَةَ اسمُهُ عَبْدُ الله بنُ عَبْدِ الأسَدِ.

(86) Another hadeeth

3511- Abu Salama (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If one of you is hit by a calamity let him say, '*Inna Li Allahi Wa Inn Ilayhi Rajeo'oun, Allahumma I'ndaka Ih'tasabtu Museebati Fau'jurni Feeha Wa Abdilbni Minha Khairan* (To Allah we belong and to Him we return. Oh Allah, with You I seek the reward of this calamity and compensate me with a good compensation).'" When Abu Salama was dying he said, "*Allahumma Ukhluf Fi Ahli Khairan Minni* (Oh Allah compensate my wife with a better man than me)." When Abu Salama died, Um Salama said, "*Inna Li Allahi Wa Inn Ilayhi Rajeo'oun, I'nda Allah Ih'tasabtu Museebati Fau'jurni Feeha* (To Allah we belong and to Him we return. Oh Allah, with Allah I seek the reward of this calamity)."

Abu E'isa said that this hadeeth is hasan gharib.

87 ـ بابٌ [م: 84، ت: 89]

3512 ـ حدثنا يُوسُفُ بنُ عِيسَى، أخبرنا الفَضْلُ بنُ مُوسَى حدثنا سَلَمَةُ بنُ وَرْدَانَ عَن أنَسِ بنِ مَالِكٍ «أنَّ رَجُلاً جاءَ إلى النبيِّ ﷺ فقالَ يَا رَسُولَ الله أيُّ الدُّعَاءِ أفْضَلُ؟ قالَ: سَلْ رَبَّكَ العَافِيَةَ وَالمُعَافَاةَ في الدُّنْيَا وَالآخِرَةِ، ثُمَّ أتَاهُ في اليَوْمِ الثَّانِي فقالَ يا رَسُولَ الله أيُّ الدُّعَاءِ أفْضَلُ؟ فقالَ لَهُ مِثْلَ ذَلِكَ، ثُمَّ أتَاهُ يَوْمَ الثَّالِثِ فقالَ لَهُ مِثْلَ ذَلِكَ قَالَ: فإذَا أُعْطِيتَ العَافِيَةَ في الدُّنْيَا وأُعْطِيتَهَا في الآخِرَةِ فَقَدْ أفْلَحْتَ» [قال] هَذَا حَدِيثٌ

حَسَنٌ غَرِيبٌ مِنْ هَذَا الوَجْهِ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سَلَمَةَ بنِ وَرْدَانَ.

(87) Another hadeeth

3512- Anas Ibn Malek (R.A.A.) narrated that a man came to the Prophet (S.A.W.) and said, "Oh Messenger of Allah, what is the best supplication?" He (S.A.W.) said, "Ask Your Lord for good health and to be successful in this life and in the Hereafter." The man came the next day and asked the same question, and the Prophet (S.A.W.) answered him with the same answer. The same happened the third day, and the Prophet answered him with the same answer and then added, "If you are given success in this world and in the Hereafter then you have won."

Abu E'isa said that this hadeeth is hasan gharib.

3513 ـ حدثنا قُتَيْبَةُ بنُ سَعِيدٍ، حدثنا جَعْفَرُ بنُ سُلَيْمَانَ الضُّبَعِيُّ عَن كَهْمَسِ بنِ الْحَسَنِ عَن عَبْدِ الله بنِ بُرَيْدَةَ عَن عَائِشَةَ قالَتْ: «قُلْتُ يا رَسُولَ الله أَرَأَيْتَ إِنْ عَلِمْتُ أَيُّ لَيْلَةٍ لَيْلَةُ القَدْرِ مَا أَقُولُ فِيهَا؟ قالَ: قُولِي اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ العَفْوَ فاعْفُ عَنِّي». قال هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3513- A'isha (R.A.A.) narrated that she asked the Prophet (S.A.W.), "Oh Messenger of Allah, what should I say during the night of Power if I know what night it is?" He (S.A.W.) said, "Say, '*Allahumma Innaka A'afowwon Kareemun Tuh'ibbu Al-A'afwa Fa Ua'fu A'anni* (Oh Allah, You are the Most Forgiving, Most Generous, forgive me).

Abu E'isa said that this hadeeth is hasan sahih.

3514 ـ حدثنا أَحْمَدُ بنُ مَنِيعٍ، حدثنا عُبَيْدَةُ بنُ حُمَيْدٍ عَن يَزِيدَ بنِ أَبِي زِيَادٍ عَن عَبْدِ الله بنِ الْحَارِثِ عَن العَبَّاسِ بنِ عَبْدِ المُطَّلِبِ قالَ: «قُلْتُ يا رَسُولَ الله عَلِّمْنِي شَيْئاً أَسْأَلُه الله، قالَ: سَلِ الله العَافِيَةَ، فَمَكَثْتُ أَيَّاماً ثُمَّ جِئْتُ فَقُلْتُ يا رَسُولَ الله عَلِّمْنِي شَيْئاً أَسْأَلُه الله؟ فقالَ لِي: يَا عَبَّاسُ يَا عَمَّ رَسُولِ الله سَلِ الله العَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ».

قال أبو عيسى: هَذَا حَدِيثٌ صحيحٌ. وَعَبْدُ الله بن الحَارِثِ بنِ نَوْفَلٍ وقَدْ سَمِعَ مِنَ العَبَّاسِ بنِ عَبْدِ المُطَّلِبِ.

3514- Al-Abbas Ibn Abdulmuttalib (R.A.A.) narrated that he asked, "Oh Messenger of Allah (S.A.W.)! Teach me something for which I can supplicate Allah (S.W.T.)." He (S.A.W.) said, "Ask Allah (S.W.T.) for good health." Al-Abbas waited few days and then went to the Prophet (S.A.W.) and asked again, "Oh Messenger of Allah (S.A.W.), teach me something for which I can supplicate Allah (S.W.T.)." He (S.A.W.) said to him, "Oh Abbas! Oh uncle of the Messenger of Allah (S.A.W.)! Ask Allah for good health (success) in both this life and in the Hereafter."

Abu E'isa said that this hadeeth is sahih.

[3515 ـ حدثنا القاسم بن دينار الكوفي، حدثنا إسحاق بن منصور الكوفي عن إسرائيل، عن عبد الرحمٰن بن أبي بكر وهو المليكي، عن موسى بن عقبة عن نافع عن ابن عمر قال: قال رسول الله ﷺ «ما سُئِلَ الله شيئاً أحب إليه من أن يُسأل العافية». هَذا حديث غريب لا نعرفه إلا من حديث عبد الرحمٰن بن أبي بكر المليكي].

3515- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "No supplication is more loved by Allah (S.W.T.) than asking Him for good health."

Abu E'isa said that this hadeeth is gharib.

---

88 ـ بابٌ [م: 85، ت: 90]

3516 ـ حدثنا مُحمَّدُ بنُ بَشَّارٍ، حدثنا إبْرَاهيمُ بنُ عُمَرَ بنِ أبي الوَزِيرِ حدثنا زَنْفَلُ بنُ عَبْدِ الله أبُو عَبْدِ الله عَن ابنِ أبي مُلَيْكَةَ عَن عَائشَةَ عَن أبي بَكْرٍ الصِّدِّيق «أنَّ النبيَّ ﷺ كانَ إذَا أرَادَ أمْراً قالَ: اللّهُمَّ خِرْ لِي وَاخْتَرْ لِي».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ زَنْفَلٍ وهُوَ ضَعِيفٌ عِنْدَ أهْلِ الْحَدِيثِ وَيُقَالُ لَهُ زَنْفَلُ بنُ عَبْدِ الله العَرَفِيُّ وكَانَ يَسْكُنُ عَرَفاتٍ وَتَفَرَّدَ بهَذَا الْحَدِيثِ وَلاَ يُتَابَعُ عَلَيْهِ.

(88) Another hadeeth

3516- Abu Bakr (R.A.A.) narrated that the when the Prophet (S.A.W.) wanted something he (S.A.W.) would supplicate, "Oh Allah, give me good and You choose for me."

Abu E'isa said that this hadeeth is gharib.

3517 ـ حدثنا إسْحَاقُ بنُ مَنْصُورٍ، أخبرنا حِبَّانُ بنُ هِلاَلٍ حدثنا أبَانُ هُوَ ابنُ يَزِيدَ العَطَّارُ، أخبرنا يَحْيَى أنَّ زَيْدَ بنَ سَلاَّم حدَّثَهُ أنَّ أبا سَلاَّم حَدَّثَهُ عَن أبي مَالِكٍ الأشْعَرِيِّ قالَ قالَ رَسُولُ الله ﷺ: «الوضُوءُ شَطْرُ الإيمانِ، وَالْحَمْدُ لله تَمْلأُ المِيزَانَ، وسُبْحَانَ الله والْحَمْدُ لله تَمْلآنِ أوْ تَمْلأُ مَا بَيْنَ السَّمَاوَاتِ والأرْضِ، والصَّلاَةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالقُرْآنُ حُجَّةٌ لَكَ أوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو، فَبَايِعٌ نَفْسَهُ فَمُعْتِقُهَا أوْ مُوبِقُهَا».

قال أبو عيسى: هَذَا حَدِيثٌ صحيحٌ.

3517- Abu Malek Al Asha'ari narrated that the Messenger of Allah (S.A.W.) said, "Ablution is half of the religion. (Saying) *Al-Hamdu Li Allah* fills up the Scales and (saying) *Subhana Allah Wal Al Humdu Li Allah* fills up what is

between the heavens and earth. Prayers are Light, charity is a proof, patience is radiance, and the Quran is the evidence for you or against you. All people (start their trades) in the morning by selling themselves; they either free it (from the Hellfire) or they cause it to perish."

Abu E'isa said that this hadeeth is hasan sahih.

89 ـ بابٌ [م: 86، ت: 92]

3518 ـ حدثنا الحَسَنُ بنُ عَرَفَةَ، حدثنا إسْمَاعِيلُ بنُ عَيَّاشٍ عَن عَبْدِ الرَّحْمٰنِ بنِ زِيَادٍ عَن عَبْدِ الله بنِ يَزِيدِ عَن عَبْدِ الله بنِ عَمْرٍو قالَ قالَ رَسُولُ الله ﷺ: «التَّسْبِيحُ نِصْفُ المِيزَانِ والْحَمْدُ لله يَمْلَؤُهُ. وَلاَ إلَهَ إلاَّ الله لَيْسَ لَهَا دُونَ الله حِجَابٌ حَتَّى تَخْلُصَ إلَيْهِ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ ولَيْسَ إسْنَادُهُ بالقَوِيِّ.

(89) Another hadeeth

3518- Abdullah Ibn Amr (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Making tasbeeh fills up half of the Scales and Al-Hamdu Li Allah fills them all up. *La Ilaha Illa Allah* will have no barriers until it reaches Allah (S.W.T.)."

Abu E'isa said that this hadeeth is gharib.

3519 ـ حدثنا هَنَّادٌ، أخبرنا أَبُو الأحْوَصِ عَن أبي إسْحَاقَ عَن جُرَيٍّ النَّهْدِي عَن رَجُلٍ مِنْ بَنِي سُلَيْمٍ قال: «عَدَّهُنَّ رَسُولُ الله ﷺ في يَدِي أَوْ فِي يَدِهِ: التَّسْبِيحُ نِصْفُ المِيزَانِ والْحَمْدُ لله يَمْلَؤُهُ. والتَّكْبِيرُ يَمْلأُ مَا بَيْنَ السَّماءِ وَالأَرْضِ، والصَّوْمُ نِصْفُ الصَّبْرِ، وَالطُّهُورُ نِصْفُ الإيمَانِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ. وقَدْ رَوَاه شُعْبَةُ و[سفيان] الثَّوْرِيُّ عَن أبي إسْحَاقَ.

3519- A man from the tribe of Sulaim reported that the Messenger of Allah (S.A.W.) counted the tasbeehs on his hand. Tasbeeh fills up half of the scales and *Al-Hamdu Li Allah* fills up the rest. Making the takbeer fills up what is between the heavens and earth. Fasting is half of patience and ablution is half of the religion."

Abu E'isa said that this hadeeth is hasan.

90 ـ بابٌ [م: 87، ت: 93]

3520 ـ حدثنا مُحَمَّدُ بنُ حَاتِمٍ المُؤَدِّبُ، أخبرنا عَلِيُّ بنُ ثَابِتٍ حدثني قَيْسُ بنُ الرَّبِيعِ وكَانَ مِنْ بَنِي أَسَدٍ عَن الأَغَرِّ بنِ الصَّبَّاحِ عَن خَلِيفَةَ بنِ حُصَيْنٍ عَن عَلِيِّ بنِ أبي طَالِبٍ قالَ: «أَكْثَرُ مَا دَعَا بِهِ رَسُولُ الله ﷺ عَشِيَّةَ عَرَفَةَ في المَوْقِفِ: اللَّهُمَّ لَكَ الْحَمْدُ

كالَّذِي تَقُولُ وخَيْراً مِمَّا نَقُولُ. اللَّهُمَّ لَكَ صَلاَتِي ونُسُكِي وَمَحْيَايَ وَمَمَاتِي، وإِلَيْكَ مَآبِي، وَلَكَ رَبِّ تُرَاثِي. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ القَبْرِ، وَوَسْوَسَةِ الصَّدْرِ، وَشَتَاتِ الأَمْرِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا تَجِيءُ بِهِ الرِّيحُ» قال: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ ولَيْسَ إِسْنَادُهُ بِالْقَوِيِّ.

(90) Another hadeeth

3520- Ali Ibn Abi Taleb (R.A.A.) narrated that the Messenger of Allah (S.A.W.) supplicated this supplication the most on the eve of Arafat day. "*Allahumma Laka Al-Hamdu Kal Lathi Naqoulu Wa Khairan Mimma Naqoul, Allahumma Laka Salati Wa Nusuki Wa Mah'yaya Wa Mamati Wa Ilayka Ma-Aabi Wa Laka Rabbi Turathi, Allahumma Inni Ao'uthu Bika Min A'athabi Al-Qabr Wa Waswate As-Sadr, Wa Shatati Al-Amr, Allahumma Inni Ao'uthu Bika Min Sharri Ma Tajeeu' Bihi Ar-Reeh*' (Oh Allah, to You belongs my prayers, my rituals, my life, and my death. To You I return and You are my heir. Oh Allah, I seek refuge with You from the torment of the grave, the whisper of Satan, and from things going out of hand. Oh Allah, I seek refuge with You from the evil of strong winds)."

Abu E'isa said that this hadeeth is gharib.

---

91 ـ بابٌ [م: 88، ت: 94]

3521 ـ حدثنا مُحمَّدُ بنُ حَاتِمٍ المُؤَدِّبُ، حدثنا عَمَّارُ بنُ مُحَمدِ ابنِ أُخْتِ سُفْيَانَ الثَّوْرِيِّ أخبرنا لَيْثُ بنُ أَبِي سُلَيْم عَنْ عَبْدِ الرَّحْمٰنِ بنِ سَابِطٍ عَنْ أَبِي أُمَامَةَ قالَ: «دعَا رَسُولُ الله ﷺ بِدُعَاءٍ كَثِيرٍ لَمْ نَحْفَظْ مِنْهُ شَيْئاً، قُلْنَا يَا رَسُولَ الله دَعَوْتَ بِدُعَاءٍ كَثِيرٍ لَمْ نَحْفَظْ مِنْهُ شَيْئاً؛ قالَ: أَلاَ أَدُلُّكُمْ عَلَى مَا يَجْمَعُ ذَلِكَ كُلَّهُ؟ تَقُولُ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِيُّكَ مُحمَّدٌ ﷺ، ونَعُوذُ بِكَ مِنْ شَرِّ ما اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحمدٌ ﷺ وأَنْتَ الْمُسْتَعَانُ وعَلَيْكَ البَلاَغُ، وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِالله».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(91) Another hadeeth

3521- Abu Umama narrated that the Messenger of Allah supplicated one night for a long time and that they could not memorize any of it. They said, "Oh Messenger of Allah (S.A.W.), you have supplicated with such a long hadeeth that we could not memorize any of it." He (S.A.W.) said, "Shall I tell you what summarizes all of that? '*Allahumma Inna Nas-aluka Min Khairi Ma Sa-Alaka Minhu Nabi-uuka Muhamamd (S.A.W.), Wa Nao'uthu Bika Min Sharri Ma Ista-A'atha Minhu Nabi-uuka Muhammad, Wa Anta Al-Musta'an Wa A'alayka Al-Balagh Wa La H'awla Wala Quwatta Illa Bi Allah* (Oh Allah, we ask You of the good of what Your Prophet (S.A.W.) has asked You and we seek refuge

with You from the evil of that from which Your Prophet (S.A.W.) sought refuge with You from. Your are the Aid and You are the Goal (the One Who will make us reach our goals) and there is no might or power except in You)."

Abu E'isa said that this hadeeth is hasan gharib.

92 ـ بابٌ [م: 89، ت: 95]

3522 ـ حدثنا أبُو مُوسَى الأنْصَارِيُّ، أخبرنا مُعَاذُ بنُ مُعَاذٍ عَن أبي كَعْبٍ صَاحِبِ الْحَرِيرِ قالَ حدثني شَهْرُ بنُ حَوْشَبٍ قالَ قُلْتُ لِأُمِّ سَلَمَةَ: «يَا أُمَّ المُؤْمِنِينَ ما كانَ أكْثَرُ دُعَاءِ رَسُولِ الله ﷺ إذَا كانَ عِنْدَكِ؟ قالَتْ كانَ أكْثَرُ دُعَائِهِ: يَا مُقَلِّبَ القلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ. قالَتْ فَقُلْتُ يَا رَسُولَ الله لأكْثَرِ دُعَائِكَ يَا مُقَلِّبَ القُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ؟ قالَ: يَا أُمَّ سَلَمَةَ إنَّهُ لَيْسَ آدَمِيٌّ إلاَّ وَقَلْبُهُ بَيْنَ إصْبَعَيْنِ مِنْ أصَابِعِ الله فَمَنْ شَاءَ أقَامَ وَمَنْ شَاءَ أزَاغَ». فَتَلاَ مُعَاذٌ ﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا﴾. قال وَفي البَابِ عن عائِشَةَ والنَّوَّاسِ بنِ سِمْعَانَ وَأنَسٍ وَجَابِرٍ وَعَبْدِ الله بنِ عَمْرٍو وَنُعَيْمِ بنِ حِمَارٍ. قال هَذَا حَدِيثٌ حَسَنٌ.

(92) Another hadeeth

3522- Shahr Ibn H'awshab narrated that he asked Um Salama a question. "Oh Mother of the Believers, what did the Messenger of Allah (S.A.W.) supplicate with the most when he was with you?" She (R.A.A.) said, "He mostly supplicated with, '*Ya Muqqallebba Al Qulub Wal Absar, Thabbet Qalbi A'ala Deenek* (Oh Changer of hearts and visions, keep my heart steady on Your religion)'". Um Salama added that she asked the Prophet (S.A.W.), "Oh Messenger of Allah (S.A.W.), you supplicate a lot with '*Ya Muqqallebba Al-Qulub Thabet Qalbi A'ala Deenek*'!" He (S.A.W.) said, "Oh Um Salama, there is not one human being except that his heart is between two Fingers of the Fingers of Allah, He straightens (some) according to His Will and deviates (others) according to His Will." Mua'ath (one of the narrators) then recited the verse, "*Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.*" (Surah Aal-Imran, verse 8)

Abu E'isa said that this hadeeth is hasan.

93 ـ بابٌ [م: 90، ت: 96]

3523 ـ حدثنا مُحمدُ بنُ حَاتِمٍ المُؤَدِّبُ، أخبرنا الْحَكَمُ بنُ ظُهَيْرٍ حدثنا عَلْقَمَةُ بنُ مَرْثَدٍ عن سُلَيْمَانَ بنِ بُرَيْدَةَ عَن أبِيهِ قَالَ: «شَكَا خَالِدُ بنُ الوَلِيدِ الْمَخْزُومِيُّ إلى النبيِّ ﷺ فقالَ يا رَسُولَ الله مَا أنَامُ اللَّيْلَ مِنَ الأرَقِ. فقالَ نبيُّ الله ﷺ إذَا أوَيْتَ إلى فِرَاشِكَ فَقُلِ

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا أَظَلَّتْ، وَرَبَّ الأَرَضِينِ وَمَا أَقَلَّتْ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّتْ، كُنْ لِي جَاراً مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيعاً أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ أَنْ يَبْغَى. عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلاَ إِلَهَ غَيْرُكَ لاَ إِلَهَ إِلاَّ أَنْتَ» قال: هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَوِيِّ. وَالحَكَمُ بنُ ظُهَيْرٍ قَدْ تَرَكَ حَدِيثَهُ بَعْضُ أَهْلِ الْحَدِيثِ. وَيُرْوَى هَذَا الْحَدِيثُ عَنِ النبيِّ ﷺ مُرْسَلٌ مِنْ غَيْرِ هَذَا الْوَجْهِ.

(93) Another hadeeth

3523- Buraida narrated that Khaled Ibn Al-Walid Al-Makhzoumi complained to the Prophet (S.A.W.) about not being able to sleep well. He (S.A.W.) told him, "When you go to bed say, *'Allahumma Rabba As-Samawate As-Saba' Wa Ma Athallat Wa Rabba Al-Aradeen As-Saba' Wa Ma Aqqallat Wa Rabba Ash-Shayateen Wa Ma Addallat, Kun Lee Jaran Min Sharri Khalqeka Kullehem Jameea'an An Yafruta A'allyya Ah'ad Minhum Aou An Yabghi. A'azza Jaruka Wa Jalla Thana-uka Wa La Ilaha Ghairuka, La Ilaha Illa Anta* (Oh Allah, the Lord of the seven heavens and what they cover, the Lord of the seven earths and what they carry, and the Lord of the devils and what they set astray. Be a Savior for me from the evil of all of Your creations, save me from anyone who would be excessive or would transgress over me. The one You protect is well protected, Your praise is glorified, and there in no god but You)."

Abu E'isa said that the narration of this hadeeth is not that reliable.

---

94 ـ بابٌ [م: 91، ت: 100]

3524 ـ حدثنا مُحَمَّدُ بنُ حَاتِمٍ المكتب، أخبرنا أَبُو بَدْرٍ شُجَاعُ بنُ الوَلِيدِ عَنِ الرُّحَيْلِ بنِ مُعَاوِيَةَ أَخِي زُهَيْرِ بن مُعَاوِيَةَ عَنِ الرَّقَاشِيِّ عَنْ أَنَسِ بنِ مَالِكٍ قَالَ: «كَانَ النبيُّ ﷺ إِذَا كَرَبَهُ أَمْرٌ قَالَ: يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ» وَبِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللهِ ﷺ «أَلِظُّوا بِيَاذَا الْجَلاَلِ والإِكْرَامِ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ. وَقَدْ رُوِيَ هذا الحَدِيثُ عن أَنَسٍ مِنْ غَيْرِ وجهٍ.

(94) Another hadeeth

3524- Anas Ibn Malek (R.A.A.) narrated that the Prophet (S.A.W.) used to supplicate the following when he was hit by a calamity. "*Ya H'ayyu Ya Qayyoum, Bi Rah'mateka Astagheeth* (Oh You Living, oh You Sustainer, I seek help with Your Mercy)."

With the same narration, he (S.A.W.) said, "Seek a safe haven with '*Ya tha Al-Jalali Wal Ikram* (Oh You Owner of Dignity and Generosity).'"

Abu E'isa said that this hadeeth is gharib.

3525 ـ حدثنا مَحْمُودُ بنُ غَيْلاَنَ، أخبرنا مُؤَمِّلٌ عَن حَمَّادِ بنِ سَلَمَةَ عَن حُمَيْدٍ عَن أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ «أَلِظُّوا بِيَاذَا الْجَلاَلِ والإِكْرَامِ» [قال] هَذَا حَدِيثٌ غَرِيبٌ وَلَيْسَ بِمَحْفُوظٍ وَإِنَّمَا يُرْوَى هَذَا عَن حَمَّادِ بنِ سَلَمَةَ عَن حُمَيْدٍ عَن الحَسَنِ البَصْرِيِّ عَن النَّبِيِّ ﷺ وَهَذَا أَصَحُّ. والمُؤَمِّلُ غَلَطَ فِيهِ فَقَالَ عن حماد عَن حُمَيْدٍ عَن أَنَسٍ وَلاَ يُتَابَعُ فِيهِ.

3525- Anas narrated that the Messenger of Allah (S.A.W.) said, "Seek a safe haven with '*Ya tha Al-Jalali Wal Ikram* (Oh You Owner of Dignity and Generosity).'"

Abu E'isa said that this hadeeth is gharib.

95 ـ بابٌ [م: 92، ت: 101]

3526 ـ حدثنا الحَسَنُ بنُ عَرَفَةَ، أخبرنا إِسْمَاعِيلُ بنُ عَيَّاشٍ عَن عَبْدِ الله بنِ عَبْدِ الرَّحْمٰنِ بنِ أَبِي حُسَيْنٍ عَن شَهْرِ بنِ حَوْشَبٍ عَن أَبِي أُمَامَةَ البَاهِلِيِّ قَالَ: سَمِعْتُ برسولِ الله ﷺ يَقُولُ: «مَنْ أَوَى إِلى فِرَاشِهِ طَاهراً يَذْكُرُ الله حَتَّى يُدْرِكَهُ النُّعَاسُ لَمْ يَنْقَلِبْ سَاعَةً مِنَ اللَّيْلِ يَسْأَلُ الله شَيْئاً مِنْ خَيْرِ الدُّنْيَا والآخِرَةِ إِلاَّ أَعْطَاهُ الله إِيَّاهُ». قال هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَقَدْ رُوِيَ هَذَا أَيْضاً عَن شَهْرِ بنِ حَوْشَبٍ عن أَبِي ظَبْيَةَ عَن عَمْرِو بنِ عَبَسَةَ عن النبيِّ ﷺ.

(95) Another hadeeth

3526- Abu Umama Al-Baheli narrated that he heard the Messenger of Allah (S.A.W.) say, "If someone goes to bed after performing ablution and makes Thikr until he goes to sleep, then anytime he moves during the night and asks Allah for any of the good of this life and the Hereafter Allah (S.W.T.) will give it to him."

Abu E'isa said that this hadeeth is hasan gharib.

96 ـ باب [م: 93، ت: . . .]

3527 ـ حدثنا مَحمُودُ بنُ غَيْلاَنَ، أخبرنا وَكِيعٌ، أخبرنا سُفْيَانُ عَن الجُرَيْرِيِّ عَن أَبِي الوَرْدِ عَن اللَّجْلاَجِ عَن مُعَاذِ بنِ جَبَلٍ قَالَ «سَمِعَ النَّبِيُّ ﷺ رَجُلاً يَدْعُو يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ تَمَامَ النِّعْمَةِ، فَقَالَ أَيُّ شَيْءٍ تَمَامُ النِّعْمَةِ؟ قَالَ دَعْوَةٌ دَعَوْتُ بِهَا أَرْجُو بِهَا الْخَيْرَ، قَالَ: فَإِنَّ مِنْ تَمَامِ النِّعْمَةِ دُخُولَ الْجَنَّةِ والفَوْزَ مِنَ النَّارِ». وسَمِعَ رَجُلاً وهُوَ يَقُولُ يا ذَا الْجَلاَلِ والإِكْرَامِ فَقَالَ «قَدْ استُجِيبَ لَكَ فَسَلْ وَسَمِعَ النبيُّ ﷺ رَجُلاً وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الصَّبْرَ قَالَ سَأَلْتَ الله البَلاَءَ فاسْأَلْهُ العَافِيَةَ».

. . . ـ حدثنا أَحْمَدُ بنُ مَنِيعٍ، حدثنا إِسْمَاعِيلُ بنُ إِبْرَاهِيمَ عَن الجُرَيْرِيِّ بهذَا الإِسْنَادِ نَحْوَهُ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ.

(96) Another hadeeth

3527- Mua'ath Ibn Jabal narrated that the Prophet (S.A.W.) once heard a man supplicate, "*Allahumma Inni As-aluka Tamama An-Nie'ma* (Oh Allah, I ask You the complete bounty)." He (S.A.W.) asked the man, "What is the complete bounty?" The man said that it was just a supplication he had asked Allah (S.W.T.). He (S.A.W.) replied, "A complete bounty is to enter Paradise and be saved from the Fire." In another instance, he (S.A.W.) heard a man say, "*Ya Tha Al-Jalali Wal Ikram* (Oh You Owner of Dignity and Generosity)." So he (S.A.W.) said, "You have been answered, so ask for more." Another time, he (S.A.W.) heard a man say, "*Allahumma Inni As-aluka As-Sabr* (Oh Allah (S.A.W.), I ask that You give me patience)." He (S.A.W.) said, "You have asked Allah for an affliction, so ask him for *a'afia* (good health)."

3528 - حدثنا عَلِيُّ بنُ حُجْرٍ، حدثنا إسْمَاعِيلُ بنُ عَيَّاشٍ عَن مُحمَّدِ بنِ إسْحَاقَ عَن عَمْرِو بنِ شُعَيْبٍ عَن أبيهِ عَن جَدِّهِ أَنَّ رَسُولَ الله ﷺ قالَ: «إذَا فَزِعَ أَحَدُكُمْ في النَّوْمِ فَلْيَقُلْ أعُوذُ بِكَلِمَاتِ الله التَّامَّةِ مِنْ غَضَبِهِ وَعِقَابِهِ وشَرِّ عِبَادِهِ، ومِنْ هَمَزَاتِ الشَّيَاطِينِ وأَنْ يَحْضُرُونِ فإنَّهَا لَنْ تَضُرَّهُ فَكانَ عَبْدُ الله بنُ عَمْرٍو يُلَقِّنُهَا مَنْ بَلَغَ مِنْ وَلَدِهِ، وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَهَا في صَكٍّ ثُمَّ عَلَّقَهَا في عُنُقِهِ». قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

3528- Shuaib narrated that the Messenger of Allah (S.A.W.) said, "When one of you goes to bed he should say, '*Ao'uthu Bi Kalimati Allahi At-Tammati Min Ghadabihi Wa I'qabihi Wa Sharri I'badihi Wa Min Hamazate Ash-Shayateen Wa An Yah'duroon* (I seek refuge with Allah's Complete Words from His Wrath and Torment and from His evil servants and from the whispers of devils),' and then they will not harm him." Abdullah Ibn Omar used to teach this supplication to his children who had reached puberty and for those who had not, he used to write it on a sheet and hang it around their necks."

Abu E'isa said that this hadeeth is hasan gharib.

---

97 - بابٌ [م: 94، ت: 102]

3529 - حدثنا الحَسَنُ بنُ عَرَفَةَ، أخبرنا إسْمَاعيلُ بنُ عَيَّاشٍ عَن مُحمَّدِ بنِ زِيَادٍ عَن أبي رَاشِدٍ الْحُبْرَانِيِّ قالَ: «أتَيْتُ عَبْدَ الله بنَ عَمْرِو بنِ العَاصِ فَقُلْتُ لَهُ حَدِّثْنا مِمَّا سَمِعْتَ مِنْ رَسُولِ الله ﷺ فألْقَى إليَّ صَحِيفَةً فقالَ: هَذَا مَا كَتَبَ لِي رَسُولُ الله ﷺ قالَ فَنَظَرْتُ فِيهَا فإذَا فِيهَا أَنَّ أبَا بَكْرٍ الصِّدِّيقَ قالَ يا رَسُولَ الله عَلِّمْنِي مَا أقُولُ إذَا أَصْبَحْتُ وإذَا أَمْسَيْتُ، قالَ: يا أبَا بَكْرٍ قُلْ: اللَّهُمَّ فَاطِرَ السَّماوَاتِ وَالأَرْضِ عَالِمَ الغَيْبِ والشَّهَادَةِ لاَ إلَهَ إلاَّ أَنْتَ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ أعُوذُ بِكَ مِنْ شَرِّ نَفْسِي ومِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ وَأَنْ

أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ» قَالَ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

(97) Another hadeeth

3529- Abdullah Ibn Amr was once asked about a hadeeth he heard from the Messenger of Allah. Abdullah gave the person who was asking a sheet written by the Messenger of Allah to Abdullah. The man looked at it, and it said that Abu Bakr As-Siddiq (R.A.A.) had asked the Messenger of Allah (S.A.W.) what to say when one woke up in the morning and what to say when one went to bed. He (S.A.W.) said, "*Allahumma Fatera As-Samawate Wal Ard, A'alema Al-Ghaibi Wa Shahadah, La Ilaha Illa Anta, Rabba Kulli Shai-en Wa Malikihi. Ao'uthu Bika Min Sharri Nafsi Wa Min Sharri Ash-Shaitan Wa Shirkihi Wa An Aqtarefa A'ala Nafsi Sou-an Aou Ajurrahu Ila Muslim* (Oh Allah, the Creator of the heavens and the earth. The All Knower of the seen and the unseen worlds. There is no god but You, the Lord of everything and its Owner. I seek refuge with You from the evil of myself and from the evil of Satan and his disbelief. (And I seek refuge with You) not to commit a sin against myself or to bring it to a Muslim)'"

Abu E'isa said that this hadeeth is hasan gharib.

3530 ـ حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو ابْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يَقُولُ: قُلْتُ لَهُ: أَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ، وَرَفَعَهُ أَنَّهُ قَالَ: «لا أَحَدَ أَغْيَرُ مِنَ اللَّهِ وَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَلا أَحَدَ أَحَبُّ إِلَيْهِ مِنَ اللَّهِ وَلِذَلِكَ مَدَحَ نَفْسَهُ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

3530- Abdullah Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "There is none more jealous than Allah and that is why He prohibited sins; both the obvious and the hidden. There is none who love to be praised than Allah and that is why He praised Himself."

Abu E'isa said that this hadeeth is hasan sahih.

3531 ـ حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلاتِي، قَالَ: «قُلِ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْماً كَثِيراً وَلا يَغْفِرُ الذُّنُوبَ إِلا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ، وَهُوَ حَدِيثُ لَيْثِ بْنِ سَعْدٍ. وأَبُو الْخَيْرِ اسْمُهُ: مَرْثَدُ بْنُ عَبْدِ اللَّهِ الْيَزَنِيُّ.

3531- Abu Bakr As-Siddiq (R.A.A.) narrated that he asked the Messenger of Allah (S.A.W.) for a supplication that he could use during prayers. He (S.A.W.) said to say, "*Allahumma Inni Thalamtu Nafsi Thulman Katheeran Wa La Yaghfiru Ath-Thounuba Illa Anta Fa Ighfir Li Maghfiratan Min I'ndika Wa Irh'amni Innika Anta Al-Ghafouri Ar-Rah'eem* (Oh Allah, I have oppressed myself a great oppression, and none but You forgives the sins, so forgive me a forgiveness from You and have mercy on me. You are the Most Forgiving, Most Merciful)."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3532 - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلانَ، حَدَّثَنَا أَبُو أَحْمَدَ، حَدَّثَنَا سُفْيَانُ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ قَالَ: جَاءَ الْعَبَّاسُ إِلَى رَسُولِ اللَّهِ ﷺ فَكَأَنَّهُ سَمِعَ شَيْئاً، فَقَامَ النَّبِيُّ ﷺ عَلَى الْمِنْبَرِ فَقَالَ: «مَنْ أَنَا»؟ فَقَالُوا: أَنْتَ رَسُولُ اللَّهِ عَلَيْكَ السَّلامُ، قَالَ: «أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ، إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي فِي خَيْرِهِمْ فِرْقَةً، ثُمَّ جَعَلَهُمْ فِرْقَتَيْنِ فَجَعَلَنِي فِي خَيْرِهِمْ فِرْقَةً، ثُمَّ جَعَلَهُمْ قَبَائِلَ فَجَعَلَنِي فِي خَيْرِهِمْ قَبِيلَةً، ثُمَّ جَعَلَهُمْ بُيُوتاً فِي خَيْرِهِمْ بَيْتاً وَخَيْرِهِمْ نَسَباً».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ.

3532- Al-Abbas (R.A.A.) once came to the Prophet (S.A.W.) and it seemed like he had heard something. Thus the Prophet (S.A.W.) got up on the pulpit and said, "Who am I?" They said, "You are the Messenger of Allah, may peace be upon you." He (S.A.W.) said, "I am Muhammad Ibn Abdullah Ibn Abdulmuttalib. Allah has created all creations and He made me belong to the best part. Then he divided that part into two and made me in the better part. Then He divided them into tribes, and He made me belong to the best tribe. Then He divided those tribes into families, and He made me belong to the best family and the best lineage."

Abu E'isa said that this hadeeth is hasan.

3533 - حدثنا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ، حدثنا الفَضْلُ بْنُ مُوسَى عَنِ الأَعْمَشِ عَنْ أَنَسِ بنِ مالِك «أَنَّ النَّبِيَّ ﷺ مَرَّ بِشَجَرَةٍ يَابِسَةِ الوَرَقِ فَضَرَبَهَا بِعَصَاهُ فَتَنَاثَرَ الوَرَقُ. فقالَ إِنَّ الْحَمْدَ لله وَسُبْحَانَ الله ولاَ إِلَهَ إِلاَّ الله والله أَكْبَرُ لَتُسَاقِطُ مِنْ ذُنُوبِ العَبْدِ كَمَا تَسَاقَطَ وَرَقُ الشَّجَرَةِ هذه» قال. هَذَا حَدِيثٌ غَرِيبٌ وَلاَ نعرف لِلأَعْمَشِ سَمَاعاً مِنْ أَنَسٍ إِلاَّ أَنَّهُ قَدْ رَآهُ وَنَظَرَ إِلَيْهِ.

3533- Anas Ibn Malek (R.A.A.) narrated that once the Prophet (S.A.W.) passed by a dried up tree with dried up leaves. He (S.A.W.) hit the tree with his staff and the leaves fell off of it. He (S.A.W.) then said, "*Al-Hamdu Li Allah Wa Subhana Allah Wa La ilaha Illa Allah Wa Allahu Akbar*. Please make the sins fall

off the servant of Allah like the leaves fall of this tree."

Abu E'isa said that this hadeeth is gharib.

3534 ـ حدثنا قُتَيْبَةُ، حدثنا اللَّيْثُ عَن الْجُلاَحِ أبي كَثِيرٍ عَن أبي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ عَن عُمَارَةَ بنِ شَبِيبٍ السَّبَائِيِّ قالَ قالَ رَسُولُ الله ﷺ «مَنْ قالَ لا إلَه إلاّ الله وَحْدَهُ لا شَرِيكَ لَهُ؛ لَهُ المُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كلِّ شَيْءٍ قَدِيرٌ عَشْرَ مَرَّاتٍ عَلَى أثَرِ الْمَغْرِبِ بَعَثَ الله لَهُ مَسْلَحةً يَحْفَظُونَهُ مِنَ الشَّيْطَانِ حَتَّى يُصْبِحَ وَكَتَبَ الله لَهُ بِهَا عَشْرَ حَسَنَاتٍ مُوجِبَاتٍ ومَحى عَنْهُ عَشْرَ سَيِّئَاتٍ مُوبِقَاتٍ وَكانَتْ لَهُ بِعِدْلِ عَشْرِ رَقَبَاتٍ مُؤْمِنَاتٍ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ لَيْثِ بنِ سَعْدٍ وَلاَ نَعْرِفُ لِعِمَارَةَ بنِ شَبِيبٍ سَمَاعاً مِنَ النبيِّ ﷺ.

3534- Umara Ibn Shabeeb As-Sabae'ii narrated that the Messenger of Allah (S.A.W.) said, "Whoever says ten times after the Maghrib prayer, '*La Ilaha Illa allah Wah'dahu La Sharika Lahu, Lahu Al-Mulk Wa Lahu Al-Hamd Yuh'yee Wa Yumeet Wa Huwa A'ala Kulli Shai-en Qadeer* (There is no god but Allah, One with no partners, to Him belongs All Ownership and to Him belongs the Praise, He gives life and He takes it and He is Omnipotent over all things),' Allah will send him armed angels who will protect him from Satan until he wakes up in the morning. Moreover, Allah will record for him ten good deeds that will make Paradise a must for him and will erase ten sins that had made the Fire a must for him, and they will be weighed as freeing ten believer slaves."

Abu E'isa said that this hadeeth is hasan gharib.

---

98 ـ بابٌ في فَضْلِ التَّوْبَةِ وَالاسْتِغْفَارِ وَمَا ذُكِرَ مِنْ رَحْمَةِ الله لِعِبَادِهِ

[م: 98، ت: 103]

3535 ـ حدثنا ابنُ أبي عُمَرَ، حدثنا سُفْيَانُ عَن عَاصِمِ بنِ أبِي النَّجُودِ عَن زِرِّ بنِ حُبَيْشٍ قال: «أتَيْتُ صَفْوَانَ بنَ عَسَّالٍ المُرَادِيَّ أسْأَلُهُ عَنِ المَسْحِ عَلَى الخُفَّيْنِ فقالَ ما جَاءَ بِكَ يَا زِر؟ فَقُلْتُ: ابْتِغَاءَ العِلْمِ. فقالَ: إنَّ المَلاَئِكَةَ لَتَضَعُ أجْنِحَتَهَا لِطَالِبِ العِلْمِ رِضاً بِمَا يَطْلُبُ، قُلْتُ: إنَّهُ حَكَّ في صَدْرِيَ المسْحُ عَلَى الْخُفَّيْنِ بَعْدَ الغَائِطِ وَالبَوْلِ وكُنْتَ امْرَأً مِنْ أصْحَابِ النبيِّ ﷺ فَجِئْتُ أسْأَلُكَ هلْ سَمِعْتَهُ يَذْكُرُ في ذَلِكَ شَيْئاً؟ قالَ نَعَمْ كَانَ يَأْمُرُنَا إذَا كُنَّا سَفَراً أوْ مُسَافِرِينَ أنْ لاَ نَنْزِعَ خِفَافَنَا ثَلاثَةَ أيَّامٍ وَلَيَالِيهِنَّ إلاَّ مِنْ جَنَابَةٍ لَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ. قالَ: فَقُلْتُ: هَلْ سَمِعْتَهُ يَذْكُرُ في الْهَوى شَيْئاً؟ قالَ: نَعَمْ؟ كُنَّا مَعَ رَسولِ الله ﷺ في سَفَرٍ فَبَيْنَا نَحْنُ عِنْدَهُ إذْ نَادَاهُ أعْرَابِيٌّ بِصَوْتٍ لَهُ جَهْوَرِيٍّ يَا مُحَمدُ. فأجَابَهُ رَسُولُ الله ﷺ عَلَى نَحْوٍ مِنْ صَوْتِهِ هَاؤُمْ. فَقُلْنَا لَهُ اغْضُضْ مِنْ صَوْتِكَ فإنَّكَ عِنْدَ النبيِّ ﷺ وَقَدْ نُهِيتَ عَن هَذَا، فقالَ وَالله لاَ أغْضُضُ. قالَ الأعْرَابِيُّ: المَرْءُ يُحِبُّ القَوْمَ

ولَمَّا يَلْحَقْ بِهِمْ، قالَ النبيُّ ﷺ: المَرْءُ مَعَ مَنْ أَحَبَّ يَوْمَ القِيَامَةِ فَمَا زَالَ يُحَدِّثُنَا حَتَّى ذَكَرَ بَاباً مِنْ قِبَلِ الْمَغْرِبِ مَسِيرَةُ عَرْضِهِ أَوْ يَسِيرُ الرَّاكِبُ فِي عَرْضِهِ أَرْبَعِينَ أَوْ سَبْعِينَ عاماً قالَ سُفْيَانُ: قِبَلَ الشَّامِ خَلَقَهُ اللهُ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ مَفْتُوحاً يَعْنِي لِلتَّوْبَةِ لاَ يُغْلَقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْهُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(98) The merit of repentance and asking for forgiveness and the Mercy of Allah on His servants

3535- Zirr Ibn Habeesh narrated that he went to Safwan Ibn Assal Al-Muradi asking about wiping over the *khuffs* (leather socks). He said, "What brings you over, oh Zirr?" Zirr said, "I came seeking knowledge." Safwan said, "The angels lower their wings down for the seeker of Knowledge out of their pleasure with him." Zirr said, "I was not sure about wiping over the khuff after defecating or urinating. You were a companion of the Prophet (S.A.W.), so I came to ask you if he (S.A.W.) had mentioned anything about it." Safwan said that he had and that the Prophet (S.A.W.) used to order them when they were on a trip not to take their khuffs off for three days and nights unless due to Janaba (ejaculation). However he told them to not take them off if it was from defecating, urinating, or sleep.

Zirr then asked if he (S.A.W.) mentioned anything about love. Safwan said that he (S.A.W.) did and narrated the incident when they were the Messenger of Allah (S.A.W.) on another trip when an Arabian Bedouin called him with a loud voice. "Oh Muhammad (S.A.W.)!" The Prophet (S.A.W.) answered him with a loud voice too, "I am here." People said to the man, "Behold, lower your voice, you are addressing the Prophet (S.A.W.) and you have been prohibited from raising your voice in his presence." The man said, "By Allah, I will not lower my voice," and he continued to ask the Prophet (S.A.W.). "(What about) the man who loves a people but he has not followed them yet?" The Messenger of Allah (S.A.W.) said, "The man is (resurrected) with those whom he loves on the Day of Resurrection." The Prophet (S.A.W.) kept telling them things until he (S.A.W.) mentioned a gate on the west side - Sufian said that it was in the direction of Syria- whose width is equivalent to a seventy or perhaps a forty year walk. Allah (S.W.T.) had created it when He created the heavens and the earth and He left it open for repentance and it will not be closed until the sun rises from the west.

Abu E'isa said that this hadeeth is hasan sahih.

3536 - حدثنا أَحْمَدُ بنُ عَبْدَةَ الضَّبِّيُّ، حدثنا حَمَّادُ بنُ زَيْدٍ عَن عَاصِمٍ عَن زِرِّ بنِ حُبَيْشٍ قالَ: «أَتَيْتُ صَفْوَانَ بنَ عَسَّالٍ المُرَادِيَّ فقالَ لِي: مَا جَاءَ بِكَ، قُلْتُ: ابْتِغَاءَ العِلْمِ،

قالَ: بَلَغَنِي أَنَّ المَلاَئِكَةَ تَضَعُ أَجْنِحَتَهَا لِطَالِبِ العِلْمِ رِضاً بِمَا يَفْعَلُ. قالَ: قُلْتُ: لَهُ إِنَّهُ حَاكَ أَوْ حَكَّ فِي نَفْسِي شَيْءٌ مِنَ المَسْحِ عَلَى الْخُفَّيْنِ فَهَلْ حَفِظْتَ مِنْ رَسُولِ الله ﷺ فِيهِ شَيْئاً؟ قالَ نَعَمْ كُنَّا إِذَا كُنَّا سَفَراً أَوْ مُسَافِرِينَ أَمَرَنَا أَنْ لا نَخْلَعَ خِفَافَنَا ثَلاَثاً إِلاَّ مِنْ جَنَابَةٍ وَلَكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ، قالَ: فَقُلْتُ: فَهَلْ حَفِظْتَ مِنْ رَسُولِ الله ﷺ فِي الْهَوَى شَيْئاً؟ قالَ: نَعَمْ. كُنَّا مَعَ رَسُولِ الله ﷺ فِي بَعْضِ أَسْفَارِهِ فَنَادَاهُ رَجُلٌ كانَ فِي آخِرِ القَوْمِ بِصَوْتٍ جَهْوَرِيٍّ أَعْرَابِيٍّ جِلْفٌ جَافٌ. فقالَ يا مُحَمَّدُ يا مُحَمَّدُ. فقالَ لَهُ القَوْمُ: مَهْ إِنَّكَ قَدْ نُهِيتَ عَنْ هَذَا، فأَجَابَهُ رَسُولُ الله ﷺ عَلَى نَحْوٍ مِنْ صَوْتِهِ هاؤُمْ. فقالَ: الرَّجُلُ يُحِبُّ القَوْمَ وَلَمَّا يَلْحَقْ بِهِمْ. قالَ فقالَ رَسُولُ الله ﷺ: المَرْءُ مَعَ مَنْ أَحَبَّ. قال زِرٌّ فَمَا بَرِحَ يُحَدِّثُنِي حَتَّى حَدَّثَنِي أَنَّ الله عَزَّ وَجَلَّ جَعَلَ بِالْمَغْرِبِ بَاباً عَرْضُهُ مَسِيرَةُ سَبْعِينَ عاماً لِلتَّوْبَةِ لاَ يُغْلَقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ قِبَلِهِ وَذَلِكَ قَوْلُ الله تَبَارَكَ وَتَعَالى ﴿يَوْمَ يَأْتِي بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا﴾» الآية.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3536- Zirr Ibn Habeesh narrated that he went to see Safwan Ibn Assal Al-Mradi who said, "What brings you over?" Zirr said, "I came seeking knowledge." Safwan said, "I was told that the angels lower their wings down for the seeker of Knowledge out of their pleasure with him." Zirr said, "I was not sure about wiping over the khuffs so I came to ask you if you remember if the Prophet (S.A.W.) mentioned anything about them." Safwan said that he had and that the Prophet (S.A.W.) used to order them when they were on a travel not to take their khuffs off for three days and nights unless due to Janaba (ejaculation). He told them to not take them off if it was due to defecating, urinating, or from sleep.

Zirr then asked if he (S.A.W.) mentioned anything about love. Safwan said that he (S.A.W.) did and narrated the incident when they were the Messenger of Allah (S.A.W.) on another trip when a rough Arabian Bedouin called out to him in a loud voice. "Oh Muhammad (S.A.W.)! Oh Muhammad (S.A.W.)!" The people said to the man, "Behold, you have been prohibited from raising your voice in his presence." The Prophet (S.A.W.) answered him with a loud voice too, "I am here!" The man said, "(What about) the man loves a people but has not yet followed them?" The Messenger of Allah (S.A.W.) said, "The man is (resurrected) with those whom he loves." The Prophet (S.A.W.) kept telling them things until he (S.A.W.) mentioned a gate on the west side and its width is equivalent to a seventy year walk. It will not be closed as long as the sun does not rise from its direction (the west). That is the interpretation of the verse, "*Do they then wait for anything other than that the angels should come to them, or that your Lord (Allah) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., rising of the sun from the west)! The day that*

some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say, 'Wait you! We (too) are waiting.'" (Surah Al-Ana'am, verse 158)

Abu E'isa said that this hadeeth is hasan sahih.

3537 - **حدثنا** إِبْرَاهِيمُ بنُ يَعْقُوبَ، أخبرنا عَلِيُّ بنُ عَيَّاشٍ الْحِمْصِيُّ حدثنا عَبْدُ الرَّحْمٰنِ بنُ ثابِتِ بنِ ثَوْبَانَ عَن أَبِيهِ عَن مَكْحُولٍ عَن جُبَيْرِ بنِ نُفَيْرٍ عَن ابنِ عُمَرَ عَن النبيِّ ﷺ قالَ: «إِنَّ اللهَ يَقْبَلُ تَوْبَةَ العَبْدِ ما لَمْ يُغَرْغِرْ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

. . . - **حدثنا** مُحَمَّدُ بنُ بَشَّارٍ، أخبرنا أَبُو عامِرٍ العَقَدِيُّ عَن عَبْدِ الرَّحْمٰنِ بنِ ثابِتِ بنِ ثَوْبَانَ [بهذا الإسناد نحوه] [عَن أَبِيهِ عَن مَكْحُولٍ عَن جُبَيْرِ بنِ نُفَيْرٍ عَن ابنِ عُمَرَ عَن النبيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ].

3537- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "Allah (S.W.T.) accepts the repentance of His servant for as long as the angel has not come to take up his soul."

Abu E'isa said that this hadeeth is hasan gharib.

3538 - **حدثنا** قُتَيْبَةُ، حدثنا المُغِيرَةُ بنُ عَبْدِ الرَّحْمٰنِ عَن أَبِي الزِّنادِ عَن الأَعْرَجِ عَن أَبِي هُرَيْرَةَ قالَ قالَ رَسُولُ اللهِ ﷺ: «للهُ أَفْرَحُ بِتَوْبَةِ أَحَدِكُمْ مِنْ أَحَدِكُمْ بِضَالَّتِهِ إِذَا وَجَدَهَا» قال. وفي البَابِ عَن ابنِ مَسْعُودٍ والنُّعْمَانِ بنِ بَشِيرٍ وأَنَسٍ. قال: وهَذَا حَدِيثٌ حَسَنٌ صحيح غَرِيبٌ مِنْ هَذَا الْوَجْهِ من حديث أبي الزناد. وقد رُوِيَ هذا الحديث عن مكحول بإسناد له عن أبي ذر عن النبي ﷺ نحو هذا.

3538- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The repentance of one of you pleases Allah (S.W.T.) more than if one of you had lost something (important like his mount...) and then he found it."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3539 - **حدثنا** قُتَيْبَةُ، حدثنا اللَّيْثُ عَن مُحَمَّدِ بنِ قَيْسٍ قَاصٍّ عُمَرَ بنِ عَبْدِ العَزِيزِ عَن أَبِي صِرْمَةَ عَن أَيُّوبَ أَنَّهُ قالَ حِينَ حَضَرَتْهُ الوَفاةُ: «قَدْ كَتَمْتُ عَنْكُمْ شَيْئاً سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ؛ سَمِعْتُ رسولَ اللهِ ﷺ يَقُولُ: لَوْلاَ أَنَّكُمْ تُذْنِبُونَ لَخَلَقَ اللهُ خَلْقاً يُذْنِبُونَ فَيَغْفِرَ لَهُمْ» [قال] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وقَدْ رُوِيَ هَذَا عَن مُحَمَّدِ بنِ كَعْبٍ عَن أَبِي أَيُّوبَ عَن النبيِّ ﷺ نَحْوَهُ.

. . . - **حدثنا** بِذَلِكَ قُتَيْبَةُ، أخبرنا عَبْدُ الرَّحْمٰنِ بنُ أَبِي الرِّجالِ عَن عُمَرَ مَوْلَى غُفْرَةَ

عَن مُحمَّدِ بنِ كَعْبٍ القُرَظِيِّ عَن أبي أيُّوبَ عن النبيِّ ﷺ نَحْوَهُ.

3539- Abu Ayoub (R.A.A.) said when he was dying that he had kept a hadeeth secret from everyone that he had heard from the Messenger of Allah (S.A.W.). He narrated that he had heard the Messenger of Allah (S.A.W.) say, "Had you not been sinners, Allah (S.W.T.) would have created a people who sinned in order for Him to forgive them."

Abu E'isa said that this hadeeth is hasan gharib.

3540 ـ حدثنا عبْدُ الله بنُ إسْحَاقَ الجَوْهَرِيُّ، أخبرنا أبُو عاصِم، أخبرنا كَثِيرُ بنُ فَائِدٍ، أخبرنا سَعِيدُ بنُ عُبَيْدٍ قالَ: سَمِعْتُ بَكْرَ بنَ عَبْدِ الله المُزَنِيَّ يَقُولُ: أخبرنا أنَسُ بنُ مالِكٍ قال سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «قالَ الله تَبَارَكَ وتعَالى: يا ابنَ آدَمَ إنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى ما كانَ فِيكَ وَلاَ أُبَالِي. يا ابنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلاَ أُبَالِي. يا ابنَ آدَمَ إنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لاَ تُشْرِكُ بِي شَيْئاً لأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً».

قال أبو عيسى: هَذَا حَدِيثٌ حسن غَرِيبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ هَذَا الوَجْهِ.

3540- Anas Ibn Malek (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say that Allah (S.W.T.) says, "Oh Son of Adam, for as long as you supplicate Me and ask Me I will forgive you and I would not care. Oh Son of Adam, if your sins have reached the upper part of the sky and then you asked Me for forgiveness, I will forgive you and I would not care. Oh Son of Adam, if you come to Me carrying the weight of the earth in sin, but you came not associating other gods with Me then I will give you its weight in forgiveness." (Hadeeth Qudsi)

Abu E'isa said that this hadeeth is hasan gharib.

---

99 ـ بابٌ [خَلْقِ الله مائةَ رَحْمَةٍ] [م: 99، ت: 108]

3541 ـ حدثنا قُتَيْبَةُ، حدثنا عَبْدُ العَزِيزِ بنُ مُحمَّدٍ عَن العَلاَءِ بنِ عَبْدِ الرَّحْمٰنِ عَن أبِيهِ عَن أبي هُرَيْرَةَ أنَّ رَسُولَ الله ﷺ قالَ: «خَلَقَ الله مِائَةَ رَحْمَةٍ فَوَضَعَ رَحْمَةً وَاحِدَةً بَيْنَ خَلْقِهِ يَتَرَاحَمونَ بِهَا وَعِنْدَ الله تِسْعَةٌ وتِسْعُونَ رَحْمَةً».

قال أبو عيسى: وَفي البَابِ عَن [ابن] سَلْمَانَ وجُنْدُبِ بنِ عَبْدِ الله بنِ سُفْيَانَ البَجَلِيِّ وهَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(99) Allah has created one hundred mercies

3541- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) has created one hundred mercies. He placed one mercy among all His creatures so that they have mercy on each other, and there

remained ninety nine mercies with Allah (S.W.T.)."

Abu E'isa said that this hadeeth is hasan sahih.

3542 ـ حدثنا قُتَيْبَةُ، حدثنا عبْدُ العَزِيزِ بنُ مُحمَّدٍ عَن العَلاَءِ بنِ عَبْدِ الرَّحمٰنِ عَن أَبِيهِ عَن أبي هُرَيْرَةَ أَنَّ رَسُولَ الله ﷺ قَالَ «لَوْ يَعْلَمُ المُؤمِنُ مَا عِنْدَ الله مِنَ العُقُوبَةِ مَا طَمَعَ في الجَنَّةِ أَحَدٌ، وَلَوْ يَعْلَمُ الكافِرُ مَا عِنْدَ الله مِنَ الرَّحْمَةِ مَا قَنَطَ مِنَ الْجَنَّةِ أَحَدٌ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ لا نَعْرِفُه إلاَّ من حَدِيثِ العَلاَءِ بنِ عَبْدِ الرَّحمٰنِ عَن أَبِيهِ عَنْ أبي هُرَيْرَةَ.

3542- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If the believer knew how much torment there is from Allah (S.W.T.), then no one would think he will get into Paradise. If the infidel knew how much mercy Allah (S.W.T.) has, then no one would think that he will be deprived of Paradise."

Abu E'isa said that this hadeeth is hasan.

3543 ـ حدثنا قُتَيْبَةُ، حدثنا اللَّيْثُ عَن ابنِ عجْلاَنَ عَن أَبِيهِ عَن أبي هُرَيْرَةَ عَن رَسُولِ الله ﷺ قَالَ: «إِنَّ الله حِينَ خَلَقَ الْخَلْقَ كَتَبَ بِيَدِهِ عَلَى نَفْسِهِ أَنَّ رَحْمَتِي تَغْلِبُ غَضَبِي».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ [غريب].

3543- Abu Huraira (R.A.A.) narrated that the Messenger of Allah said, "When Allah (S.W.T.) created the creation, He (S.W.T.) wrote with His Hand on Himself, 'My Mercy has preceded My Wrath."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3544 ـ حدثنا مُحمَّدُ [بن عبد الله] بن أَبِي ثَلْجٍ ـ رَجُلٌ مِنْ أَهْلِ بَغْدَادَ؛ أَبُو عَبْدِ الله صَاحِبُ أَحْمَدَ بنِ حَنْبَلٍ ـ حَدَّثَنَا يُونُسُ بنُ مُحمَّدٍ، حدثنا سَعِيدُ بنُ زَرْبِيٍّ عَن عَاصِمِ الأَحْوَلِ وَثَابِتٍ عَن أَنَسٍ قَالَ: «دَخَلَ النبيُّ ﷺ المَسْجِدَ وَرَجُلٌ قَدْ صَلَّى وَهُوَ يَدْعُو وَهُوَ يَقُولُ في دُعَائِهِ: اللَّهُمَّ لا إِلَهَ إِلاَّ الله أَنْتَ المَنَّانُ، بَدِيعَ السَّمَاوَاتِ والأَرْضِ ذَا الْجَلاَلِ والإِكْرَامِ. فقَالَ النبيُّ ﷺ: أَتَدْرُونَ بِمَا دَعَا الله؟ دَعَا الله بِاسْمِهِ الأَعْظَمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أَعْطَى».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الوَجه وقد رُوِيَ هَذَا الحَدِيثُ مِنْ غَيْرِ هَذَا الوَجْهِ عَن أَنَسٍ.

3544- Anas narrated that the Prophet (S.A.W.) entered the Mosque after a man had finished his prayers and was supplicating. "*Allahumma La Ilaha Illa Anta, Al-Mannan Bade'u As-Samawate Wal Ard Tha Al-Jalali Wal Ikram* (Oh

Allah, there is no god but You. You are the Giver, the Creator of the heavens and the earth. You are Most Dignified, Most Generous)." The Prophet (S.A.W.) said, "Do you know with what he supplicated Allah? He supplicated Allah (S.W.T.) with His Greatest Name and if He is called by it He will answer and if He is asked with it He will give."

Abu E'isa said that this hadeeth is gharib.

100 ـ باب [قول رسول الله ﷺ «رغِمَ أنفُ رجُلٍ»] [م: 100، ت: 111]

3545 ـ حدثنا أَحْمَدُ بنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حدثنا رِبْعِيُّ بنُ إِبْرَاهِيمَ عَن عَبْدِ الرَّحمٰنِ بنِ إِسْحَاقَ عَن سَعِيدِ بنِ أَبي سَعِيدٍ الْمَقْبُرِيِّ عَن أَبي هُرَيْرَةَ قالَ قالَ رَسُولُ الله ﷺ: «رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ، وَرَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانُ ثُمَّ انْسَلَخَ قَبْلَ أَنْ يُغْفَرَ لَهُ. وَرَغِم أَنْفُ رَجُلٍ أَدْرَكَ عِنْدَهُ أَبَوَاهُ الكِبَرَ فَلَمْ يُدْخِلاَهُ الْجَنَّةَ. قَالَ عَبْدُ الرَّحمٰنِ وَأَظُنُّهُ قَالَ أَوْ أَحَدُهُما» [قال] وَفي البَابِ عَن جَابِرٍ وَأَنَسٍ. وهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الوَجْهِ ورِبْعِيُّ بنُ إِبْرَاهِيمَ هُوَ أَخُو إِسْمَاعِيلَ بنِ إِبْرَاهِيمَ وهُوَ ثِقَةٌ وهُوَ ابنُ عُلَيَّةَ. وَيُرْوَى عَن بَعْضِ أَهْلِ العِلْمِ قَالَ إِذَا صَلَّى الرَّجُلُ عَلَى النبيِّ ﷺ مَرَّةً في المَجْلِسِ أَجْزَأَ عَنْهُ مَا كَانَ في ذَلِكَ المَجْلِسِ.

(100)The saying of the Messenger of Allah (S.A.W.), "May the nose of a man be rubbed...

3545- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "May the nose of a man be rubbed (in the dust) if I am mentioned in his presence and he does not invoke prayers upon me. May the nose of a man be rubbed (in the dust) if he witnesses the month of Ramadan and it passes before his sins are forgiven. May the nose of a man be rubbed (in the dust) whose parents (or one of them) have reached old age while they were with him and he did not enter Paradise because of them."

Abu E'isa said that this hadeeth is hasan gharib.

Some scholars say that if a man invokes prayers on the Prophet (S.A.W.) even once, then his sins committed in that meeting will be forgiven.

3546 ـ حدثنا يَحْيَى بنُ [مُوسَى وزياد بن أيوب] حدثنا أَبُو عَامِرٍ العَقَدِيُّ عَن سُلَيْمَانَ بنِ بِلاَلٍ عَن عمارَةَ بنِ غَزِيَّةَ عَن عَبْدِ الله بنِ عَلِيِّ بنِ حُسَيْنِ بنِ عَلِيِّ بنِ أَبي طَالِبٍ عَن أَبِيهِ عَن حُسَيْنِ بنِ عَلِيِّ بنِ أَبي طَالِبٍ عَن عَلِيِّ بنِ أَبي طَالِبٍ قالَ قالَ رَسُولُ الله ﷺ «البَخِيلُ الَّذِي مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صحيحٌ.

3546- Ali Ibn Abi Taleb narrated that the Messenger of Allah (S.A.W.) said,

"The miser is the person whom, when I am mentioned in his presence, does not invoke prayers upon me."

Abu E'isa said that this hadeeth is hasan sahih gharib.

---

101 ـ بابٌ [في دعاء النبي ﷺ] [م: 101، ت: 112]

3547 ـ حدثنا أَحْمَدُ بنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، حدثنا عُمَرُ بنُ حَفْصِ بنِ غِيَاثٍ، أخبرنا أَبِي عَنِ الحَسَنِ بنِ عُبَيْدِ اللهِ عَنْ عَطَاءِ بنِ السَّائِبِ عَنْ عَبْدِ اللهِ بنِ أَبِي أَوْفَى قَالَ كَانَ رَسُولُ اللهِ ﷺ يَقُولُ «اللَّهُمَّ بَرِّدْ قَلْبِي بِالثَّلْجِ والبَرَدِ والمَاءِ البَارِدِ، اللَّهُمَّ نَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غريبٌ.

(101) About the supplication of the Prophet (S.A.W.)

3547- Abdullah Ibn Abi Awfa (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used to say, "*Allahumma Barred Qalbi Bi Thalj Wal Barad Wal Maa' Al-Bared, Allahumma Naqqi Qalbi Mina Al-Khataya Kama Naqqayta Ath-Thouba Al-Abyada Mina Ad-Danas* (Oh Allah, cool my heart with snow, hail, and cold water. Oh Allah, purify my heart from sins like you purify the white garment from the stains)."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3548 ـ حدثنا الحَسَنُ بنُ عَرَفَةَ، حدثنا يَزِيدُ بنُ هَارُونَ عَنْ عَبْدِ الرَّحْمٰنِ بنِ أَبِي بَكْرٍ القُرَشِيِّ عَنْ مُوسَى بنِ عُقْبَةَ عَنْ نَافِعٍ عَنِ ابنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ فُتِحَ لَهُ مِنْكُمْ بَابُ الدُّعَاءِ فُتِحَتْ لَهُ أَبْوَابُ الرَّحْمَةِ وَمَا سُئِلَ اللهُ شَيْئاً يَعْنِي أَحَبَّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ العَافِيَةَ وَقَالَ رَسُولُ اللهِ ﷺ: إِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزِلْ فَعَلَيْكُمْ عِبَادَ اللهِ بِالدُّعَاءِ» [قال] هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ عَبْدِ الرَّحْمٰنِ بنِ أَبِي بَكْرٍ القُرَشِيِّ وَهُوَ المَكِّيُّ المُلَيْكِيُّ وَهُوَ ضَعِيفٌ فِي الحَدِيثِ قد تكلَّمَ فِيهِ بَعْضُ أَهْلِ العلم مِنْ قِبَلِ حِفْظِهِ وقد رَوَى إِسْرَائِيلُ هَذَا الحَدِيثَ عَنْ عَبْدِ الرَّحْمٰنِ بنِ أَبِي بَكْرٍ عَنْ مُوسَى بنِ عُقْبَةَ عَنْ نَافِعٍ عَنِ ابنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ «مَا سُئِلَ اللهُ شَيْئاً أَحَبَّ إِلَيْهِ مِنَ العَافِيَةِ».

. . . ـ حدثنا بِذَلِكَ القَاسِمُ بنُ دِينَارٍ الكُوفِيُّ، أخبرنا إِسحاقُ بنُ مَنْصُورٍ الكُوفِيُّ عَنْ إِسْرَائِيلَ بِهَذَا.

3548- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If someone is inspired while supplicating, then the gates of Mercy have opened for him, and Allah (S.W.T.) loves to be asked for good health." The Messenger of Allah (S.A.W.) also said, "Supplication benefits someone suffering current afflictions and the ones that have not yet occurred. So servants of Allah, supplicate Allah (S.W.T.)."

Abu E'isa said that this hadeeth is gharib.

3549 ـ حدثنا أَحْمَدُ بنُ مَنِيعٍ، أخبرنا أَبُو النَّضْرِ، أخبرنا بَكْرُ بنُ خُنَيْسٍ عَن مُحَمدٍ القُرَشِيِّ عَن رَبِيعَةَ بنِ يَزِيدَ عَن أَبِي إِدْرِيسَ الخَوْلاَنِيِّ عَن بِلاَلٍ أَنَّ رَسُولَ الله ﷺ قَالَ «عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ وَإِنَّ قِيَامَ اللَّيْلِ قُرْبَةٌ إلى الله وَمَنْهَاةٌ عَن الإِثْمِ وتَكْفِيرٌ للسَّيِّئَاتِ ومَطْرَدَةٌ للدَّاءِ عَن الجَسَدِ».

قال أبو عيسى: هَذَا حديثٌ غريبٌ لا نَعْرِفُهُ مِنْ حَدِيثِ بِلاَلٍ إلاَّ مِنْ هَذَا الوَجهِ مِنْ قِبَلِ إِسْنَادِهِ قال سَمِعْتُ مُحَمَّدَ بنَ إِسْمَاعِيلَ يَقولُ مُحَمَّدٌ القُرَشِيُّ هُوَ مُحَمَّدُ بنُ سَعِيدٍ الشَّامِيُّ وَهُوَ ابنُ أَبِي قَيْسٍ وَهُوَ مُحَمَّدُ بنُ حَسَّانَ وقد تُرِكَ حَدِيثُهُ. وقَد رَوَى هذَا الحَدِيثَ مُعَاوِيَةُ بنُ صَالِحٍ عَن رَبِيعَةَ بنِ يَزِيدَ عَن أبي إِدْرِيسَ الْخَوْلاَنِيِّ عن أبي أُمَامَةَ عَن النبيِّ ﷺ.

. . . ـ حدثنا بِذَلِكَ مُحَمَّدُ بنُ إِسْمَاعِيلَ أخبرنا عَبْدُ الله بنُ صَالِحٍ عَن مُعَاوِيَةَ بنِ صَالِحٍ عَن رَبِيعَةَ بنِ يَزِيدَ عَن أبي إِدْرِيسَ الْخَوْلاَنِيِّ عَن أَبِي أُمَامَةَ عَن رَسُولِ الله ﷺ أَنَّهُ قالَ: «عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ، وَهُوَ قُرْبَةٌ إلى رَبِّكُمْ وَمَكْفَرَةٌ لِلسَّيِّئَاتِ وَمَنْهَاةٌ لِلإِثْمِ».

قال أَبو عيسى: وهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي إِدْرِيسَ عَن بِلاَلٍ.

3549- Bilal (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "You have to get up and pray at night because it was the deed of the pious people that came before you. Qiyam Al-Layl (late night prayers) is an act of getting closer to Allah, keeps away sin, makes up for sins, and expels illness from the body."

Abu E'isa said that this hadeeth is gharib.

3550 ـ حدثنا الْحَسَنُ بنُ عَرَفَةَ حدثني عَبْدُ الرَّحْمنِ بنُ مُحَمَّدٍ المُحَارِبِيُّ عَن مُحَمَّدِ بنِ عَمْرٍو عَن أَبِي سَلَمَةَ عَن أَبِي هُرَيْرَةَ قَالَ: قالَ رَسُولُ الله ﷺ: «أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِّينَ إلى السَّبْعِينَ وَأَقَلُّهُمْ مَنْ يَجُوزُ ذَلِكَ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ مِنْ حَدِيثِ مُحَمَّدِ بنِ عَمْرٍو عَن أَبِي سَلَمَةَ عَن أَبِي هُرَيْرَةَ عَن النبيِّ ﷺ لا نَعْرِفُهُ إلاَّ مِنْ هَذَا الْوَجْهِ وقَدْ رُوِيَ عَن أَبِي هُرَيْرَةَ مِنْ غَيْرِ هَذَا الْوَجْهِ.

3550- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The ages of my nation are between sixty and seventy. There are few who pass that."

Abu E'isa said that this hadeeth is hasan gharib.

---

102 ـ بابٌ في دعاء النبي ﷺ [م: 102، ت: 115]

3551 ـ حدثنا مَحْمُودُ بنُ غَيْلاَنَ، حدثنا أَبُو دَاوُدَ الْحَفَرِيُّ عَن سُفْيَانَ الثَّوْرِيِّ عَن عَمْرِو بنِ مُرَّةَ عَن عَبْدِ الله بنِ الحَارِثِ عَن طُلَيْقِ بنِ قَيْسٍ عَن ابنِ عَبَّاسٍ قالَ: «كَانَ النبيُّ ﷺ يَدْعُو يَقُولُ: رَبِّ أَعِنِّي وَلاَ تُعِنْ عَلَيَّ، وانْصُرْنِي وَلاَ تَنْصُرْ عَلَيَّ وَامْكُرْ لِي ولاَ تَمْكُرْ عَلَيَّ، وَاهْدِنِي وَيَسِّرْ لِي الْهُدَى، وَانْصُرْنِي عَلَى مَنْ بَغَا عَلَيَّ. رَبِّ اجْعَلْنِي لَكَ شَكَّاراً، لَكَ ذَكَّاراً، لَكَ رَهَّاباً، لَكَ مِطْوَاعاً، لَكَ مُخْبِتاً، إِلَيْكَ أَوَّاهاً مُنِيباً. رَبِّ تَقَبَّلْ تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَثَبِّتْ حُجَّتِي، وَسَدِّدْ لِسَانِي، وَاهْدِ قَلْبِي، وَاسْلُلْ سَخِيمَةَ صَدْرِي».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ قالَ مَحمودُ بنُ غَيْلاَنَ وحَدَّثَنا مُحمَّدُ بنُ بِشْرٍ العَبْدِيُّ عَن سُفْيَانَ الثَّوْرِيِّ [بهذا الإسناد] نَحْوَهُ.

(102) The Supplication of the Prophet (S.A.W.)

3551- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) used to supplicate saying, "*Rabbi Ae'nni Wala Tue'en A'alay, Wa Unsurni Wal Tansur A'alay Wa Umkur Li Wala Tamkur A'alay Wa Ihdini Wa Yasser Al-Huda Li, Wa Unsurni A'ala Man Bagha A'alay, Rabbi Ija'alni Shakkarran LAka, Thakkaran Laka, Rahhabban Laka, Mitwaa'an Laka Mukhbitan Ilayk Awwahan Muniban, Rabbi Taqabbal Tawbati Wa Ighsil H'awbati Wa Ajeb Daa'wati Wa Thabbet H'ujjati Wa Saddid Lisani Wa Ihdi Qakbi Wa Uslul Sakheemati Sadri* (Oh Lord, support me and do not support something against me, help me to be victorious and do not help others to be victorious over me. Plan for me and do not plot against me. Guide me and make guidance easy for me. Give me victory over those who have transgressed against me. Lord, make me a thankful person; one who remembers You a lot, one who fears You, one who obeys You, one who follows You, and one who supplicates to You a lot. Lord, accept my repentance, wash my sins away, answer my prayer, make my argument stronger, make my tongue say the right things, guide my heart, and rip out of my heart all bad and envious feelings)."

Abu E'isa said that this hadeeth is hasan sahih.

3552 ـ حدثنا هَنَّادٌ، حدثنا أَبُو الأَحْوَصِ عَن أَبي حَمْزَةَ عَن إِبْرَاهِيمَ عَن الأَسْوَدِ عَن عَائِشَةَ قالَتْ قالَ رَسُولُ الله ﷺ «مَنْ دَعَا عَلَى مَنْ ظَلَمَهُ فَقَدِ انْتَصَرَ» قال هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ أَبي حَمْزَةَ وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ العِلْمِ في أَبي حَمْزَةَ وَهُوَ مَيْمُونٌ الأَعْوَرُ.

... ـ حدثنا قُتَيْبَةُ، حدثنا حُمَيْدُ بنُ عَبْدِ الرَّحمنِ الرُّؤَاسِي عَن أَبي الأَحْوَصِ عَن أَبي حَمْزَةَ بِهَذَا الإِسْنَادِ نَحْوَهُ.

3552- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever supplicates against the one who has oppressed him has achieved his revenge."

Abu E'isa said that this hadeeth is gharib.

103 ـ بابٌ [م: 103، ت: 117]

3553 ـ حدثنا مُوسَى بنُ عَبْدِ الرَّحْمٰنِ الكِنْدِيُّ الكُوفِيُّ حدثنا زَيْدُ بنُ حُبَابٍ قالَ وَأَخْبَرَنِي سُفْيَانُ الثَّوْرِيُّ عَن مُحمَّدِ بنِ عَبْدِ الرَّحْمٰنِ عَن الشَّعْبِيِّ عَن عَبْدِ الرَّحْمٰنِ بنِ أبي لَيْلَى عَن أبي أَيُّوبَ الأَنْصَارِيِّ قالَ قالَ رَسُولُ الله ﷺ: «مَنْ قالَ عَشْرَ مَرَّاتٍ لاَ إِلَهَ إِلاَّ الله وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ المُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. كَانَتْ لَهُ عِدْلُ أَرْبَعِ رِقَابٍ مِنْ وَلَدِ إِسْمَاعِيلَ» قال وَقَدْ رُوِيَ هَذَا الحَدِيثُ عَن أبي أَيُّوبَ مَوْقُوفاً.

(103) Another hadeeth

3553- Abu Ayoub Al-Ansari (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Saying ten times, '*La Ilaha Illa Allah Wah'dahu La Sharika Lahu, Yuh'yee Wa Yumeet Wa Huwa A'ala Kulli Shai-en Qadeer*,' is like freeing four of Ismail's sons."

This hadeeth was narrated from Abu Ayoub indirectly (from the Prophet (S.A.W.)).

3554 ـ حدثنا مُحمَّدُ بنُ بَشَّارٍ، حدثنا عبْدُ الصَّمَدِ بن عَبْدِ الْوَارِثِ حدثنا هَاشِمٌ هُوَ ابنُ سَعِيدٍ الكُوفِيُّ، حدَّثَنَا كِنَانَةُ مَوْلى صَفِيَّةَ قالَ: سَمِعْتُ صَفِيَّةَ تَقُولُ: «دَخَلَ عَلَيَّ رَسُولُ الله ﷺ وَبَيْنَ يَدَيَّ أَرْبَعَةُ آلاَفِ نَوَاةٍ أُسَبِّحُ بِهَا. قالَ: «لَقَدْ سَبَّحْتِ بِهَذِهِ ألاَ أُعَلِّمُكِ بِأَكْثَرَ مِمَّا سَبَّحْتِ بِهِ؟ فَقُلْتُ بَلَى عَلِّمْنِي، فقَالَ: قُولِي سُبْحَانَ الله عَدَدَ خَلْقِهِ».

قال أبو عيسى: هَذَا حَدِيثٌ غريبٌ لا نَعْرِفُهُ مِنْ حَدِيثِ صَفِيَّةَ إلاَّ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ هَاشِمِ بنِ سَعِيدٍ الكُوفِيِّ وَلَيْسَ إِسْنَادُهُ بِمَعْرُوفٍ. وَفي البَابِ عَن ابنِ عَبَّاسٍ.

3554- Saffia (R.A.A.) narrated that the Messenger of Allah (S.A.W.) came to see her, and she had four thousand (date) pits that she was using to make tasbeeh. He (S.A.W.) said, "You have used them to make tasbeeh? Do you want me to teach you a better way to make tasbeeh?" She said, "Yes, teach me." He (S.A.W.) said, "Say, '(I say) ***Subhana Allah*** for as much as the number of His creation.'"

Abu E'isa said that this hadeeth is gharib.

3555 ـ حدثنا مُحمَّدُ بنُ بَشَّارٍ، حدثنا مُحمَّدُ بنُ جَعْفَرٍ عَن شُعْبَةَ عَن مُحمَّدِ بنِ

عَبْدِ الرَّحْمٰنِ قالَ سَمِعْتُ كُرَيْباً يُحَدِّثُ عَنِ ابنِ عَبَّاسٍ عَنْ جُوَيْرِيَةَ بِنْتِ الحارِثِ: «أَنَّ النبيَّ ﷺ مَرَّ عَلَيْهَا وَهِيَ في مَسْجِدِهَا، ثُمَّ مَرَّ النبيُّ ﷺ بِهَا قَرِيباً مِنْ نِصْفِ النَّهارِ فقالَ لَهَا مَا زِلْتِ عَلَى حَالِكِ؟ قالَتْ نَعَمْ، فقالَ: أَلاَ أُعَلِّمُكِ كَلِمَاتٍ تَقُولِينَهَا: سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللهِ رِضَى نَفْسِهِ، سُبْحَانَ اللهِ رِضَى نَفْسِهِ، سُبْحَانَ اللهِ رِضَى نَفْسِهِ، سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ، سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ، سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَمُحَمَّدُ بنُ عَبْدِ الرَّحْمٰنِ هُوَ مَوْلَى آلِ طَلْحَةَ وَهُوَ شَيْخٌ مَدِينِيٌّ ثِقَةٌ وقَدْ رَوَى عَنْهُ المَسْعُودِيُّ وسفيان الثَّوْرِيُّ هَذَا الْحَدِيثَ.

3555- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) passed by Juwayriah Bint Al-Hareth, and she was in her praying place. He passed by her later after midday and asked her, "Are you still doing the same thing?" She said that she was. He said, "Let me teach you few words to say; '*Subhana Allahi A'adada Khalqihi, Subhana Allahi A'adada Khalqihi, Subhana Allahi A'adada Khalqihi, Subhana Allahi Rida Nafsihi, Subhana Allahi Rida Nafsihi, Subhana Allahi Rida Nafsihi, Subhana Allahi Zinata A'arshihi, Subhana Allahi Zinata A'arshihi, Subhana Allahi Zinata A'arshihi, Subhana Allahi Midada Kalimatihi, Subhana Allahi Midada Kalimatihi, Subhana Allahi Midada Kalimatihi* ((I want to) Glorified be Allah as much as the number of His creations (three times). Glorified be Allah as many times as He is pleased (three times). Glorified be Allah as much as the weight of His Throne (three times). Glorified be Allah as much as the number of His words (three times))."

Abu E'isa said that this hadeeth is hasan sahih.

---

104 ـ بابٌ [م: 104، ت: 119]

3556 ـ **حدثنا** مُحَمَّدُ بنُ بَشَّارٍ، حدثنا ابنُ أبي عَدِيٍّ قَالَ أَنْبَأَنَا جَعْفَرُ بنُ مَيْمُونٍ صَاحِبُ الأَنْمَاطِ عَنْ أبي عُثْمَانَ النَّهْدِيِّ عَنْ سَلْمَانَ الفَارِسِيِّ عَنِ النبيِّ ﷺ قالَ: «إِنَّ اللهَ حَيِيٌّ كَرِيمٌ يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْراً خَائِبَتَيْنِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. ورواه بَعْضُهُمْ ولَمْ يَرْفَعْهُ.

(104) Another hadeeth

3556- Salman Al-Faresi (R.A.A.) narrated that the Prophet (S.A.W.) said, "Allah is Shy and Generous. Allah is too shy to let someone down who has raised his hands to supplicate to Him."

Abu E'isa said that this hadeeth is hasan gharib.

3557 ـ حدثنا مُحَمَّدُ بنُ بَشَّارٍ حدثنا صَفْوَانُ بنُ عِيسَى حدثنا مُحَمَّدُ بنُ عَجْلاَنَ عَن القَعْقَاعِ عَن أبي صالحٍ عَن أبي هُرَيْرَةَ «أنَّ رَجُلاً كانَ يَدْعُو بإِصْبَعَيْهِ فقال رَسُولُ الله ﷺ أحُدْ أحُدْ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ [صحيحٌ] غَرِيبٌ. ومَعْنَى هَذَا الْحَدِيثِ إذَا أشَارَ الرَّجُلُ بإِصْبَعَيْهِ في الدُّعاءِ عِنْدَ الشَّهَادَةِ لا يُشِيرُ إلاَّ بأُصْبُعٍ وَاحِدَةٍ.

3557- Abu Huraira (R.A.A.) narrated that a man used to supplicate pointing with his fingers saying, "*Ahadun, Ahad* (One, One)."

Abu E'isa said that this hadeeth is hasan sahih gharib.

أحاديث شتى

105 . باب مِنْ أَبْوَابِ الدَّعَوَاتِ [م: 105، ت: 120]

3558 ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ، حدثنا أَبُو عَامِرٍ العَقَدِيُّ، حدثنا زُهَيْرٌ وَهُوَ ابنُ مُحَمَّدٍ عَن عَبْدِ الله بنِ مُحَمَّدِ بنِ عُقَيْلٍ أَنَّ مُعَاذَ بنَ رِفَاعَةَ أَخْبَرَهُ عَن أَبِيهِ قالَ: «قَامَ أَبُو بَكْرٍ الصِّدِّيقُ عَلَى المِنْبَرِ ثُمَّ بَكَى فقَالَ: قامَ رَسُولُ الله ﷺ عَامَ الأَوَّلِ عَلَى المِنْبَرِ ثُمَّ بَكَى فقَالَ: سَلُوا الله العَفْوَ والعَافِيَةَ فإِنَّ أَحَداً لَمْ يُعْطَ بعد اليَقِينِ خَيْراً مِنَ الْعَافِيَةِ».

قال: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الوَجْهِ عَن أَبِي بَكْرٍ.

(105) Another hadeeth

3558- Abu BAkr As-Siddiq got up on the pulpit and cried, and then said in the first year that the Messenger of Allah had also got up on the pulpit and he (S.A.W.) cried. He said, "Ask Allah for forgiveness and for good health because no one is given a better blessing after good faith than good health."

Abu E'isa said that this hadeeth is hasan gharib.

---

106 ـ بابٌ [م: 106، ت: 121]

3559 ـ حَدَّثَنَا حُسَيْن بنُ يَزِيدَ الكُوفِيُّ حدثنا أَبُو يَحْيى الْحِمَّانِيُّ حدثنا عُثْمانُ بنُ وَاقِدٍ عَن أَبِي نُضَيْرَةَ عَن مَوْلًى لأَبِي بَكْرٍ عَنْ أَبِي بَكْرٍ قالَ قالَ رَسُولُ الله ﷺ: «مَا أَصَرَّ مَنِ اسْتَغْفَرَ وَلَوْ فَعَلَهُ فِي اليَوْمِ سَبْعِينَ مَرَّةً».

قال أبو عيسى: هَذَا حدِيثٌ غريبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي نُضَيْرَةَ وَلَيْسَ إِسْنَادُهُ بالْقَوِيِّ.

(106) Another hadeeth

3559- Abu Bakr (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "It is not considered that someone is sinning defiantly if he makes (an honest) *Istighfar* (to ask for forgiveness) even if he sins seventy times a day."

Abu E'isa said that this hadeeth is gharib and that the narration is not strong.

---

107 ـ باب [م: 107، ت: 121]

3560 ـ حَدَّثَنَا يَحْيَى بنُ مُوسَى وَسُفْيَانُ بنُ وَكِيعٍ ـ المَعْنَى وَاحِدٌ ـ قالاَ: حدثنا يَزِيدُ بنُ هَارُونَ أخبرنا الأَصْبَغُ بنُ زَيْدٍ حدثنا أَبو العَلاَءِ عَن أَبِي أُمَامَةَ قالَ: لَبِسَ عُمَرُ بنُ الْخَطَّابِ ثَوْباً جَدِيداً فقالَ الحَمْدُ لله الَّذي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي، وَأَتَجَمَّلُ بِهِ في

حيَاتِي، ثُمَّ قالَ سَمِعْتُ رَسولَ الله ﷺ يَقُولُ: «مَنْ لَبِسَ ثَوْباً جَدِيداً فقالَ الْحَمْدُ لله الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَأَتَجَمَّلُ بِهِ في حَيَاتِي، ثُمَّ عَمَدَ إلى الثَّوْبِ الَّذِي أَخْلَقَ فَتَصَدَّقَ بِهِ كانَ في كَنَفِ الله وفي حِفْظِ الله وفي سِتْرِ الله حَيًّا ومَيِّتاً». [قال]: هَذَا حديثٌ غَرِيبٌ. وَقَدْ رَوَاهُ يَحْيى بنُ [أبي] أَيُّوبَ عَن عُبَيْدِ الله بنِ زَحْرٍ عَن عَلِيِّ بنِ يَزِيدَ عن القَاسِمِ عن أبي أُمَامَةَ.

(107) Another hadeeth

3560- Abu Umama narrated that Omar Ibn Al-Khattab (R.A.A.) wore a new garment one day and said, "*Al-Hamdu Li Allahi Al-Lathi Kasani Ma Uwari Bihi A'awrati Wa Atajjammalu Bihi Fi Hayati* (Thank Allah, Who has dressed me up in my life in something to cover my body and be beautiful)." He (R.A.A.) then got his old cloak and gave it to charity. He said that he heard the Messenger of Allah (S.A.W.) say, "Whoever says when he puts on new clothes, '*Al-Hamdu Li Allahi Al-Lathi Kasani Ma Uwari Bihi A'awrati Wa Atajjammalu Bihi Fi Hayati,*' and then takes his old cloak and gives it to charity stays in Allah's protection, in Allah's good keeping, and under Allah's shield during his life and at his death."

Abu E'isa said that this hadeeth is gharib.

---

108 ـ باب [م: 108، ت تابع: 121]

3561 ـ حَدَّثَنَا أَحْمَدُ بنُ الحَسَنِ حدثنا عَبْدُ الله بنُ نَافِعٍ الصَّائِغُ قِرَاءَةً عَلَيْهِ عَن حَمَّادِ بنِ أبي حُمَيْدٍ عَن زَيْدِ بنِ أَسْلَمَ عَن أبيهِ عَن عُمَرَ بنِ الْخَطَّابِ: «أَنَّ النبيَّ ﷺ بَعَثَ بَعْثاً قِبَلَ نَجْدٍ فَغَنِمُوا غَنَائِمَ كَثِيرَةً وَأَسْرَعُوا الرَّجْعَةَ فقالَ رَجُلٌ مِمَّنْ لَمْ يَخْرُجْ: ما رَأَيْنَا بَعْثاً أَسْرَعَ رَجْعَةً وَلاَ أَفْضَلَ غَنِيمَةً مِنْ هَذَا الْبَعْثِ، فقالَ النَّبِيُّ ﷺ: أَلاَ أَدُلُّكُمْ عَلَى قَوْمٍ أَفْضَلَ غَنِيمَةً وَأَسْرَعَ رَجْعَةً؟ قَوْمٌ شَهِدُوا صَلاَةَ الصُّبْحِ ثُمَّ جَلَسُوا يَذْكُرُونَ الله حَتَّى طَلَعَتِ الشَّمْسُ فَأُولَئِكَ أَسْرَعُ رَجْعَةً وَأَفْضَلُ غَنِيمَةً».

قال أبو عيسى: وَهَذَا حَدِيثٌ غريبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ هَذَا الوَجْهِ. وَحَمَّادُ بنُ أبي حُمَيْدٍ هُوَ مُحَمَّدُ بنُ أبي حُمَيْدٍ وَهُوَ أَبُو إِبْرَاهِيمَ الأَنْصَارِيُّ المَدِينِيُّ وَهُوَ ضَعِيفٌ في الْحَدِيثِ.

(108) Another hadeeth

3561- Omar Ibn Al-Khattab (R.A.A.) narrated that the Prophet (S.A.W.) once sent an expedition to Najd. They fought, won a lot of spoils, and came back in a short period of time. One of the men who did not go out on this expedition said, "We have never seen an expedition come back faster or bring more spoils than this one." The Prophet (S.A.W.) said, "Do you want me to tell you about a people who bring more spoils and are quicker in coming back?

They are the people who witness the Fajr (morning) prayers (in the mosque) and sit down making thikr (remembrance) of Allah until the sun rises on them; they are faster in coming back and the winners of more spoils."

Abu E'isa said that this hadeeth is gharib.

109 ـ باب [م: 109، ت تابع: 121]

3562 ـ حَدَّثَنَا سُفْيَانُ بنُ وَكِيعٍ حدثنا أبِي عَن سُفْيَانَ عَن عَاصِمِ بنِ عُبَيْدِ الله عَن سَالِمٍ عَن ابنِ عُمَرَ عَن عمَرَ «أَنَّهُ اسْتَأْذَنَ النبيَّ ﷺ في العُمْرَةِ فقالَ أَيْ أُخَيَّ أَشْرِكْنَا في دُعَائِكَ وَلاَ تَنْسَنَا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(109) Another hadeeth

3562- Omar (R.A.A.) once asked the Prophet (S.A.W.) for permission to go to Umrah (the lesser Hajj). So he (S.A.W.) said, "Oh brother, remember us in your supplications and do not forget us."

Abu E'isa said that this hadeeth is hasan sahih.

110 ـ باب [م: 110، ت تابع: 121]

3563 ـ حَدَّثَنَا عبدُ الله بنُ عَبْدِ الرَّحْمٰنِ أخبرنا يَحْيى بن حَسَّانَ حدثنا أَبُو مُعَاوِيَةَ عَن عَبْدِ الرَّحمنِ بنِ إِسْحَاقَ عن سَيَّارٍ عَن أَبِي وَائِلٍ عَن عَلِيٍّ «أَنَّ مُكَاتِباً جاءَهُ فقالَ إِنِّي قَدْ عَجَزْتُ عنْ كِتَابَتِي فَأَعِنِّي، قالَ أَلاَ أُعَلِّمُكَ كَلِمَاتٍ عَلَّمَنِيهِنَّ رَسُولُ الله ﷺ؟ لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلٍ صِيرٍ دَيْناً أَدَّاهُ الله عَنْكَ. قالَ قُل اللَّهُمَّ اكْفِنِي بِحَلاَلِكَ عَنْ حَرَامِكَ، وَاغْنِنِي بِفَضْلِكَ عمن سِوَاكَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(110) Another hadeeth

3563- Ali Ibn Abi Taleb (R.A.A.) narrated that a *mukateb* (a slave who is paying his master to free himself) came to him and said, "I cannot finish the payments, so please help me." Ali (R.A.A.) said, "Let me teach you a few words that the Messenger of Allah (S.A.W.) taught me to say, and even if you have the weight of the Mountain Seer in debt, Allah will pay it for you. Say, '*Allahumma Ikfini Bi Halaleka A'an H'arameka Wa Aghnini Bi Fadlika A'amman Siwak* (Oh Allah! Give us enough lawful sustenance to keep us away from the unlawful and make us richer with Your Bounties and not from someone else).'"

Abu E'isa said that this hadeeth is hasan gharib.

111 ـ باب في دُعاء المريض [م: 111، ت: 122]

3564 ـ حَدَّثَنَا مُحمَّدُ بنُ المُثَنَّى حدثنا مُحَمَّدُ بنُ جَعْفَرٍ أخبرنا شُعْبَةُ عَنْ عَمْرِو بنِ

مُرَّةَ عن عَبْدِ الله بنِ سَلَمَةَ عَن عَلِيٍّ قالَ: «كُنْتُ شَاكِياً فَمرَّ بِي رَسُولُ الله ﷺ وَأَنَا أَقُولُ اللَّهُمَّ إنْ كَانَ أَجَلِي قَدْ حَضَرَ فَأَرِحْنِي، وإنْ كانَ مُتَأَخِراً فارْفَعْنِي، وإنْ كَانَ بَلاَءً فَصَبِّرْنِي، فقَالَ رَسُولُ الله ﷺ كَيْفَ قُلْتَ؟ قالَ: فأعادَ عَلَيْهِ ما قالَ، قالَ: فَضَرَبَهُ بِرِجْلِهِ وَقالَ اللَّهُمَّ عَافِهِ أَوِ اشْفِهِ ـ شُعْبَةُ الشَّاكُّ ـ قالَ فَمَا اشْتَكَيْتُ وَجَعِي بَعْدُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(111) The supplication of someone ill

3564- Ali (R.A.A.) narrated that he once was ill when the Messenger of Allah (S.A.W.) passed by him who heard him say, "Oh Allah, if it is time for me to die, then let it be my rest. If it is not, then give me a better sustenance. If this is a trial, then give me patience." The Messenger of Allah (S.A.W.) said, "What did you say?" Ali repeated what he had said, so the Prophet (S.A.W.) kicked him. He said, "Oh Allah, cure him (or give him good health- the narrator was not sure)." Ali (R.A.A.) never got ill again.

Abu E'isa said that this hadeeth is hasan sahih.

3565 ـ حدَّثَنا سُفْيانُ بنُ وكِيعٍ حدثنا يَحْيى بنُ آدَمَ عَن إسْرَائِيلَ عن أبي إسْحَاقَ عن الحارِثِ عَن عَلِيٍّ قالَ: «كانَ النَّبِيُّ ﷺ إذَا عَادَ مَرِيضاً قالَ: اللهمَّ أَذْهِبِ البَاسَ رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي لاَ شِفَاءَ إلاَّ شِفَاؤُكَ شِفَاءً لاَ يُغَادِرُ سَقَماً». [قال]: هَذَا حَدِيثٌ حَسَنٌ.

3565- Ali (R.A.A.) narrated that whenever the Prophet (S.A.W.) visited a sick person, he would say, "*Allahumma Ath-hibi Al-Baa's, Rabba An-Nas, Wa Ishfi Fa Anta Ash-Shafi La Shifaa'a Illa Shifau'k Shifa-an La Yughadiru Saqaman* (Oh Allah, take away the sickness. Lord of the people, cure it for You are the Curer, and there is no cure but Your Cure- a Cure that is never overcome by an illness)."

Abu E'isa said that this hadeeth is hasan.

---

112 ـ باب في دُعَاءِ الْوِتْرِ [م: 112، ت: 123]

3566 ـ حدَّثَنا أَحْمَدُ بنُ مَنِيعٍ أخبرنا يَزِيدُ بنُ هارُونَ حدثنا حَمَّادُ بنُ سَلَمَةَ عَن هِشَامِ بنِ عَمْرٍو الفَزَارِيِّ عن عبْدِ الرَّحْمَنِ بنِ الْحَارِثِ بنِ هِشَامٍ عَن عَلِيِّ بنِ أَبِي طَالِبٍ: «أَنَّ النبيَّ ﷺ كانَ يَقُولُ في وِتْرِهِ: اللَّهُمَّ إني أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لاَ أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ». قال: هَذَا حَدِيثٌ حَسَنٌ غريبٌ من حديث علي لاَ نَعْرِفُهُ إلاَّ مِنْ هَذَا الوَجْهِ مِنْ حديثِ حمَّادِ بنِ سَلَمَةَ.

(112) The supplication of the Witr (the last prayer)

3566- Ali Ibn Abi TAleb (R.A.A.) narrated that the Prophet (S.A.W.) used

to say the following in his Witr prayers; "*Allahumma Inni Ao'uthu Bi Ridaka Min Sakhatek, Wa Ao'uthu Bi Mua'afateka Min U'qubatek, Wa Ao'uthu Bika Mink, La Uh'si Thana-an A'alayk Anta Kama Athnayta A'ala Nafsik* (Oh Allah, I seek refuge with Your Pleasure from Your Wrath. I seek refuge with Your Forgiveness from Your Punishment, and I seek refuge with You from You. I cannot count Your Praises, You are like You have praised Yourself)."

Abu E'isa said that this hadeeth is hasan gharib.

113 ـ باب في دُعاءِ النبيِّ ﷺ
وَتَعَوُّذِهِ في دُبُرِ كُلِّ صَلاةٍ [م: 113، ت: 124]

3567 ـ حَدَّثَنَا عَبْدُ الله بنُ عَبْدِ الرَّحْمٰنِ أخبرنا زَكَرِيَّا بنُ عَدِيٍّ حدثنا عُبَيْدُ الله هُوَ ابنُ عَمْرٍو عَن عبْدِ المَلِكِ بنُ عُمَيْرٍ عَن مُصْعَبِ بنِ سَعْدٍ وعَمْرِو بن مَيْمُونٍ قالاَ: «كَانَ سَعْدٌ يُعَلِّمُ بَنِيهِ هٰؤُلاَءِ الكلماتِ كَمَا يُعَلِّمُ المُكَتِّبُ الغِلْمَانَ وَيَقُولُ إنَّ رَسُولَ الله ﷺ كانَ يَتَعَوَّذُ بِهِنَّ دُبُرَ الصَّلاَةِ: اللَّهُمَّ إنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ، وأَعُوذُ بِكَ مِنَ البُخْلِ، وأَعُوذُ بِكَ مِنْ أَرْذَلِ العُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ القَبْرِ» قالَ عَبْدُ الله [بن عبد الرحمن] أَبُو إسْحَاقَ الْهَمدَانِيُّ يَضْطَرِبُ في هَذَا الْحَدِيثِ يَقُولُ عَن عَمْرِو بنِ مَيْمُونٍ عَن عُمَرَ ويَقُولُ عَن غَيْرِهِ ويَضْطَرِبُ فِيهِ.

قال أبو عيسى: هَذَا حدِيثٌ حَسَنٌ صحيحٌ مِنْ هَذَا الْوَجْهِ.

(113) The supplication and asking refuge after every prayer

3567- Saad used to teach his children this supplication just like the teacher teaches his students. He reported that the Messenger of Allah (S.A.W.) used to supplicate with it after every prayer. "*Allahumma Inni Ao'uthu Bika Mina Al-Jubn, Wa Ao'uthu Bika Mina Al-Bukhl, Wa Ao'uthu Bika Min Arthali Al-U'mr, Wa Ao'uthu Bika Min Fitnati Ad-Dunya Wa a'athabi Al-Qabr* (Oh Allah, I seek refuge with You from being a coward, and I seek refuge with You from stinginess. I seek refuge with You from the deterioration of old age, and I seek refuge with You from the afflictions of this life and from the torment of the grave)."

Abu E'isa said that this hadeeth is hasan sahih.

3568 ـ حَدَّثَنَا أَحْمَدُ بنُ الْحَسَنِ حدثنا أَصْبَغُ بنُ الفَرَجِ أَخْبَرَنِي عبْدُ الله بنُ وَهْبٍ عَنْ عَمْرِو بنِ الحَارِثِ أَنَّهُ أَخْبَرَهُ عَن سَعِيدِ بنِ أبي هِلاَلٍ عَن خُزَيْمَةَ عَن عَائِشَةَ بِنْتِ سَعْدِ بنِ أبي وقَّاصٍ عَن أبيهَا «أَنَّهُ دَخَلَ مَعَ رَسُولِ الله ﷺ عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوَاةٌ أَوْ قالَ حَصَاةٌ تُسَبِّحُ بِهَا فقالَ أَلاَ أُخْبِرُكِ بِمَا هُوَ أَيْسَرُ عَلَيْكِ مِنْ هَذَا وَأَفْضَلُ؟ سُبْحَانَ الله عَدَدَ مَا خَلَقَ في السَّمَاءِ، وَسُبْحَانَ الله عَدَدَ مَا خَلَقَ في الأَرْضِ، وَسُبْحَانَ الله عَدَدَ مَا بَيْنَ ذٰلِكَ،

وَسُبْحَانَ الله عَدَدَ مَا هُوَ خَالِقٌ، والله أَكْبَرُ مِثْلَ ذَلِكَ والحَمْدُ لله مِثْلَ ذَلِكَ، ولاَ حَوْلَ وَلا قُوَّةَ إِلاَّ بالله مِثْلَ ذَلِكَ». قال: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ سَعْدٍ.

3568- Saad Ibn Abi Waqqas (R.A.A.) narrated that he once visited a woman with the Prophet (S.A.W.) and she had pebbles in front of her using them to count her tasbeeh. He (S.A.W.) said, "Should I tell you about an easier (or better) way than this? (Say) '*Subhana Allah A'adada Ma Khalaqa Fi As-Samaa', Wa Subhana Allahi A'adada MA khalaqa Fi Al-Ard, Wa Sunhana Allahi A'adada Ma Baina Thalik, Wa Subhana Allahi A'adada Ma Huwa Kahliq, Wa Allahu Akbaru Mithlu Thalik, Wa Al-Hamdu Li Allahi Mithla Thalik, Wa La H'awla Wala Quwwatta Illa Bi Allahi Mithla Thalek* (Glorified be Allah as much as the number of His Creation in the heavens. Glorified be Allah as much as the number of His Creations on Earth. Glorified be Allah as much as the number of His Creations between the two. Gloried be Allah as much as the number of would be Creations. (I say) Allah is Great as much as the number of all of those. Praise Allah as much as the number of those and (I say) there in might or power except in Allah as many times as the number of those)."

Abu E'isa said that this hadeeth is gharib.

3569 ـ حَدَّثنا سُفْيَانُ بنُ وَكِيعٍ حدثنا عبْدُ الله بنُ نُمَيْرٍ وَزَيْدُ بنُ حُبَابٍ عَن مُوسَى بنِ عُبَيْدَةَ عَن مُحمَّدِ بنِ ثَابِتٍ عَن أبي حَكِيمٍ مَوْلَى الزُّبَيْرِ عَن الزُّبَيْرِ بنِ العَوَّامِ قالَ قالَ النبيُّ ﷺ: «مَا مِنْ صَبَاحٍ يُصْبِحُ العَبْدُ إلاَّ مُنَادٍ يُنَادِي سَبِّحُوا المَلِكَ القُدُّوسَ».

قال أبو عيسى: وَهَذَا حَدِيثٌ غَرِيبٌ.

3569- Az-Zubair Ibn Al-A'wwam narrated that he Messenger of Allah (S.A.W.) said, "There is not one morning where a caller does not call '*Subhana Al-Maliki Al-Quddous* (Glorified be the King, the Sacred)'."

Abu E'isa said that this hadeeth is gharib.

---

114 ـ بابٌ في دُعاءِ الْحِفْظِ [م: 114، ت: 125]

3570 ـ حَدَّثَنَا أَحْمَدُ بنُ الْحَسَنِ حدثنا سُلَيْمَانُ بنُ عَبْدِ الرَّحمٰنِ الدِّمَشْقِيُّ أخبرنا الوَلِيدُ بنُ مُسْلِمٍ أخبرنا ابنُ جُرَيْجٍ عَن عَطَاءِ بنِ أبي رَبَاحٍ وعِكْرِمَةَ مَوْلَى ابنِ عَبَّاسٍ عَن ابنِ عَبَّاسٍ أَنَّهُ قالَ: «بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ الله ﷺ إِذْ جَاءَهُ عَلِيُّ بنُ أَبي طَالِبٍ فقالَ: بِأَبِي أَنْتَ وَأُمِّي تَفَلَّتَ هَذَا القُرْآنُ مِنْ صَدْرِي فَمَا أَجِدُنِي أَقْدِرُ عَلَيْهِ، فقالَ لَهُ رَسُولُ الله ﷺ: يَا أَبَا الْحَسَنِ أَفَلاَ أُعَلِّمُكَ كَلِمَاتٍ يَنْفَعُكَ الله بِهِنَّ وَيَنْفَعُ بِهِنَّ مَنْ عَلَّمْتَه ويُثَبِّتُ ما تَعَلَّمْتَ في صَدْرِكَ؟ قالَ أَجَلْ يَا رَسُولَ الله فَعَلِّمْنِي. قالَ: إِذَا كانَ لَيْلَةُ الْجُمُعَةِ فَإِنِ اسْتَطَعْتَ أَنْ تَقُومَ في ثُلُثِ اللَّيْلِ الآخِرِ فَإِنَّهَا سَاعَةٌ مَشْهُودَةٌ وَالدُّعَاءُ فِيهَا مُسْتَجَابٌ وَقَدْ قالَ أَخِي يَعْقُوبُ

لِبَنِيهِ ﴿سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي﴾ - يَقُولُ حَتَّى تَأْتِي لَيْلَةُ الْجُمُعَةِ - فَإِنْ لَمْ تَسْتَطِعْ فَقُمْ فِي وَسَطِهَا فَإِنْ لَمْ تَسْتَطِعْ فَقُمْ فِي أَوَّلِهَا فَصَلِّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي الرَّكْعَةِ الأُولَى بِفَاتِحَةِ الكِتَابِ وَسُورَةِ يس، وَفِي الرَّكْعَةِ الثَّانِيَةِ بِفَاتِحَةِ الكِتَابِ وحم الدُّخَانَ، وَفِي الرَّكْعَةِ الثَّالِثَةِ بِفَاتِحَةِ الكِتَابِ والم تَنْزِيلُ السَّجْدَةِ، وَفِي الرَّكْعَةِ الرَّابِعَةِ بِفَاتِحَةِ الكِتَابِ وَتَبَارَكَ المُفَصَّل. فَإِذَا فَرِغْتَ مِنَ التَّشَهُّدِ فَاحْمَدِ اللهَ وأَحْسِنِ الثَّنَاءَ عَلَى اللهِ وَصَلِّ عَلَيَّ وَأَحْسِنْ وَعَلَى سَائِرِ النَّبِيِّينَ، وَاسْتَغْفِرْ لِلْمُؤْمِنِينَ والمُؤْمِنَاتِ ولإِخْوَانِكَ الَّذِينَ سَبَقُوكَ بالإِيمَانِ ثُمَّ قُلْ فِي آخِرِ ذَلِكَ: اللَّهُمَّ ارْحَمْنِي بِتَرْكِ المَعَاصِي أَبَداً مَا أَبْقَيْتَنِي، وارْحَمْنِي أَنْ أَتَكَلَّفَ مَا لاَ يَعْنِينِي، وارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي، اللَّهُمَّ بَدِيعَ السَّمَاوَاتِ وَالأَرْضِ ذَا الْجَلاَلِ وَالإِكْرَامِ وَالعِزَّةِ التي لا تُرَامُ؛ أَسْأَلُكَ يا اللهُ يا رَحْمَنُ بِجَلاَلِكَ ونورِ وَجْهِكَ أَنْ تُلْزِمَ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي وَارْزُقْنِي أَنْ أَتْلُوَهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي. اللَّهُمَّ بَدِيعَ السَّمَاوَاتِ وَالأَرْضِ ذَا الْجَلاَلِ والإِكْرَامِ والعِزَّةِ التي لا تُرَامُ؛ أَسْأَلُكَ يا اللهُ يا رَحْمَنُ بِجَلاَلِكَ وَنُورِ وَجْهِكَ أَن تُنَوِّرَ بِكِتَابِكَ بَصَرِي وأَنْ تُطْلِقَ بِهِ لِسَانِي وَأَنْ تُفَرِّجَ بِهِ عن قَلْبِي وَأَنْ تَشْرَحَ بِهِ صَدْرِي وأَنْ تَغْسِلَ بِهِ بَدَنِي فإِنَّهُ لا يُعِينُنِي عَلَى الحَقِّ غَيْرُكَ وَلاَ يُؤْتِيهِ إِلاَّ أَنْتَ وَلا حَوْلَ وَلاَ قُوَّةَ إِلاَّ باللهِ العَلِيِّ العَظِيمِ. يَا أَبَا الحَسَنِ تَفْعَلُ ذَلِكَ ثلاثَ جُمَعٍ أَوْ خَمْساً أو سَبْعاً تُجَبْ بِإِذْنِ اللهِ والَّذِي بَعَثَنِي بالحَقِّ مَا أَخْطَأَ مُؤْمِناً قَطُّ.

قَالَ ابنُ عَبَّاسٍ فَوَاللهِ مَا لَبِثَ عَلِيٌّ إِلاَّ خَمْساً أَوْ سَبْعاً حتى جَاءَ رَسُولَ اللهِ ﷺ فِي مِثْلِ ذَلِكَ المَجْلِسِ فَقَالَ: يا رَسُولَ اللهِ إِنِّي كُنْتُ فِيمَا خَلاَ لاَ آخُذُ إِلاَّ أَرْبَعَ آيَاتٍ وَنَحْوَهُنَّ فَإِذَا قَرَأْتُهُنَّ عَلَى نَفْسِي تَفَلَّتْنَ وَأَنا أَتَعَلَّمُ اليَوْمَ أَرْبَعِينَ آيَةً وَنَحْوَهَا فَإِذَا قَرَأْتُهَا عَلَى نَفْسِي فَكَأَنَّمَا كِتَابُ اللهِ بَيْنَ عَيْنَيَّ وَلَقَدْ كُنْتُ أَسْمَعُ الحَدِيثَ فَإِذَا رَدَدْتُهُ تَفَلَّتَ وَأَنا اليَوْمَ أَسْمَعُ الأَحَادِيثَ فَإِذَا تَحَدَّثْتُ بِهَا لَمْ أَخْرِمْ مِنْهَا حَرْفاً، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ عِنْدَ ذَلِكَ: مُؤْمِنٌ وَرَبِّ الكَعْبَةِ أَبَا الحَسَنِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لا نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ الوَلِيدِ بنِ مُسْلِمٍ.

(114) The supplication to help memorization

3570- Ibn Abbas (R.A.A.) narrated that one day they were with the Prophet (S.A.W.), and Ali Ibn Abi Taleb came and said to the Prophet (S.A.W.), "(I sacrifice my) Father and mother for you. This Quran escapes my heart, and I cannot memorize it. The Messenger of Allah (S.A.W.) said, "Oh Abu Al-Hasan, do you want me to teach you words with which Allah (S.W.T.) will benefit you and will benefit those you teach them to? They will also keep the Quran memorized in your heart." Ali (R.A.A.) said, "Yes, oh Messenger of Allah (S.A.W.), please teach me."

He (S.A.W.) said, "When the night of Friday comes (Thursday night), if you can, get up in the last third of the night. It is a witnessed hour (by the angels)

and any supplication during it is answered. My brother Jacob said to his sons, '*I will ask my Lord for forgiveness for you, verily He! Only He is the Oft-Forgiving, the Most Merciful.*' (Surah Yusuf, verse 98) Jacob meant that he would do it on the night before Friday. If you can not get up in the last third of the night, then get up in its middle or in its beginning. Pray then four Raka'as in which you recite in the first raka'a the Opening Surah and the Surah of Ya-Seen. In the second raka'a, recite the Opening Surah and the Surah of Ad-Dukhan. In third raka'a, recite the Opening Surah and the Surah of *Alif Lam Mim Tanzeel* (As-Sajda). In the fourth raka'a, recite the Opening Surah and the Surah of *Tabarak Al-Mufassal*. When you finish your Tashahud praise Allah highly, and then invoke prayers on me in the best manner and also on the rest of the prophets. Then ask forgiveness for all the believing men and women and for all of your brothers who have preceded you with faith. At the end say, '*Allahumma Irh'amni Bi Tarki Al-Ma'asi Abadan Ma Abqaitani, Wa Irh'amni An Atakallafa Ma La Yaa'nini Wa Urzuqni Husna An-Nathari Fima Yurdeek A'anni. Allahumma Badee'a As-Samawate Wal Ard, Thal-Jalali Wal Ikram, Wal I'zzati Al-Lati La Turam, As-aluka Ya Allah, Ya Rah'manu Bi Jalalika Wa Nuri Wajhika An Tulzima Qalbi Hiftha Kitabika Kama A'alamtani. Wa Urzuqni An At-louhu A'ala An-Nah'we Al-Lathi Yurdeeka A'anni, Allahumma Badee'a As-Samawate Wal Ard, Thal Jalali Wal Ikram Wal I'zzatti Al-Lati La Turam, As-aluka Ya Allah, Ya Rah'manu Bi Jalalika Wa Nouri Wajhika An Tunawwera Bi Kitabika Basari, Wa An Tutliqa Bihi Lisani, Wa An Tufarreja Bihi A'an Qalbi, Wa An Tash-rah'a Bihi Sadri, Wa An Taghsila Bihi Badani, Fa Innahu La Yue'eenuni A'ala Al-H'aqqi Ghairuka Wa La Yue'tihi Illa Anta Wa La H'awla Wala Quwwatta Illa Bi Allahi Al-A'aliyye Al-A'atheem* (Oh Allah, have mercy on me by making me abandon committing more sins for as long as You leave me alive. Have mercy on me by saving me from interfering in what does not concern me. Send me the bounty of looking only at what pleases You. Oh Allah, the Magnificent Creator of the heavens and the earth, You are the Dignified, the Generous, and the One whose Power cannot be overcome. I ask You, oh Allah, oh Merciful, by Your Dignity, by the Light of Your Face, to make my heart be steadfast in memorizing Your Book the way You taught me. Give me the bounty of reciting it the way that pleases You. Oh Allah, the Magnificent Creator of the heavens and the earth, You are the Dignified, the Generous, and the One whose Power cannot be overcome. I ask You, oh Allah, oh Merciful, by Your Dignity, by the Light of Your Face, to make my eyesight be lit with Your Book, make my tongue fluent with it, make my heart at ease by it, widen my chest with it, and wash my body with it. No one can help me do the right but You. You give all of this and there is no might or power but with You, the High, the Great).'

Oh Abu Al-Hasan, if you do that for three, five, or seven Fridays, then you

will be answered, Allah permitting. By the One Who has sent me with the Truth, it never has failed for any believer." Abdullah Ibn Abbas (R.A.A.) said that Ali (R.A.A.) after five or seven weeks came back to the Messenger of Allah (S.A.W.) who was in a similar meeting and said, "Oh Messenger of Allah, before I used to memorize four verses or so at a time and when I would repeat them later to myself I would have forgotten some. Today, I memorize forty verses or so per day and if I repeat them to myself I read them as if I am reading from a book in front of me. Also, I used to hear the hadeeth and when I would repeat it to myself I would forget some of it. However today I hear hadeeth and when I narrate them I do not miss a letter of them." The Messenger of Allah (S.A.W.) then said to him, "You are a believer, by the Lord of the Ka'aba, oh Abu Al-Hasan."

Abu E'isa said that this hadeeth is hasan gharib.

---

115 ـ باب في انْتِظارِ الفَرَجِ وَغَيْرِ ذَلِكَ [م: 115، ت: 126]

3571 ـ حَدَّثَنَا بِشْرُ بنُ مُعَاذٍ العَقَدِيُّ البَصْرِيُّ حدثنا حَمَّاد بنُ وَاقِدٍ عَنْ إِسْرَائِيلَ عَن أبي إِسْحَاقَ عن أبي الأَحْوَصِ عَنْ عَبْدِ الله قالَ قالَ رَسُولُ الله ﷺ: «سَلُوا الله مِنْ فَضْلِهِ فَإِنَّ الله يُحِبُّ أَنْ يُسْأَلَ وَأَفْضَلُ العِبَادَةِ انْتِظَارُ الفَرَجِ».

قال أبو عيسى: هَكَذَا رَوَى حَمَّادُ بنُ وَاقِدٍ هَذَا الْحَدِيث. [وقد خولف في روايته]. وَحَمَّادُ بنُ وَاقِدٍ [هذا هو الصفار] لَيْسَ بالحَافِظِ [وهو عندنا شيخ بصري] وَرَوَى أَبُو نُعَيْمٍ هَذَا الْحَدِيثَ عن إِسْرَائِيلَ عن حَكِيم بنِ جُبَيْرٍ عَن رَجُلٍ عَن النبي ﷺ [مرسل] وحَدِيثُ أَبِي نُعَيْمٍ أَشْبَهُ أَنْ يَكُونَ أَصَحَّ.

(115) Waiting for the better times

3571- Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Ask Allah for His Bounties because Allah (S.W.T.) loves to be asked, and the best worship is being patient during a calamity until it is over."

Abu E'isa said that Hammad Ibn Waqid (one of the narrators) is not a good memorizer of hadeeth. The narration of Abu Nuaim of the same hadeeth could be a better one.

3572 ـ حَدَّثَنَا أَحْمَدُ بنُ مَنِيع حدثنا أبو مُعَاوِيَةَ حدثنا عَاصِمٌ الأَحْوَلُ عن أبي عُثْمانَ عن زَيْدِ بنِ أَرْقَمَ قالَ: «كانَ النبيُّ ﷺ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الكَسَلِ وَالعَجْزِ والبُخْلِ» وبهذَا الإِسْنَادِ عَن النبيِّ ﷺ أَنَّهُ كانَ يَتَعَوَّذُ مِنَ الهَرَمِ وعَذَابِ القَبْرِ [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3572- Zaid Ibn Arqam narrated that the Prophet (S.A.W.) used to say, "*Allahumma Inni Ao'uthu Bika Mina Al-Kasal Wal A'ajze Wal Bukhl* (Oh Allah,

I seek refuge with You against laziness, impotence, and stinginess)."

Abu E'isa said that this hadeeth is hasan sahih.

3573 ـ حَدَّثَنَا عَبْدُ الله بنُ عَبْدِ الرحْمٰنِ أخبرنا محمّدُ بنُ يُوسُفَ عَن ابنِ ثَوْبَانَ عَن أَبِيهِ عَن مَكْحُولٍ عَن جُبَيْرِ بنِ نُفَيْرٍ أَنَّ عُبَادَةَ بنَ الصَّامِتِ حَدَّثَهُمْ أَنَّ رَسُولَ الله ﷺ قَالَ: «مَا عَلَى الأَرْضِ مُسْلِمٌ يَدْعُو الله تَعَالَى بِدَعْوَةٍ إلاَّ آتَاهُ الله إِيَّاهَا أَوْ صَرَفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا مَا لَمْ يَدْعُ بِمأْثَمٍ أَوْ قَطِيعةِ رَحِمٍ» فَقَالَ رَجُلٌ مِنَ القَوْمِ: إذاً نُكْثِرُ. قَالَ: «الله أَكْثَرُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ وابنُ ثَوْبَانَ هُوَ عَبْدُ الرحْمٰنِ بنُ ثَابِتِ بنِ ثَوْبَانَ العابِدُ الشَّامِيُّ.

3573- Ubada Ibn As-Samet (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said to them, "There is not a Muslim on this Earth who if he supplicates to Allah then Allah will give it to him or will push away some harm of the same intensity that was going to hit him instead. This is true as long as he did not supplicate for something sinful or something that would sever kinship." A man said, "Should we supplicate a lot?" He (S.A.W.) said, "Allah (S.W.T.) answers your supplication more than you supplicate."

Abu E'isa said that this hadeeth is hasan sahih gharib.

---

116 ـ بابٌ [م: 116، ت: 127]

3574 ـ حَدَّثَنَا سُفْيَانُ بنُ وَكِيعٍ حدثنا جَرِيرٌ عَن مَنْصُورٍ عَن سَعْدِ بنِ عُبَيْدَةَ قال حدَّثني البَرَاءُ أَنَّ النبيَّ ﷺ قَالَ: «إِذَا أَخَذْتَ مَضْجَعَكَ فَتَوَضَّأْ وُضُوءَكَ للصَّلاَةِ ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الأَيْمَنِ ثُمَّ قُلِ اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ رغْبَةً وَرَهْبَةً إِلَيْكَ، لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إلاَّ إِلَيْكَ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ، فَإِنْ مُتَّ في لَيْلَتِكَ مُتَّ عَلَى الفِطْرَةِ قَالَ فَرَدَدْتُهنَّ لأَسْتَذْكِرَهُ، فَقُلْتُ آمَنْتُ بِرَسُولِكَ الَّذِي أَرْسَلْتَ فقالَ قُلْ آمَنْتُ بِنَبِيِّكَ الَّذِي أَرْسَلْتَ» [قال:] وهَذَا حَدِيثٌ حَسَنٌ صحيحٌ وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنِ البَرَاءِ وَلاَ نَعْلَمُ في شَيْءٍ مِنَ الرِّوَايَاتِ ذِكْرَ الْوُضُوءِ إلاَّ في هَذَا الْحَدِيثِ.

(116) Another hadeeth

3574-Al-Baraa' narrated that the Messenger of Allah (S.A.W.) said, "When you get ready to go to bed, perform ablution just like you are going to pray. Then lie down on your right side and say, '*Allahumma Aslamtu Wajhi Ilayk Wa Fawwadtu Amri Ilayk Wa Aljaa'tu Thahri ilayk Raghbatan Wa Rahbatan Ilayk, La Maljaa'a Wala Manja Minka Illa Ilayk. Aamantu Bi Kitabika Al-Lathi Anzalt Wa Nabbiyyika Al-Lathi Arsalt* (Oh Allah, to You I have surrendered my face, to You I have counted on for all of my matters, in You I am seeking

support out of the desire to please You and out of fear of you. There is no shelter or refuge from You but in You. I believe in Your Book that You have revealed and in Your Prophet that You have sent).' If you die that night, you will die on Fitra (pure faith)."

Al-Barra' repeated them to the Prophet (S.A.W.) to make sure he got them right. He said, "And in Your Messenger that You have sent." He (S.A.W.) said to say, "'And in Your Prophet that You have sent."

Abu E'isa said that this hadeeth is hasan sahih.

3575 ـ حدَّثَنَا عَبْدُ بنُ حُمَيْدٍ حدثنا محمَّدُ بنُ إسْمَاعِيلَ بنِ أبي فَدَيْكٍ أخبرنا ابنُ أبي ذِئْبٍ عَن أبي سَعِيدٍ البرَّاد عن معاذِ بن عبد الله بن خُبَيْبٍ عن أبيهِ قالَ: «خَرَجْنَا في لَيْلَةٍ مَطِيرَةٍ وظُلْمَةٍ شَدِيدَةٍ نَطْلُبُ رَسُولَ الله ﷺ يُصَلِّي لَنَا قالَ فَأَدْرَكْتُهُ فقالَ: قُلْ. فَلَمْ أَقُلْ شَيْئاً. ثُمَّ قالَ: قُلْ فَلَمْ أَقُلْ شَيْئاً. قالَ قُلْ فَقُلْتُ مَا أَقُولُ قال قُلْ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَالمَعَوِّذَتَيْنِ حِينَ تُمْسِي وتُصْبِحُ ثَلاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ مِنْ هَذَا الوَجْهِ. وَأَبُو سَعِيدٍ البَرَّادُ هُوَ أَسِيدُ بنُ أَبِي أَسِيد [مدني].

3575- Abdullah Ibn Khubayb narrated that they went out one rainy and dark night searching for the Messenger of Allah (S.A.W.) to lead them in prayers. When Abdullah caught up with him, he (S.A.W.) said, "Say." Abdullah did not say anything. He (S.A.W.) said again, "Say." Abdullah again did not say anything. The third time he (S.A.W.) said, "Say," Abdullah said, "What should I say?" He (S.A.W.) said, "'*Say, Allah is One...*' (Surah Al-Ikhlas) and the two Mua'wethat at night and in the morning three times and they will be sufficient for you."

Abu E'isa said that this hadeeth is hasan sahih gharib.

---

117 ـ باب [م: 117، ت: 127]

3576 ـ حَدَّثَنَا أَبُو مُوسَى محمدُ بنُ المُثَنَّى أخبرنا مُحَمَّدُ بنُ جَعْفَرٍ أخبرنا شُعْبَةُ عَن يَزِيدَ بنِ خُمَيْرٍ عَن عَبْدِ الله بنِ بُسْرٍ قالَ: «نَزَلَ رَسُولُ الله ﷺ عَلَى أَبِي فقالَ فَقَرَّبْنَا إِلَيْهِ طَعَاماً فأَكَلَ مِنْهُ ثُمَّ أُتِيَ بِتَمْرٍ فَكَانَ يَأْكُلُهُ وَيُلْقِي النَّوَى بِإِصْبَعَيْهِ جَمَعَ السَّبَّابَةَ وَالوُسْطَى ـ قالَ شُعْبَةُ وَهُوَ ظَنِّي فيهِ إِنْ شَاءَ الله ـ وَأَلْقَى النَّوَى بَيْنَ إِصْبَعَيْنِ ثُمَّ أُتِيَ بِشَرَابٍ فَشَرِبَهُ ثُمَّ نَاوَلَهُ الَّذِي عَن يَمِينِهِ قالَ فقَالَ أَبِي وَأَخَذَ بِلِجَامِ دَابَّتِهِ ادْعُ لَنَا فَقالَ: اللَّهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ». [قال] هَذَا حَدِيثٌ حَسَنٌ صحيح [وقد رُوي من غير هذا الوجه عن عبدالله بن بُسْر].

(117) Supplication of the guest

3576- Abdullah Ibn Busr narrated that the Messenger of Allah (S.A.W.)

visited his father and that they offered him (S.A.W.) food and he ate from it. He (S.A.W.) then was offered dates, so he ate and collected the pits in his fingers. He (S.A.W.) was then brought a drink and drank from it. He (S.A.W.) then passed the drink to the one to his right. Afterwards Busr took the Prophet's camel by its leash and said, "Supplicate for us." He (S.A.W.) said, "*Allahumma Barik Lahum Fi Ma Razaqtahum, Wa Ighfir Lahum Wa Irh'amhum* (Oh Allah, bless them with what You have sustained them with, forgive them, and have mercy on them)."

Abu E'isa said that this hadeeth is hasan sahih.

3577 ـ حَدَّثَنَا مُحَمَّدُ بنُ إِسْمَاعِيلَ حدثنا مُوسَى بنُ إِسْمَاعِيلَ حدثنا حَفْصُ بنُ عُمَرَ الشَّنِّيُّ حدثني أبي عُمَر بنُ مُرَّةَ قالَ سَمِعْتُ بِلاَلَ بنَ يَسَارِ بنِ زَيْدٍ [مولى النبي ﷺ] حدثني أبي عن جَدِّي سَمِعَ النبيَّ ﷺ يَقُولُ: «مَنْ قالَ أَسْتَغْفِرُ الله الَّذي لا إِلَهَ إِلاَّ هُوَ الحَيُّ القَيُّومُ وَأَتُوبُ إِلَيْهِ غَفَرَ الله لَهُ وَإِن كانَ فَرَّ مِنَ الزَّحْفِ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إِلاَّ مِنْ هَذَا الوَجْهِ.

3577- Zaid narrated that the Prophet (S.A.W.) said, "Whenever someone says, '*Astaghfiru Allah Al-A'atheem Al-Lathi La Ilaha Illa Huwa Al-H'ayyu Al-Qayyoum, Wa Atoubu Ilayh* (I ask the forgiveness of Allah, the Great. The One who is there no go but Him, the Living, the Sustainer, and I repent to him),' all his sins are forgiven even if he has fled the battlefield."

Abu E'isa said that this hadeeth is gharib.

---

118 ـ باب [م: 118، ت: 127]

3578 ـ حَدَّثَنا محمُودُ بنُ غَيْلاَنَ حدثنا عُثْمانُ بنُ عُمَرَ حدثنا شُعْبَةُ عَن أبي جَعْفَرٍ عَن عُمَارَةَ بنِ خُزَيْمَةَ بنِ ثَابِتٍ عَن عُثْمَانَ بنِ حُنَيْفٍ: «أَنَّ رَجُلاً ضَرِيرَ البَصَرِ أَتَى النَّبِيَّ ﷺ فقالَ: ادْعُ الله أَنْ يُعَافِيَنِي، قالَ إِنْ شِئْتَ دَعَوْتُ، وَإِنْ شِئْتَ صَبَرْتَ فَهُوَ خَيْرٌ لَكَ، قالَ فادْعُهْ، قالَ فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وَضُوءَهُ وَيَدْعُو بِهَذَا الدُّعَاءِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ محمدٍ نَبِيِّ الرَّحْمَةِ إِنِّي تَوَجَّهْتُ بِكَ إِلى رَبِّي في حَاجَتِي هَذِهِ لِتُقْضَى لي، اللَّهُمَّ فَشَفِّعْهُ فِيَّ» قال: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي جَعْفَرٍ وَهُوَ [غير] الْخَطْمِيُّ [وعثمان بن حنيف هو أخو سهل بن حنيف].

(118) Another hadeeth

3578- Othman Ibn Hunaif narrated that a blind man came to the Prophet (S.A.W.) and said, "Supplicate for Allah (S.W.T.) to cure me." He (S.A.W.) said, "If you wish, I will supplicate for you, and if you wish, you will be patient and that will be better for you." The man said, "Please supplicate to Him." The Messenger of Allah (S.A.W.) ordered the man to perform ablution, to do it in

the best manner and to supplicate as follows; '*Allahumma Inni As-aluka Wa Atawajjahu Ilayka Bi Nabiyyika Muhammaden Nabiyye Ar-Rah'ma, Inni Tawajjahtu Bika Ila Rabbi Fi Hajati Hathihi Li Tuqda Lee, Allahumma Fa Shafe'hu fiyya* (Oh Allah, I ask You and turn to You through Your Prophet Muhammad, the Prophet of Mercy. I request by you (Muhammad) my Lord for this need to be realized. Allah let him be my intercessor (with You))."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3579 ـ حَدَّثَنَا عَبْدُ الله بنُ عَبْدِ الرحمٰنِ أخبرنا إسْحَاقُ بنُ مُوسَى حدثني مَعْنٌ حدثني مُعَاوِيَةُ بنُ صَالِحٍ عَن ضُمْرَةَ بنِ حَبِيبٍ قَالَ سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ حدثني عَمْرُو بنُ عَبَسَةَ أَنَّهُ سَمِعَ النبيَّ ﷺ يَقُولُ: «أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ العَبْدِ في جَوْفِ اللَّيْلِ الآخِرِ فإنْ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ الله في تِلْكَ السَّاعَةِ فَكُنْ» [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ مِنْ هَذَا الوَجْهِ.

3579- Amr Ibn Absa (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "The closest the Lord is to the servant is in the last part of the night. So if you can be one of those who remember Allah (by prayers or making Thikr) at that hour, then be."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3580 ـ حَدَّثَنَا أَبُو الوَلِيدِ الدِّمَشْقِيُّ [أحمد بن عبد الرحمن بن بكار] حدثنا الوَلِيدُ بنُ مُسْلِمٍ حدثنا عُفَيْرُ بنُ مَعْدَانَ أَنَّهُ سَمِعَ أَبَا دَوْسٍ اليَحْصُبِيَّ يُحَدِّثُ عن ابنِ عَائِذٍ اليَحْصُبِيِّ عَن عِمَارَةَ بنِ زَعْكَرَةَ قَالَ سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ: «إنَّ الله عَزَّ وَجَلَّ يَقُولُ إنَّ عَبْدِي كلَّ عَبْدِي الذي يَذْكُرُنِي وَهُوَ مُلاَقٍ قِرْنَهُ» يَعْنِي عِنْدَ القِتَالِ. قال هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إلاَّ مِنْ هَذَا الوَجْهِ لَيْسَ إسْنَادُهُ بالقَوِيِّ.

[ولا نعرف لعمارة بن زعكرة عن النبي ﷺ إلا هذا الحديث الواحد ومعنى قوله «وهو ملاق قرنه»، إنما يعني عند القتال، يعني أن يذكر الله في تلك الساعة].

3580- Umara Ibn Za'akra narrated that he heard the Messenger of Allah (S.A.W.) say, "Allah, the Almighty, says, 'My servant, My true servant, is the one who remembers Me when he is facing his enemy.'"

Abu E'isa said that this hadeeth is gharib.

---

119 ـ بابٌ في فَضْلِ لا حَوْلَ وَلاَ قُوَّةَ إلاَّ بالله [م: 119، ت: 128]

3581 ـ حَدَّثَنَا أَبُو مُوسَى مُحمَّدُ بنُ المُثَنَّى حدثنا وَهْبُ بنُ جَرِيرٍ حدثنا أبي قَالَ: سَمِعْتُ مَنْصُورَ بنَ زَاذَانَ يُحَدِّثُ عَن مَيْمُونِ بنِ أبي شَبِيبٍ عَن قَيْسِ بنِ سَعْدِ بنِ عُبَادَةَ «أَنَّ أَبَاهُ دَفَعَهُ إلى النبيِّ ﷺ يَخْدُمُهُ قَالَ فَمَرَّ بِيَ النبيُّ ﷺ وَقَدْ صَلَّيْتُ فَضَرَبَنِي بِرِجْلِهِ وقالَ ألاَ

أَدُلُّكَ عَلَى بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ؟ قُلْتُ بَلَى، قَالَ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غريبٌ مِنْ هَذَا الوَجْهِ.

(119) The merit of *La H'awla Wa La Quwwata Illa Bi Allah*

3581- Qais Ibn Saad Ibn Ubada narrated that his father took him to the Prophet (S.A.W.) to serve him (S.A.W.). One time, the Prophet (S.A.W.) passed by Qais after he had prayed, so he poked him with his foot and said, "Do you want me to tell you about one gate of the gates of Paradise?" Qais said, "Yes." He (S.A.W.) said, "*La H'awla Wala Quwwata Illa Bi Allah.*"

Abu E'isa said that this hadeeth is hasan sahih gharib.

[3582 ـ حدَّثنا قُتَيْبَةُ بْنُ سَعْدٍ حَدَّثَنَا اللَّيْثُ بنُ سَعْدٍ عَنْ عُبيدِ الله بنِ أَبي جَعْفَرٍ عَنْ صَفْوانَ بْنِ سُلَيم. قال: مَا نَهَضَ مَلَكٌ مِن الأَرضِ حَتَّى قالَ: لا حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللهِ].

3582- Safwan Ibn Sulaim said, "No angel takes off from the Earth without saying, '*La H'awla Wala Quwwata Illa Bi Allah.*"

---

120 ـ باب [في فضل التسبيح والتهليل والتقديس]

[م: 120، ت تابع: 128]

3583 ـ حَدَّثَنَا مُوسَى بنُ حِزَامٍ وَعَبدُ بنُ حُمَيْدٍ وَغَيْرُ وَاحِدٍ قالُوا أخبرنا مُحمّدُ بنُ بِشْرٍ فقال سَمِعْتُ هَانِيءَ بنَ عُثْمَانَ عَنْ أُمِّهِ حُمَيْضَةَ بِنْتِ يَاسِرٍ عَنْ جَدَّتِهَا يُسَيْرَةَ وكَانَتْ مِنَ المُهَاجِرَاتِ قالَتْ: قالَ لَنَا رَسُولُ الله ﷺ: «عَلَيْكُنَّ بالتَّسْبِيحِ وَالتَّهْلِيلِ والتَّقْدِيسِ وَاعْقِدْنَ بالأَنَامِلِ فإنَّهُنَّ مَسْؤولاَت مُسْتَنْطَقَات وَلاَ تَغْفَلْنَ فَتَنْسَيْنَ الرَّحْمَةَ». قال هَذَا حَدِيثٌ [غريبٌ] إنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ هَانِيءِ بنِ عُثْمانَ وقَدْ رَوَاهُ مُحمّدُ بنُ رَبِيعَةَ عَن هانِيء بنِ عُثْمَانَ.

(120) The merit of making tasbeeh, tahlil, and taqdees

3583- Yusaira was from the immigrants, and he narrated that the Messenger of Allah (S.A.W.) said to the women, "You have to make tasbeeh (*Subhana Allah*), tahlil (*La Ilaha Illa Allah*), taqdees (*Subhana Al-Malek Al-Quddoos*), and count on your fingers because they will be asked and made to talk. Do not stay too busy to do this so that you will not miss the mercy."

This hadeeth is only known through Hani Ibn Othman.

---

121 ـ باب في الدعاء إذا غزا [م: 121، ت تابع: 128]

3584 ـ حَدَّثَنَا نَصْرُ بنُ عَلِيٍّ الْجَهْضَمِيُّ قال: أَخْبَرَنِي أبي عَن المُثَنَّى بنِ سَعِيدٍ عَن قَتَادَةَ عن أَنَسٍ قالَ: «كانَ النبيُّ ﷺ إذَا غَزَى قَالَ: اللَّهُمَّ أَنْتَ عَضُدِي وَأَنْتَ نَصِيرِي وَبِكَ أُقَاتِلُ» قال هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [ومعنى قوله عَضُدي يعني عوني].

(121) The supplication of going to the battle

3584- Anas (R.A.A.) narrated that when the Prophet (S.A.W.) prepared for battle, he would say, "*Allahumma Anat A'adudi Wa Anta Nasiri Wa Bika Uqatel* (Oh Allah, you are my Support, You are my Aid, and with You I fight."

Abu E'isa said that this hadeeth is gharib.

[122 ـ باب في دعاء يوم عرفة] [م: 122، ت تابع: 128]

3585 ـ حَدَّثَنَا أَبُو عَمْرٍو مُسْلِمُ بنُ عَمْرٍو الْحَذَّاءُ الْمَدِينِيُّ [قال:] حدثني عَبْدُ الله بنُ نَافِعٍ عَنْ حَمَّادِ بنِ أبي حُمَيْدٍ عَنْ عَمْرِو بنِ شُعَيْبٍ عَن أبِيهِ عَن جَدِّهِ أنَّ النبيَّ ﷺ قَالَ: «خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أنا والنَّبِيُّونَ مِنْ قَبْلِي: لاَ إِلَهَ إلاَّ الله وَحْدَهُ لاَ شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كلِّ شَيْءٍ قَدِيرٌ» قال: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَحَمَّادُ بنُ أبي حُمَيْدٍ هُوَ مُحَمَّدُ بنُ أبي حُمَيْدٍ وَهُوَ أَبُو إِبْرَاهِيمَ الأَنْصَارِيُّ الْمَدِينِيُّ وَلَيْسَ هو بالقَوِيِّ عِنْدَ أَهْلِ الْحَدِيثِ.

(122) The supplication on Arafat day

3585- Shuaib (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The best supplication is the supplication on Arafat day, and the best thing I and the prophets before me have said is, '*La Ilaha Illa Allah, Wahdahu La Sharika Lahu, Lahu Al-Mulk Wa Lahu Al-Hamd Wa Huwa A'ala Kulli Shai-en Qadeer* (There is no god but Allah, One with no partner, to Him belongs all Ownership, and to Him belongs all Praise, and He is Omnipotent over all things)."

Abu E'isa said that this hadeeth is gharib.

---

123 ـ باب [م: 123، ت: 129]

3586 ـ حَدَّثَنَا مُحَمَّدُ بنُ حُمَيْدٍ حدثنا عَلِيُّ بنُ أبي بَكْرٍ عَن الْجَرَّاحِ بنِ الضَّحَّاكِ الكِنْدِيِّ عن أبي شَيْبَةَ عَن عَبْدِ الله بنِ عُكَيْمٍ عَنْ عُمَرَ بنِ الْخَطَّابِ قَالَ: «عَلَّمَنِي رَسُولُ الله ﷺ قَالَ قُلِ اللَّهُمَّ اجْعَلْ سَرِيرَتِي خَيْراً مِنْ عَلاَنِيَتِي واجْعَلْ عَلاَنِيَتِي صَالِحَةً. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ صَالِحِ مَا تُؤْتِي النَّاسَ مِنَ الْمَالِ وَالأَهْلِ والوَلَدِ غَيْرِ الضَّالِّ وَلاَ الْمُضِلِّ». [قال]: هَذَا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بالْقَوِيِّ.

(123) Another hadeeth

3586- Omar Ibn Al-Khattab narrated that the Messenger of Allah (S.A.W.) taught him these words; "*Allahumma Ija'al Sareerati Khairan Min A'alaniyati, Wa Ija'al A'alaniyati Salehatan, Allahumma Inni As-aluka Min Salehi Ma Tou'ti An-Nnasa mina Al-Mali Wal Ahli Wal Walad Ghairi Ad-Ddal Wala Muddel* (Oh Allah, make my inside better than my outside and make my outside good. Oh

Allah, I ask You from the best of what You give people from money, wives, and children. May they be neither misguided nor someone who misguides others)."

Abu E'isa said that this hadeeth is gharib.

124 ـ باب [م: 124، ت: 130]

3587 ـ حَدَّثَنَا عُقْبَةُ بنُ مُكْرَمٍ حدثنا سَعِيدُ بنُ سُفْيَانَ الْجَحْدَرِيُّ حدثنا عَبْدُ الله بنُ مُعْدَانَ [قال] أخبرني عَاصِمُ بنُ كُلَيْبٍ الْجَرمِيُّ عَن أَبِيهِ عَن جَدِّهِ قالَ: «دَخَلْتُ عَلَى النبيِّ ﷺ وهُوَ يُصَلِّي وَقَدْ وَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى، وَقَبَضَ أَصَابِعَهُ وبَسَطَ السَّبَّابَةَ وَهُوَ يَقُولُ: يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

(124) Another hadeeth

3587-Asem Ibn Kulaib narrated that his grandfather called on the Prophet (S.A.W.), and he (S.A.W.) was praying with his left hand on his left thigh and his right hand on his right thigh. His fingers were closed and his index finger was straight. He (S.A.W.) was saying, "*Ya Muqqaleba Al-Qulub Thabbet Qalbi A'ala Deenek* (Oh You Changer of hearts, fix my heart on Your religion)."

Abu E'isa said that this hadeeth is gharib.

125 ـ باب في الرقية إذا اشتكى [م: 125، ت تابع: 130]

3588 ـ حَدَّثَنَا عَبْدُ الْوَارِثِ بنُ عَبْدِ الصَّمَدِ حدثني أبي حدثنا مُحَمَّدُ بنُ سَالِمٍ حَدَّثَنَا ثَابِتٌ الْبُنَانِيُّ قالَ قالَ لِي: «يا مُحَمَّدُ إذا اشْتَكَيْتَ فَضَعْ يَدَكَ حَيْثُ تَشْتَكِي ثُمَّ قُلْ: بِسْمِ الله أَعُوذُ بِعِزَّةِ الله وقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ مِنْ وَجَعِي هَذَا ثُمَّ ارْفَعْ يَدَكَ ثُمَّ أَعِدْ ذَلِكَ وِتْراً فإنَّ أَنَسَ بنَ مَالِكٍ حَدَّثَنِي أَنَّ رَسولَ الله ﷺ حَدَّثَهُ بِذَلِكَ». قال: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. [ومحمد بن سالم هذا شيخ بصري]

(125) Making a *ruqya* (treatment through recitation of the Quran and certain supplications) when ill

3588- Muhammad Ibn Salem narrated that Thabet Al-Bunani said to him, 'Oh Muhammad, if you get ill put your hand on the place where you feel pain and say, '*Bismi Allahi, Ao'uthu Bi I'izzati Allahi Wa Qudratihi Min Sharri Ma Ajidu Min Wajae'ii Hatha* (In the Name of Allah, I seek refuge with the Might of Allah and His Power from the evil of what I feel from this pain).,' Then take your hand off and repeat that an odd number of times. Anas Ibn Malek narrated to me that the Messenger of Allah (S.A.W.) said that."

Abu E'isa said that this hadeeth is hasan gharib.

[126 ـ باب دعاء أم سلمة] [م: 126، ت تابع: 130]

3589 ـ حَدَّثَنَا حُسَيْنُ بنُ عَلِيِّ بنِ الأَسْوَدِ البَغْدَادِيُّ حدثنا مُحَمَّدُ بنُ فُضَيْلٍ عَنْ عَبْدِ الرَّحْمٰنِ بنِ إِسْحَاقَ عَن حَفْصَةَ بِنْتِ أَبِي كَثِيرٍ عَن أَبِيهَا أَبِي كَثِيرٍ عَن أُمِّ سَلَمَةَ قَالَتْ: «عَلَّمَنِي رَسُولُ اللهِ ﷺ قَالَ: قُولِي اللَّهُمَّ هَذَا اسْتِقْبَالُ لَيْلِكَ، واسْتِدْبَارُ نَهَارِكَ، وَأَصْوَاتُ دُعَاتِكَ، وَحُضُورُ صَلَوَاتِكَ، أَسْأَلُكَ أَنْ تَغْفِرَ لِي». [قال]: هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نعرِفُهُ من هَذَا الْوَجْهِ. وَحَفْصَةُ بِنْتُ أَبِي كَثِيرٍ لا نَعْرِفُهَا وَلاَ أَبَاهَا.

(126) The supplication of Um Salama

3589-Um Salama narrated that the Messenger of Allah (S.A.W.) taught her to say, "*Allahumma Hatha Istiqbalu Layleka Wa Istidbaru Nahareka Wa Aswatu Dua'ateka Wa H'uduru Salawateka, As-aluka An Taghfira Li* (Oh Allah, this is the coming of Your night and the flight of your day with the voices of those supplicating You and the people praying for you. I ask You to forgive me)."

Abu E'isa said that this hadeeth is gharib.

3590 ـ حَدَّثَنَا الحُسَيْنُ بنُ عَلِيِّ بنِ يَزِيدَ الصُّدَائِيُّ البَغْدَادِيُّ أخبرنا الْوَلِيدُ بنُ قَاسِمٍ الْهَمدَانِيُّ عَن يَزِيدَ بنِ كَيْسَانَ عَن أَبِي حَازِمٍ عَن أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ ﷺ: «مَا قَالَ عَبْدٌ لاَ إِلَهَ إِلاَّ اللهُ قَطُّ مُخْلِصاً إِلاَّ فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ حَتَّى تُفْضِي إِلَى العَرْشِ ما اجْتَنَبَ الكَبَائِرَ». قال: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

3590-Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Any servant who says *La Ilaha Illa Allah* with sincerity will have the gates of the Heaven open for him until what he said reaches the Throne and for as long as he avoids committing major sins."

Abu E'isa said that this hadeeth is hasan gharib.

3591 ـ حَدَّثَنَا سُفْيَانُ بنُ وَكِيعٍ حدثنا أَحْمَدُ بنُ بَشِيرٍ وأَبُو أُسَامَةَ عَن مِسْعَرٍ عَن زِيَادِ ابنِ عِلاَقَةَ عَن عَمِّهِ قَالَ كَانَ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الأَخْلاَقِ وَالأَعْمَالِ وَالأَهْوَاءِ» قال: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَعَمُّ زِيَادِ بنِ عِلاَقَةَ هُوَ قُطْبَةُ بنُ مَالِكٍ صَاحِبُ النبي ﷺ.

3591- Ziad Ibn A'alaqa narrated that his uncle said that the Prophet (S.A.W.) used to say, "*Allahumma Inni Ao'uthu Bika Min Munkarati Al-Akhlaq Wal Aa'mal Wal Ahwaa'* (Oh Allah, I seek refuge with You from bad manners, bad deeds, and bad desires)."

Abu E'isa said that this hadeeth is hasan gharib.

3592 ـ حَدَّثَنَا أَحْمَدُ بنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حدثنا إِسْمَاعِيلُ بنُ إِبْرَاهِيمَ حدثنا الْحَجَّاجُ بنُ أبي عُثْمَانَ عَن أَبي الزُّبَيْرِ عَنْ عَوْنِ بنِ عَبْدٍ عَن ابنِ عُمَرَ قالَ: «بَيْنَما نَحْنُ نُصَلِّي مَعَ رَسُولِ الله ﷺ إِذْ قالَ رَجُلٌ مِنَ الْقَوْمِ الله أَكْبَرُ كَبِيراً وَالْحَمْدُ لله كَثِيراً وَسُبْحَانَ الله بُكْرَةً وأَصِيلاً، فقالَ رَسُولُ الله ﷺ: مَنِ الْقَائِلُ كَذَا وَكَذَا؟ فَقالَ رَجُلٌ مِنَ الْقَوْمِ أَنَا يَا رَسُولَ الله. قَالَ: عَجِبْتُ لَهَا فُتِحَتْ لَهَا أَبْوَابُ السَّمَاءِ. قالَ ابنُ عُمَرَ مَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُ مِنْ رَسُولَ الله ﷺ».

قال أبو عيسى: هَذَا حَدِيثٌ غريبٌ حَسَنٌ صحيحٌ مِنْ هَذَا الوَجْهِ وحَجَّاجُ بنُ أبي عُثْمَانَ هُوَ حَجَّاجُ بنُ مَيْسَرَةَ الصَّوَّافُ وَيُكْنَى أَبَا الصَّلْتِ وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ.

3592- Ibn Omar (R.A.A.) narrated that they were once praying with the Prophet (S.A.W.), and a man supplicated saying, "*Allahu Akbaru Kabira Wal Hamdu Li Allahi Kathira Wa Subhana Allahi Bukratan Wa Asila* (Allah is Great, the Greatest, Praised be Allah a lot, and Glorified be He in the morning and the evening)." The Messenger of Allah (S.A.W.) said, "Who said that?" The man said, "I did, oh Messenger of Allah (S.A.W.)." He (S.A.W.) said, "I saw the gates of heavens open for it." Ibn Omar said that since that time he never stopped saying them.

Abu E'isa said that this hadeeth is hasan sahih gharib.

127 ـ باب أيُّ الكلامِ أحَبُّ إلى الله [م: 127، ت: 131]

3593 ـ حَدَّثَنَا أَحْمَدُ بنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حدثنا إِسْمَاعِيلُ بنُ إِبْرَاهِيمَ قال: أخبرنا الْجُرَيْرِيُّ عَن أبي عَبْدِ الله الْجَسْرِيِّ عَن عَبْدِ الله بنِ الصَّامِتِ عَن أبي ذَرٍّ «أَنَّ رَسُولَ الله ﷺ عَادَهُ أَو أَنَّ أَبَا ذَرٍّ عَادَ رَسُولَ الله ﷺ فَقَالَ بِأَبي أَنْتَ وَأُمِّي يَا رَسُولَ الله أَيُّ الكلامِ أَحَبُّ إلى الله؟ فَقَالَ مَا اصْطَفَاهُ الله لِملاَئِكَتِهِ سُبْحَانَ رَبِّي وَبِحَمْدِهِ سُبْحَانَ رَبِّي وَبِحَمْدِهِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(127) The most loved words by Allah (S.W.T.)

3593- Abu Tharr narrated that the Messenger of Allah (S.A.W.) visited him when he was sick and that he once visited the Messenger of Allah when he (S.A.W.) was also sick.He asked him, "(I sacrifice my) father and mother for you, oh Messenger of Allah! What words are most loved by Allah (S.W.T.)?" He (S.A.W.) said, "They are what Allah (S.W.T.) chose for His Angels to say. *Subhana Rabbi Wa Bi Hamdihi*, and *Subhana Rabbi Wa Bi Hamdihi* (Glorified be my Lord and may He be praised, and Glorified be my Lord and may He be praised).'"

Abu E'isa said that this hadeeth is hasan sahih.

[128 ـ باب في العفو والعافية] [م: 128، ت تابع: 131]

3594 ـ حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ مُحَمَّدُ بنُ يَزِيدَ الكُوفِيُّ حدثنا يَحْيَى بنُ اليَمَانِ حدثنا سُفْيَانُ عَن زَيْدٍ العَمِّيِّ عَن أبي إيَاسٍ مُعَاوِيَةَ بنِ قُرَّةَ عَنْ أَنَسِ بنِ مَالِكٍ قَالَ قَالَ رَسُولُ الله ﷺ: «الدُّعَاءُ لاَ يُرَدُّ بَيْنَ الأَذَانِ والإِقَامَةِ قَالُوا فَمَاذَا نَقُولُ يَا رَسُولَ الله؟ قَالَ سَلُوا الله العَافِيَةَ في الدُّنْيَا وَالآخِرَةِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ زَادَ يَحْيَى بنُ اليَمَانِ فِي هَذَا الْحَدِيثِ هَذَا الحَرْفَ «قَالُوا فَمَاذَا نَقُولُ؟ قَالَ سَلُوا الله العَافِيَةَ في الدُّنْيَا والآخِرَةِ».

(128) The good health and forgiveness

3594- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) said, "Supplications are never rejected between the *Athan* (calling for prayers) and the *Iqama* (the call to start the prayers)." They said, "What should we ask for, oh Messenger of Allah (S.A.W.)?" He (S.A.W.) said, "Ask for good health in this life and in the Hereafter."

Abu E'isa said that this hadeeth is hasan.

3595 ـ حَدَّثَنَا مَحْمُودُ بنُ غَيْلاَنَ حدثنا وَكِيعٌ وَعَبْدُ الرَّزَّاقِ وأَبُو أَحْمَدَ وأَبُو نُعَيْمٍ عَن سُفْيَانَ عَن زَيْدٍ العَمِّيِّ عَن مُعَاوِيَةَ بنِ قُرَّةَ عَن أَنَسٍ عَن النبيِّ ﷺ قالَ: «الدُّعَاءُ لاَ يُرَدُّ بَيْنَ الأَذَانِ والإِقَامَةِ».

قال أبو عيسى: وهَكَذَا رَوَى أَبُو إِسْحَاقَ الهَمْدَانِيُّ هَذَا الحَدِيثَ عَن بُرَيْدِ بنِ أبي مَرْيَمَ الكُوفِيِّ عَن أَنَسٍ عَن النَّبِيِّ ﷺ نَحْوَ هَذَا وَهَذَا أَصَحُّ.

3595- Anas Ibn Malek (R.A.A.) narrated that the Prophet (S.A.W.) said, "A supplication is never rejected between the *Athan* (calling for prayers) and the *Iqama* (the call to start the prayers)."

Abu E'isa said that others narrated the same hadeeth but this narration is the strongest.

3596 ـ حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بنُ العَلاَءِ أخبرنا أَبُو مُعَاوِيَةَ عَن عُمَرَ بنِ رَاشِدٍ عَن يَحْيَى بنِ أبي كَثِيرٍ عَن أبي سَلَمَةَ عَن أبي هُرَيْرَةَ قالَ قالَ رَسُولُ الله ﷺ: «سَبَقَ المُفْرِدُونَ، قَالُوا يَا رَسُولَ الله وَمَا المُفْرِدُونَ؟ قالَ المُسْتَهْتِرُونَ في ذِكْرِ الله. يَضَعُ الذِّكْرُ عَنْهُمْ أَثْقَالَهُمْ فَيَأْتُونَ يَوْمَ القِيَامَةِ خِفَافاً».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

3596- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The mufridoon are ahead of the rest." They said, "Who are the mufridoon, oh Messenger of Allah (S.A.W.)?" He (S.A.W.) said, "They are the

ones who are fond of making thikr (remembrance) of Allah (S.W.T.), Thikr takes their sins off of them. They will come on the Day of Resurrection weighing little."

Abu E'isa said that this hadeeth is hasan gharib.

3597 ـ حَدَّثَنَا أَبُو كُرَيْبٍ حدثنا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ ﷺ: «لأَنْ أَقُولَ سُبْحَانَ اللهِ وَالْحَمْدُ للهِ وَلاَ إِلَهَ إِلاَّ اللهُ واللهُ أَكْبَرُ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ». قال: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3597- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said that to say, "*Subhana Allah Wal Al-Hamdu Li Allah Wa La Ilaha Illa Allah Wa Allahu Akbar*," is more beloved by him than everything else above which the sun rises."

Abu E'isa said that this hadeeth is hasan sahih.

3598 ـ حَدَّثَنَا أَبُو كُرَيْبٍ حدثنا عَبْدُ اللهِ بنُ نُمَيْرٍ عَنْ سَعْدَانَ الْقُمِّيِّ عَنْ أَبِي مُجَاهِدٍ عَنْ أَبِي مُدِلَّةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ ﷺ: «ثَلاَثَةٌ لا تُرَدُّ دَعْوَتُهُمْ: الصَّائِمُ حِينَ يُفْطِرُ، وَالإِمَامُ الْعَادِلُ، وَدَعْوَةُ الْمَظْلُومِ يَرْفَعُهَا اللهُ فَوْقَ الْغَمَامِ وَيَفْتَحُ لَهَا أَبْوَابَ السَّمَاءِ، ويَقُولُ الرَّبُّ وعِزَّتِي لأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ. وَسَعْدَانُ الْقُمِّيُّ هُوَ سَعْدَانُ بنُ بِشْرٍ وَقَدْ رَوَى عَنْهُ عِيسَى بنُ يُونُسَ وَأَبُو عَاصِمٍ وَغَيْرُ وَاحِدٍ مِنْ كِبَارِ أَهْلِ الْحَدِيثِ. وأَبُو مُجَاهِدٍ هُوَ سَعْدٌ الطَّائِيُّ. وأَبُو مُدِلَّةَ هُوَ مَوْلَى أُمِّ الْمُؤْمِنِينَ عائِشَةَ، وإِنَّمَا نَعْرِفُهُ بِهَذَا الْحَدِيثِ. وَيُرْوَى عَنْهُ هَذَا الْحَدِيثُ أَطْوَلَ مِنْ هَذَا وَأَتَمَّ.

3598- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "For three (people) their supplication is not rejected; the fasting person until he (or she) breaks his (or her) fast, the just leader, and the supplication of the oppressed which Allah lifts above the clouds and opens the gates of the sky for it. The Lord says, "By My Dignity, I will make you victorious eventually."

Abu E'isa said that this hadeeth is hasan.

3599 ـ حَدَّثَنَا أَبُو كُرَيْبٍ حدثنا عَبْدُ اللهِ بنُ نُمَيْرٍ عَنْ مُوسَى بنِ عُبَيْدَةَ عَنْ مُحَمَّدِ بنِ ثَابِتٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي وعَلِّمْنِي ما يَنْفَعُنِي وزِدْنِي عِلْماً، الْحَمْدُ للهِ عَلَى كُلِّ حَالٍ وأَعُوذُ باللهِ مِنْ حَالِ أَهْلِ النَّارِ». قال: هَذَا حَدِيثٌ حسن غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

3599- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "*Allahumma Infa'ani Bi Ma A'alamtani Wa A'allimni Ma Yanfau'ni Wa*

Zidni I'lman, Al-Hamdu Li Allahi A'ala Kulli H'alen Wa Ao'uthu Bi Allahi Min H'ali Ahli An-Nar (Oh Allah, make me benefit from the knowledge You taught me, teach me what benefits me, and increase my knowledge. I thank Allah for all circumstances, and I seek refuge with Allah from the circumstance of the dwellers of the Hellfire)."

Abu E'isa said that this hadeeth is hasan gharib.

129 ـ باب ما جاء إن لله ملائكة سياحين في الأرض [م: 129، ت 132]

3600 ـ حَدَّثَنَا أَبُو كُرَيْبٍ حدثنا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِلهِ مَلائِكَةً سَيَّاحِينَ فِي الأَرْضِ فُضُلاً عَنْ كُتَّابِ النَّاسِ فَإِذَا وَجَدُوا أَقْوَاماً يَذْكُرُونَ اللهَ تَنَادَوْا هَلُمُّوا إِلَى بُغْيَتِكُمْ فَيَجِيئُونَ فَيَحِفُّونَ بِهِمْ إِلَى السَّمَاءِ الدُّنْيَا فَيَقُولُ اللهُ: أَيَّ شَيْءٍ تَرَكْتُمْ عِبَادِي يَصْنَعُونَ؟ فَيَقُولُونَ: تَرَكْنَاهُمْ يَحْمَدُونَكَ وَيُمَجِّدُونَكَ وَيَذْكُرُونَكَ. قَالَ: فَيَقُولُ هَلْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لاَ. قَالَ: فَيَقُولُ: كَيْفَ لَوْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَوْ رَأَوْكَ لَكَانُوا أَشَدَّ تَحْمِيداً وَأَشَدَّ تَمْجِيداً وَأَشَدَّ لَكَ ذِكْراً، قَالَ: فَيَقُولُ: وَأَيَّ شَيْءٍ يَطْلُبُونَ؟ قَالَ: فَيَقُولُونَ: يَطْلُبُونَ الْجَنَّةَ، قَالَ: فَيَقُولُ: فَهَلْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ لاَ. قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ: لَوْ رَأَوْهَا لَكَانُوا أَشَدَّ لَهَا طَلَباً وَأَشَدَّ عَلَيْهَا حِرْصاً، قَالَ: فَيَقُولُ: فَمِنْ أَيِّ شَيْءٍ يَتَعَوَّذُونَ؟ قَالُوا: يَتَعَوَّذُونَ مِنَ النَّارِ، قَالَ: فَيَقُولُ: وَهَلْ رَأَوْهَا؟ فَيَقُولُونَ: لاَ. قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ فَيَقُولُونَ: لَوْ رَأَوْهَا لَكَانُوا أَشَدَّ مِنْهَا هَرَباً وَأَشَدَّ مِنْهَا خَوْفاً وَأَشَدَّ مِنْهَا تَعَوُّذاً. قَالَ: فَيَقُولُ: فَإِنِّي أُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ. فَيَقُولُونَ: إِنَّ فِيهِمْ فُلاَناً الْخَطَّاءَ لَمْ يُرِدْهُمْ إِنَّمَا جَاءَهُمْ لِحَاجَةٍ. فَيَقُولُ: هُمُ الْقَوْمُ لاَ يَشْقَى لَهُمْ جَلِيسٌ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَقَدْ رُوِيَ عَنْ أَبِي هُرَيْرَةَ مِنْ غَيْرِ هَذَا الْوَجْهِ.

(129) The traveling angels of Allah on Earth

3600- Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) has angels who travel on Earth. They have no duty but this duty and they are other than the angels that write. When they find people meeting in remembrance of Allah (S.W.T.), they call on each other saying, "Come to that for which you are searching." So they gather up and join other angels all the way to the sky. Allah (S.W.T.) says, "What were my servants doing when you left them?" They say, "They were praising You, glorifying You, and making remembrance of You." He (S.W.T.) asks, "Have they seen Me?" They reply that they have not. Allah (S.A.W.) says, "What if they had seen Me?" They reply, "If they had seen You, they would have praised You more, glorified You more, and made more remembrance of You." He (S.W.T.) asks

them, "What are they asking for?" They reply, "They are asking for Paradise." He (S.W.T.) asks, "Have they seen it?" They reply that they have not. Allah (S.W.T.) then asks, "What if they had seen it (Paradise)?" They reply, "If they had seen it, they would ask more for it and be more anxious to get it." He (S.W.T.) then asks, "What are they seeking refuge from?" the angels say, "They are seeking refuge from the Fire." He (S.W.T.) asks, "Did they see it?" They reply that they have not. He (S.W.T.) then asks, "What if they had seen it?" They reply, "If they had seen it, then they would be trying harder to escape from it, more fearful of it and would seek refuge harder from it." Allah (S.W.T.) says, "I order you to testify that I have forgiven them." Then they say, "There is a sinner among them, and he did not come to join them, but only for his business." He (S.W.T.) replies, "They are the people whose guest is never treated wretchedly."

Abu E'isa said that this hadeeth is hasan sahih.

[130 ـ باب فضل لا حول ولا قوة إلا بالله] [م: 130، ت: 132]

3601 ـ حَدَّثَنَا أَبُو كُرَيْبٍ حدثنا أَبُو خَالِدٍ الأَحْمَرُ عَنْ هِشَامِ بنِ الغَازِ عَنْ مَكْحُولٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ لِي رَسُولُ الله ﷺ: «أَكْثِرْ مِنْ قَوْلِ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِالله فَإِنَّهَا مِنْ كَنْزِ الجَنَّةِ ـ قَالَ مَكْحُولٌ ـ فَمَنْ قَالَ لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِالله وَلاَ مَنْجَا مِنَ الله إِلاَّ إِلَيْهِ كَشَفَ عَنْهُ سَبْعِينَ بَاباً مِنَ الضُّرِّ أَدْنَاهُنَّ الفَقْرُ».

قَالَ أَبُو عِيسَى: إِسْنَادُهُ لَيْسَ بِمُتَّصِلٍ. مَكْحُولٌ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ.

(130) The merit of *La H'awla Wal Quwatta Illa Bi Allah*

3601- Abu Huraira (R.A.A.) narrated that the messenger of Allah (S.A.W.) said to him, "Say a lot, '*La H'awla Wal Quwwata Illa Bi Allah,*' because it is one of Heaven's treasures." Makhool (one of the narrators) said, "Whenever someone says, '*La H'awla Wala Quwwata Illa Bi Allah Wala Manja Mina Allahi Illa Ilayh* (there is no might or power except in Allah and there is no escape from Allah except to Him),' seventy doors of harm will be lifted and their least is poverty."

Abu E'isa said that this hadeeth is not connected because Makhool never met Abu Huraira.

3602 ـ حَدَّثَنَا أَبُو كُرَيْبٍ حدثنا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ الله ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ؛ وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لأُمَّتِي وَهِيَ نَائِلَةٌ إِنْ شَاءَ الله مَنْ مَاتَ مِنْهُمْ لاَ يُشْرِكُ بِالله شَيْئاً».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

3602- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.)

said, "For every prophet there is a granted supplication. I have saved my supplication as an intercession on behalf of my nation and by the Will of Allah (S.W.T.) it will reach every person who has died without associating any partners with Allah (monotheistic)."

Abu E'isa said that this hadeeth is hasan sahih.

[131 ـ باب في حسن الظن بالله عز وجل] [م: 131، ت: . . .]

3603 ـ حَدَّثَنَا أَبُو كُرَيْبٍ حدثنا أَبُو مُعَاوِيَةَ وابنُ نُمَيْرٍ عَنِ الأَعْمَشِ عَنْ أَبِي صالح عَنْ أَبِي هُرَيْرَةَ قالَ قالَ رَسُولُ الله ﷺ «يَقُولُ الله تَعَالى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي، فإِنْ ذَكَرَنِي في نَفْسِهِ ذَكَرْتُهُ في نَفْسِي، وَإِنْ ذَكَرَنِي في مَلَإٍ ذَكَرْتُهُ في مَلَإٍ خَيْرٍ مِنْهُمْ، وَإِن اقْتَرَبَ إِلَيَّ شِبْراً اقْتَرَبْتُ مِنْهُ ذِراعاً، وَإِنِ اقْتَرَبَ إِلَيَّ ذِرَاعاً اقْتَرَبْتُ إِلَيْهِ بَاعاً، وإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. ويُرْوَى عَنِ الأَعْمَشِ في تَفْسِيرِ هَذَا الْحَدِيثِ «مَنْ تَقَرَّبَ مِنِّي شِبْراً تَقَرَّبْتُ مِنْهُ ذِرَاعاً». يَعْنِي بِالْمَغْفِرَةِ والرَّحْمَةِ، وَهَكَذَا فَسَّرَ بَعْضُ أَهْلِ العِلْمِ هَذَا الْحَدِيثَ قالُوا إِنَّمَا مَعْنَاهُ يَقُولُ إِذَا تَقَرَّبَ إِلَيَّ العَبْدُ بِطَاعَتِي وَما أَمَرْتُ أُسرعُ إِلَيْهِ بِمَغْفِرَتِي وَرَحْمَتِي. [وروي عن سعيد بن جبير أنه قال في هذه الآية ﴿فَٱذْكُرُونِيٓ أَذْكُرْكُمْ﴾ قال اذكروني بطاعتي أذكركم بمغفرتي].

[حدّثنا عبدُ بنُ حُميدٍ قال: حدّثنا الحسنُ بْنُ مُوسى وعَمْرو بْنُ هاشِمٍ الرَّملي عن ٱبنِ لَهِيعَةَ عن عَطَاءِ بْنِ يَسَارٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ بهٰذا].

(131) Expecting the good from Allah (S.W.T.)

3603- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Allah the Almighty says, 'I am what My servant expects me to be, and I am with him when he remembers Me. If he remembers Me in secret, then I will remember him in My secret. If he makes mention of Me in front of a congregation, then I will make mention of him in front of a better congregation. If he comes a hand's length closer to Me, I will come an arm's length closer to him. If he comes an arm's length closer to Me, then I will come a Baa's (the two arms and the body stretched) length closer to him and if he comes walking towards Me, I will come running to him."

Abu E'isa said that this hadeeth is hasan sahih.

---

132 ـ باب في الاستعاذة [م: 132، ت: . . .]

3604 ـ حَدَّثَنَا أَبُو كُرَيْبٍ حدثنا أَبُو مُعَاوِيَةَ عَنِ الأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قالَ: قالَ رَسُولُ الله ﷺ: «اسْتَعِيذُوا بالله مِنْ عَذَابِ جَهَنَّمَ، وَاسْتَعِيذُوا بالله مِنْ

عَذَابِ الْقَبْرِ. اسْتَعِيذُوا بِاللهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَاسْتَعِيذُوا بِاللهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

قال أبو عيسى: هَذَا حَدِيثٌ [حَسَنٌ] صحيحٌ.

(132) Seeking refuge

3604- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Seek refuge with Allah from the torment of the Hellfire, seek refuge with Allah (S.W.T.) from the torment of the grave, seek refuge with Allah (S.W.T.) from the affliction of the Anti-Christ, and seek refuge with Allah (S.W.T.) from the affliction of life and death."

Abu E'isa said that this hadeeth is hasan sahih.

---

133 ـ باب

3605 ـ حَدَّثَنَا يَحْيَى بْنُ مُوسَى أخبرنا يَزِيدُ بْنُ هَارُونَ أخبرنا هِشَامُ بْنُ حَسَّانَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ حِينَ يُمْسِي ثَلاَثَ مَرَّاتٍ أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ لَمْ يَضُرَّهُ حُمَةٌ تِلْكَ اللَّيْلَةَ». قَالَ سُهَيْلٌ فَكَانَ أَهْلُنَا تَعَلَّمُوهَا فَكَانُوا يَقُولُونَهَا كُلَّ لَيْلَةٍ فَلدِغَتْ جَارِيَةٌ مِنْهُمْ فَلَمْ تَجِدْ لَهَا وَجَعاً. هَذَا حديثٌ حسَنٌ. وَرَوَى مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عن أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَرَوَى عُبَيْدُ اللهِ بْنُ عُمَرَ وغَيْرُ وَاحِدٍ هَذَا الحَدِيثَ عَنْ سُهَيْلٍ ولَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي هُرَيْرَةَ.

(133) Another hadeeth

3605- Suhail Ibn Abi Saleh reported from his father that Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Whoever says three times when the evening falls, '*Ao'uthu Bi Kalimati Allahi At-Tammat Min Sharri Ma Khalaq* (I seek refuge with Allah's Complete Words from the evil of what He created),' then nothing would harm him that night." Suhail said that his family learned the supplication and were saying it every night. One night, their young daughter got bit by a snake and was not harmed at all.

This is a hasan hadeeth.

---

134 ـ باب

3606 ـ حَدَّثَنَا يَحْيَى بْنُ مُوسَى أخبرنا وَكِيعٌ أخبرنا أَبُو فَضَالَةَ الفَرَجُ بْنُ فَضَالَةَ عَنْ أَبِي سَعِيدٍ الْمَقْبُرِيِّ أَنَّ أَبَا هُرَيْرَةَ قَالَ: «دُعَاءٌ حَفِظْتُهُ مِنْ رَسُولِ اللهِ ﷺ لاَ أَدَعُهُ: اللَّهُمَّ اجْعَلْنِي أُعَظِّمُ شُكْرَكَ وَأُكْثِرُ ذِكْرَكَ وأَتَّبِعُ نَصِيحَتَكَ وَأَحْفَظُ وَصِيَّتَكَ». هذَا حَدِيثٌ غَرِيبٌ.

(134) Another hadeeth

3606- Abu Said Al-Maqbari reported that Abu Huraira (R.A.A.) said, "I

have memorized a supplication which I have learned from the Prophet (S.A.W.) and I never leave saying it; "*Allahumma Ijaa'lni Uu'athem Shukrak, Wa Ukther Thikrak, Wa Attabee' Nasih'atak, Wa Ah'fath Wassieatak* (Oh Allah, make me be extremely grateful to You, make me mention You a lot, follow Your advice, and make me keep Your Commands)."

This is gharib hadeeth.

135 ـ باب

3607 ـ حَدَّثَنَا يَحْيَى بنُ مُوسَى أخبرنا أَبُو مُعَاوِيَةَ أخبرنا اللَّيْثُ هُوَ ابنُ أبي سُلَيْم عَن زِيَادٍ عَن أبي هُرَيْرَةَ قالَ قالَ رَسُولُ الله ﷺ: «مَا مِنْ رَجُلٍ يَدْعُو الله بِدُعَاءٍ إلاَّ اسْتُجِيبَ لَهُ. فإمَّا أنْ يُعَجَّلَ لَهُ في الدُّنْيَا، وإمَّا أنْ يُدَّخَرَ لَهُ في الآخِرَةِ، وَإمَّا أنْ يُكَفَّرَ عَنْهُ مِنْ ذُنُوبِهِ بِقَدْرِ مَا دَعَا مَا لَمْ يَدْعُ بإثْمٍ أَوْ قَطِيعَةِ رَحِمٍ أَوْ يَسْتَعْجِلْ. قالُوا يَا رَسُولَ الله وَكَيْفَ يَسْتَعْجِلُ؟ قالَ يَقُولُ دَعَوْتُ رَبِّي فَمَا اسْتَجَابَ لِي». هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الوَجْه.

(135) Another hadeeth

3607- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "No man invokes Allah with a supplication except that Allah (S.W.T.) answers his prayer. He (S.W.T.) either answers his prayer in this world, saves it for him until the Hereafter, or otherwise, He (S.W.T.) forgives his sins in the amount of what he had supplicated for, as long as he did not ask for something that includes a vice, or severing a kin relationship, or if he rushed the answer." They asked, "Oh Messenger of Allah (S.A.W.), what is rushing the answer?" He (S.A.W.) said, "One would say that he had supplicated His Lord but his wish was not fulfilled."

3608 ـ حَدَّثَنَا يَحْيَى أخبرنا يَعْلَى بنُ عُبَيْدٍ قالَ أخبرنا يَحْيَى بنُ عُبَيْدِ الله عَن أبِيهِ عَن أبي هُرَيْرَةَ قالَ قالَ رَسُولُ الله ﷺ: «مَا مِنْ عَبْدٍ يَرْفَعُ يَدَيْهِ حَتَّى يَبْدُو إبْطُهُ يَسْأَلُ الله مَسْأَلَةً إلاَّ آتَاهَا إيَّاهُ مَا لَمْ يَعْجَلْ، قالُوا يَا رَسُولَ الله وكَيْفَ عَجَلَتُهُ؟ قالَ يَقُولُ قَدْ سَأَلْتُ وسَأَلْتُ وَلَمْ أُعْطَ شَيْئاً». وَرَوَى هَذَا الْحَدِيثَ الزُّهْرِيُّ عَن أبي عُبَيْدٍ مَوْلَى ابنِ أَزْهَرَ عَن أبي هُرَيْرَةَ عَن النَّبِيِّ ﷺ قال: «يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ يَقُولُ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي».

3608- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Any slave of Allah who lifts up his arms until his armpits show supplicating Allah (S.W.T.) for anything except that Allah (S.W.T.) will fulfill his wish unless that servant rushes the answer." They asked, "Oh Messenger of Allah (S.A.W.), how does one rush the answer?" He (S.A.W.) said, "One would say, 'I asked and asked and my prayer was not answered."

136 ـ باب

3609 ـ حَدَّثَنَا يَحْيَى بنُ مُوسَى أخبرنا أَبُو دَاوُدَ أخبرنا صَدَقَةُ بنُ مُوسَى أخبرنا مُحمَّدُ بنُ وَاسِعٍ عَن سُمَيْرِ بنِ نَهارٍ العَبْدِيِّ عَنْ أَبي هُرَيْرَةَ قالَ قالَ رَسُولُ الله ﷺ: «إنَّ حُسْنَ الظَّنِّ بالله مِنْ حُسْنِ عِبَادَةِ الله». هَذَا حديثٌ غَرِيبٌ مِنْ هَذَا الوَجه.

(136) Another hadeeth

3609- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Having good faith that Allah (S.W.T.) will answer one's supplication is part of good worship of Allah (S.W.T.)."

This hadeeth is gharib.

---

137 ـ بابٌ

3610 ـ حَدَّثَنَا يَحْيَى بنُ مُوسَى أخبرنا عَمْرُو بنُ عَوْنٍ أخبرنا أَبُو عَوَانَةَ عَن عُمَرَ بنِ أبي سَلَمَةَ عَن أبيهِ قالَ قالَ رَسُولُ الله ﷺ: «لِيَنْظُرَنَّ أَحَدُكُمْ مَا الَّذِي يَتَمَنَّى فإنَّهُ لاَ يَدْرِي مَا يُكْتَبُ لَهُ مِنْ أُمْنِيَّتِه». هَذَا حَدِيثٌ حَسَنٌ.

(137) Another hadeeth

3610- Abu Salama (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Let one make sure he knows what he asks for because one does not know what will be written of his wish."

This hadeeth is hasan.

---

138 ـ باب

3611 ـ حَدَّثَنَا يَحْيى بنُ مُوسَى أخبرنا جَابِرُ بنُ نُوحٍ قالَ أخبرنا مُحمَّدُ بنُ عَمْرٍو عَن أبي سَلَمَةَ عَن أبي هُرَيْرَةَ قالَ: «كانَ رَسُولُ الله ﷺ يَدْعُو فَيَقُولُ اللَّهُمَّ مَتِّعْنِي بِسَمْعِي وَبَصَرِي وَاجْعَلْهُمَا الْوَارِثَ مِنِّي، وَانْصُرْنِي عَلَى مَنْ يَظْلِمُنِي، وخذْ مِنْهُ بِثَأْرِي». هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

(138) Another hadeeth

3611-Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used to supplicate Allah (S.W.T.) saying, "*Allahumma Mattee'ni Bi Same'ii Wa Basari Wa Aja'al-huma Al-Waretha Minni Wa Unsurni A'ala Man Yathlumuni, Wa Khuth Minhu Bi Thaa'ri* (Oh Allah, make me enjoy (the blessings of) my eyesight and my hearing and make them last until I die, give me victory over those who oppressed me, and avenge me over them)."

This hadeeth is gharib.

---

139 ـ باب

3612 ـ حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بنُ الأَشْعَثِ السِّجْزِيُّ حدثنا قَطَنُ البَصْرِيُّ أخبرنا جَعْفَرُ بنُ سُلَيْمانَ عَن ثَابِتٍ عَن أَنَسٍ قالَ قالَ رَسُولُ الله ﷺ: «لِيَسْأَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ كُلَّهَا حَتَّى يَسْأَلَ شِسْعَ نَعْلِهِ إِذَا انْقَطَعَ». هَذَا حَدِيثٌ غَرِيبٌ. وَرَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَن جَعْفَرِ بنِ سُلَيْمَانَ عَن ثَابِتٍ الْبُنَانِيِّ عَن النبيِّ ﷺ وَلَمْ يَذْكُرُوا فِيهِ عَنْ أَنَس.

(139) Another Hadeeth

3612- Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Let one of you ask his Lord for everything he needs; even asking for his shoelace (be fixed) if it got broken."

This hadeeth is gharib

3613 ـ حَدَّثَنَا صَالِحُ بنُ عَبْدِ الله أخبرنا جَعْفَرُ بنُ سُلَيْمَانَ عَن ثَابِتٍ الْبُنَانِيِّ أَنَّ رَسُولَ الله ﷺ قال: «لِيَسْأَلْ أَحَدُكُمْ رَبَّهُ حَاجَتَهُ حَتَّى يَسْأَلَهُ المِلْحَ وَحَتَّى يَسْأَلَهُ شِسْعَ نَعْلِهِ إِذَا انْقَطَعَ». وهَذَا أَصَحُّ مِنْ حَدِيثِ قَطَنٍ عَنْ جَعْفَرِ بنِ سُلَيْمَانَ.

3613- Thabet Al-Bunnani (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Let one of you ask his Lord for everything he needs; even asking Him for salt or asking Him for his shoelace (be fixed) if it got broken."

This hadeeth is stronger than the above one.

أبواب المَنَاقِبِ عَنْ رَسُولِ الله ﷺ

1 ـ بابُ مَا جَاءَ في فَضْلِ النَّبِيِّ ﷺ [م: 1، ت: 1]

3614 ـ حَدَّثَنَا خَلاَّدُ بنُ أَسْلَمَ البَغْدَادِيُّ حدثنا مُحَمَّدُ بنُ مُصْعَبٍ حدثنا الأَوْزَاعِيُّ عَن أَبي عَمَّارٍ عَن وَاثِلَةَ بنِ الأَسْقَعِ قالَ قالَ رَسُولُ الله ﷺ: «إنَّ الله اصْطَفَى مِنْ وَلَدِ إبْرَاهِيمَ إسمَاعِيلَ، واصْطَفَى مِنْ وَلَدِ إسمَاعِيلَ بني كِنَانَةَ، واصْطَفَى مِنْ بَني كِنَانَةَ قُرَيْشاً، واصْطَفَى مِنْ قُرَيْشٍ بَني هَاشِمٍ، وَاصْطَفَانِي مِنْ بَني هَاشِمٍ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ

The Book of Merits

As Narrated by the Messenger of Allah (S.A.W.)

(1) The Merit of the Prophet (S.A.W.)

3614- Wathela Ibn Asqaa' narrated that the Messenger of Allah (S.A.W.) said, "Allah has chosen Ismail from the offspring of Ibrahim, and from the offspring of Ismail, He chose the tribe of Kanana. He chose the Quraish from the offspring of the tribe of Kanana, and from the Quraish, He chose the family of Hashem. He chose me from the family of Hashem."

Abu E'isa said that this hadeeth is hasan sahih.

3615 ـ حَدَّثَنَا يُوسُفُ بنُ مُوسَى القَطَّانُ البَغْدَادِيُّ حدثنا عُبَيْدُ اللَّهِ بنُ مُوسَى عَن إسْمَاعِيلَ بنِ أَبِي خَالِدٍ عَن يَزِيدَ بنِ أَبِي زِيَادٍ عَن عَبْدِ اللَّهِ بنِ الْحَارِثِ عَن العَبَّاسِ بنِ عَبْدِ المُطَّلِبِ قالَ: «قُلْتُ يَا رَسُولَ اللَّهِ إنَّ قُرَيْشاً جَلَسُوا فَتَذَاكَرُوا أَحْسَابَهُمْ بَيْنَهُمْ فَجَعَلُوا مَثَلَكَ مَثَلَ نَخْلَةٍ فِي كَبْوَةٍ مِنَ الأَرْضِ. فقال النَّبِيُّ ﷺ: «إنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي مِنْ خَيْرِ فِرَقِهِمْ وَخَيْرِ الفَرِيقَيْنِ، ثُمَّ تخيَّرَ القَبَائِلَ فَجَعَلَنِي مِنْ خَيْرِ القَبِيلَةِ، ثُمَّ خَيْرِ البُيُوتِ فَجَعَلَنِي مِنْ خَيْرِ بُيُوتِهِمْ فأنَا خَيْرُهُمْ نَفْساً وَخَيْرُهُمْ بَيْتاً».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ. وَعَبْدُ اللَّهِ بنُ الْحَارِثِ هُوَ أبو نَوْفَلٍ.

3615- Al-Abbas Ibn Abdulmuttalib said to the Prophet (S.A.W.), "Oh Messenger of Allah, the Quraish met and talked about their lineage, and they said that your lineage was like the swept dust of the earth (an insult)." He (S.A.W.) said, "Allah created the people into two parties and made me from the best one. He (S.W.T.) then chose the tribes and made me from the best tribe. Then He chose the families and made me from the best family. Thus I am their best in spirit and their best in family (lineage)."

Abu E'isa said that this hadeeth is hasan.

3616 ـ حَدَّثَنَا محمُودُ بنُ غَيْلاَنَ حدثنا أَبُو أَحْمَدَ حدثنا سُفْيَانُ عَن يَزِيدَ بنِ أبي زِيادٍ عَن عَبْدِ اللَّهِ بنِ الْحَارِثِ عَن المُطَّلِبِ بنِ أبي وَدَاعَةَ قالَ: «جَاءَ العَبَّاسُ إِلَى رَسُولِ اللَّهِ ﷺ وَكَأَنَّهُ سَمِعَ شَيْئاً، فقامَ النبيُّ ﷺ عَلَى المِنْبَرِ فقالَ: مَنْ أَنَا؟ فقَالُوا أَنْتَ رَسُولُ اللَّهِ عَلَيْكَ السَّلاَمُ، قالَ أَنَا مُحمَّدُ بنُ عَبْدِ اللَّهِ بنِ عَبْدِ المُطَّلِبِ. إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي في خَيْرِهِمْ، ثُمَّ جَعَلَهُمْ فِرْقَتَيْنِ فَجَعَلَنِي في خَيْرِهِمْ فِرْقَةً، ثُمَّ جَعَلَهُمْ قَبَائِلَ فَجَعَلَنِي في خَيْرِهِمْ قَبِيلَةً، ثُمَّ جَعَلَهُمْ بُيُوتاً فَجَعَلَنِي في خَيْرِهِمْ بَيْتاً وَخَيْرِهِمْ نَفْساً».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ [صحيحٌ غريبٌ]. [وَرُوِيَ عَن سُفْيَانَ الثَّوْرِيِّ عَن يَزِيدَ بنِ أَبِي زِيَادٍ نَحْوَ حَدِيثِ إِسمَاعِيلَ بنِ أَبِي خَالِدٍ عَن يَزِيدَ بنِ أَبِي زِيَادٍ عَن عَبْدِ اللَّهِ بنِ الحارِثِ عَن العَبَّاسِ بنِ عَبْدِ المُطَّلِبِ].

3616- When Al-Abbas once approached the Prophet (S.A.W.), he looked like he had heard something (bad about the Prophet (S.A.W.)). The Prophet (S.A.W.) then got up on the pulpit and asked, "Who am I?" They said, "You are the Messenger of Allah, may peace be upon you." He (S.A.W.) said, "I am Muhammad Ibn Abdullah Ibn Abdulmuttalib. Allah (S.W.T.) has created people and made me from their best, and then He made them two parties and made me from the better party. Then He made them tribes and made me for their best tribe, and He made them families and made me from their best family and best in spirit."

Abu Hasan said that this hadeeth is hasan.

3617 ـ حَدَّثَنَا مُحمَّدُ بنُ إِسْمَاعِيلَ حدثنا سُلَيْمَانُ بنُ عَبْدِ الرَّحْمٰنِ الدِّمَشْقِيُّ حدثنا الوَلِيدُ بنُ مُسْلِمٍ حدثنا الأَوْزَاعِيُّ أخبرنَا شَدَّادٌ أَبُو عَمَّارٍ حَدَّثَنِي وَاثِلَةُ بنُ الأَسْقَعِ قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ اصْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ، وَاصْطَفَى قُرَيْشاً مِنْ كِنَانَةَ، واصْطَفَى هَاشِماً مِنْ قُرَيْشٍ، واصْطَفَانِي مِنْ بَنِي هَاشِمٍ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غريبٌ.

3617- Wathela Ibn Al-Asqaa' narrated that the Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) has chosen the tribe of Kanana from the offspring of Ismail, chose the Quraish from Kanana, chose the family of Hashem from the Quraish, and chose me from the family of Hashem."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3618 ـ حَدَّثَنَا أَبُو هَمَّامٍ الوَلِيدُ بنُ شُجَاعِ بنِ الوَلِيدِ البَغْدَادِيُّ حدثنا الوَلِيدُ بنُ مُسْلِمٍ عَن الأَوْزَاعِيِّ عَن يَحْيَى بنِ أَبِي كَثِيرٍ عَن أَبِي سَلَمَةَ عَن أَبِي هُرَيْرَةَ قالَ: «قالُوا يا رَسُولَ اللَّهِ مَتَى وَجَبَتْ لَكَ النُّبُوَّةُ؟ قالَ وَآدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ مِنْ حَدِيثِ أبي هُرَيْرَةَ لا نَعْرِفُهُ إلاَّ مِنْ هَذَا الوَجْهِ.

3618- Abu Huraira narrated that some said, "Oh Messenger of Allah, when was the prophethood assigned to you?" He (S.A.W.) said, "When Adam was still just a body waiting for his soul."

Abu E'isa said that this hadeeth is hasan sahih gharib.

باب [م: 1، ت: 2]

3619 ـ حَدَّثَنَا الْحُسَيْنُ بنُ يَزِيدَ الكُوفِيُّ حَدَّثَنَا عَبْدُ السَّلاَمِ بنُ حَرْبٍ عَن لَيْثٍ عَن الرَّبِيعِ بنِ أَنَسٍ عَن أَنَسِ بنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوَّلُ النَّاسِ خُرُوجاً إِذَا بُعِثُوا وَأَنَا خَطِيبُهُمْ إِذَا وَفَدُوا، وَأَنَا مُبَشِّرُهُمْ إِذَا أَيِسُوا. لِوَاءُ الحَمْدِ يَوْمَئِذٍ بِيَدِي، وَأَنَا أَكْرَمُ وَلَدِ آدَمَ عَلَى رَبِّي وَلاَ فَخْرَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

Another hadeeth

3619- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "I am the first one out at their resurrection. I am their speaker when they gather up. I am the one who will give them good tidings when they fall to despair. The Banner of Praise is in my hand on that Day. I am the dearest of the offspring of Adam to my Lord, but I am not boasting."

Abu E'isa said that this hadeeth is hasan gharib.

3620 ـ حَدَّثَنَا الْحُسَيْنُ بنُ يَزِيدَ حدثنا عَبْدُ السَّلاَمِ بنُ حَرْبٍ عَن يَزِيدَ أَبِي خَالِدٍ عَن المِنْهَالِ بنِ عَمْرٍو عَن عَبْدِ اللَّهِ بنِ الحارِثِ عَن أَبِي هُرَيْرَةَ قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ فَأُكْسَى الْحُلَّةَ مِنْ حُلَلِ الْجَنَّةِ ثُمَّ أَقُومُ عَن يَمِينِ العَرْشِ لَيْسَ أَحَدٌ مِنَ الْخَلاَئِقِ يَقُومُ ذَلِكَ المَقَامَ غَيْرِي». قال: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [صحيحٌ].

3620- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "I am the first one for whom the ground will be split open, and I will be dressed with a garment from the garments of Paradise. Then I will stand at the right side of the Throne, and not one of all the creations will have that status but me."

Abu E'isa said that this hadeeth is hasan gharib sahih.

باب [م تابع: 1، ت 3]

3621 ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ حدثنا أَبُو عَاصِمٍ حدثنا سُفْيَانُ وَهُوَ الثَّوْرِيُّ عَن لَيْثٍ وَهُو ابنُ أَبِي سُلَيْمٍ قالَ حدثني كَعْبٌ حدثني أَبُو هُرَيْرَةَ قالَ قالَ رَسُولُ اللَّهِ ﷺ: «سَلُوا اللَّهَ

لِي الوَسِيلَةَ، قالُوا يَا رَسُولَ اللَّهِ وَمَا الوَسِيلَةُ؟ قالَ أَعْلَى دَرَجَةٍ فِي الْجَنَّةِ لاَ يَنَالُهَا إِلاَّ رَجُلٌ وَاحِدٌ أَرْجُو أَنْ أَكُونَ أَنَا هُوَ». قال: هَذَا حَدِيثٌ غَرِيبٌ إِسْنَادُهُ لَيْسَ بالقوي وَكَعْبٌ لَيْسَ هُوَ بِمَعْرُوفٍ وَلاَ نَعْلَمُ أَحَداً رَوَى عَنْهُ غَيْرَ لَيْثِ بنِ أَبِي سُلَيْمٍ.

Another hadeeth

3621- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Ask Allah (S.W.T.) to give me the *wasila*." They asked, "What is the *wasila*, oh Messenger of Allah?" He (S.A.W.) said, "It is the highest rank in Paradise. Only one person can get it, and I hope that person will be me."

Abu E'isa said that this hadeeth is gharib and that the chain of narrators is not that strong.

3622 ـ حَدَّثَنَا مُحمَّدُ بنُ بَشَّارٍ حدثنا أَبُو عَامِرٍ العَقَدِيُّ حدثنا زُهَيْرُ بنُ مُحَمَّدٍ عَن عَبْدِ اللَّهِ بنِ مُحَمَّدِ بنِ عُقَيْلٍ عَن الطُّفَيْلِ بنِ أُبَيِّ بنِ كَعْبٍ عَن أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قال: «مَثَلِي فِي النَّبِيِّينَ كَمَثَلِ رَجُلٍ بَنَى دَاراً فَأَحْسَنَهَا وَأَكْمَلَهَا وَأَجْمَلَهَا وَتَرَكَ مِنْهَا مَوْضِعَ لَبِنَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بالبِناء ويَعْجَبُونَ مِنْهُ، وَيَقُولُونَ لَوْ تَمَّ مَوْضِعُ تِلْكَ اللَّبِنَةِ وأَنَا فِي النَّبِيِّينَ مَوْضِعُ تِلْكَ اللَّبِنَةِ» . . . وَبِهَذَا الإِسْنَادِ عَن النبي ﷺ قالَ: «إِذَا كانَ يَوْمُ القِيَامَةِ كُنْتُ إِمَامَ النَّبِيِّينَ وَخَطِيبَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ غَيْرَ فَخْرٍ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ [صحيحٌ غريب].

3622- Ubbai Ibn Kaab narrated that the Messenger of Allah (S.A.W.) said, "My parable among the prophets is that of a man who built a house and built it well and beautiful. However, he had left out a brick. People were circulating the building and liked it, but they said, 'We hope that the brick will be put in its place.' I am among the prophets that missing brick."

With the same narration, the Prophet (S.A.W.) said, "On the Day of Resurrection I will be the leader of the prophets, their speaker, and the one who will intercede on their behalf, but I am not boasting."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3623 ـ حَدَّثَنَا ابنُ أَبِي عُمَرَ حدثنا سُفْيَانُ عَن ابن جَدْعَانَ عَن أَبِي نَضْرَةَ عَن أَبِي سَعِيدٍ قالَ قالَ رَسُولُ اللَّهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ القِيَامَةِ وَلاَ فَخْرَ، وَبِيَدِي لِوَاءُ الْحَمْدِ وَلاَ فَخْرَ، وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ ـ آدَمُ فَمَنْ سِوَاهُ ـ إِلاَّ تَحْتَ لِوَائِي، وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ وَلاَ فَخْرَ.

قال أبو عيسى: وَفِي الْحَدِيثِ قِصَّةٌ. وَهَذَا حَدِيثٌ حَسَنٌ [صحيحٌ.

وقد روي بهذا الإسناد عن أبي نضرة عن ابن عباس عن النبي ﷺ].

3623- Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.)

said, "I am the master of the offspring of Adam on the Day of Resurrection, and I am not boasting. In my hand I carry the banner of praise, and I am not boasting. On that day there is not one prophet from Adam onwards but that is under my banner. The ground will split open and I am the first that it lets out, and I am not boasting.

Abu E'isa said that this hadeeth is hasan sahih.

3624 ـ حَدَّثَنَا مُحَمَّدُ بنُ إسْمَاعِيلَ حدثنا عَبْدُ اللَّهِ بنُ يَزِيدَ المقري أخبرنا حَيوَةُ أخبرنا كَعْبُ بنُ عَلْقَمَةَ سَمِعَ عَبْدَ الرَّحْمٰنِ بنَ جُبَيْرٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بنَ عَمْرٍو أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمُ المُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا عَلَيَّ فَإِنَّه مَنْ صَلَّى عَلَيَّ صَلاَةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْراً، ثُمَّ سَلوا لي الوَسِيلَةَ فإِنَّهَا مَنْزِلَةٌ في الْجَنَّةِ لاَ تَنْبَغِي إلاَّ لِعَبْدٍ مِنْ عِبَادِ اللَّهِ وَأَرْجُو أنْ أكُونَ أَنَا هُوَ، وَمَنْ سَأَلَ لِيَ الوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. قالَ مُحَمَّدٌ: عَبْدُ الرَّحْمٰنِ بنُ جُبَيْرٍ هَذَا قُرَشِيٌّ [وهو] مِصْرِيٌّ مدني وَعَبْدُ الرَّحْمٰنِ بنُ جُبَيْرِ بنِ نُفَيْرٍ شَامِيٌّ.

3624- Abdullah Ibn Amr (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "When you hear the Mua'athen (the caller to prayers), say whatever he says and then invoke prayers upon me. If someone invokes prayers upon me once, Allah will invoke prayers on him ten times. Then ask for the wasila for me because it is a rank in Paradise that is granted to only one of Allah's servants and I hope that it is me. If someone asks for the wasila for me he will be allowed to receive my intercession."

Abu E'isa said that this hadeeth is hasan sahih.

3625 ـ حَدَّثَنَا عَلِيُّ بنُ نَصْرِ بنِ عَلِيٍّ الْجَهْضَمِيُّ حدثنا عُبَيْدُ اللَّهِ بنُ عَبْدِ المَجِيدِ حدثنا زَمْعَةُ بنُ [أبي] صَالِحٍ عَن سَلَمَةَ بنِ وَهْرَامَ عَن عِكْرِمَةَ عَن ابنِ عَبَّاسٍ قالَ: «جَلَسَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَنْتَظِرُونَهُ قالَ فَخَرَجَ حَتَّى إِذَا دَنَا مِنْهُمْ سَمِعَهُمْ يَتَذَاكَرُونَ فَسَمِعَ حَدِيثَهُمْ فقالَ بَعْضُهُمْ عَجَباً إنَّ اللَّهَ اتَّخَذَ مِنْ خَلْقِهِ خَلِيلاً اتَّخَذَ مِنْ إِبْرَاهِيمَ خَلِيلاً. وَقالَ آخَرُ: مَاذَا بِأَعْجَبَ مِنْ كَلاَمِ مُوسَى كَلَّمَهُ تَكْلِيماً. وقَالَ آخَرُ: فَعِيسَى كَلِمَةُ اللَّهِ وروحُهُ. وَقالَ آخَرُ: آدَمُ اصْطَفَاهُ اللَّهُ. فَخَرَجَ عَلَيْهِمْ فَسَلَّمَ وَقالَ: «قَدْ سَمِعْتُ كَلاَمَكُمْ وَعَجَبَكُمْ. إنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ وَهُوَ كَذَلِكَ، وَمُوسَى نَجِيُّ اللَّهِ وَهُوَ كَذَلِكَ، وَعِيسَى رُوحُهُ وَكَلِمَتُهُ وَهُوَ كَذَلِكَ، وآدَمُ اصْطَفَاهُ اللَّهُ وَهُوَ كَذَلِكَ، أَلاَ وَأَنَا حَبِيبُ اللَّهِ وَلاَ فَخْرَ، وأَنَا حَامِلُ لِوَاءِ الْحَمْدِ يَوْمَ القِيَامَةِ وَلاَ فَخْرَ، وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفَّعٍ يَوْمَ القِيَامَةِ وَلاَ فَخْرَ، وَأَنَا أَوَّلُ مَنْ يُحَرِّكُ حِلَقَ الْجَنَّةِ فَيَفْتَحُ اللَّهُ لِي فَيُدْخِلُنِيهَا وَمَعِي فُقَرَاءُ المؤمِنِينَ وَلا

فَخْرَ، وَأَنَا أَكْرَمُ الأَوَّلِينَ وَالآخِرِينَ وَلاَ فَخْرَ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ.

3625- Ibn Abbas (R.A.A.) narrated that once a group of the companions of the Messenger of Allah (S.A.W.) sat waiting for him. He (S.A.W.) came out to them, and when he got close he heard them talking. One of them said, "I amazed that Allah (S.W.T.) took a friend and that friend was Ibrahim." Another said, "That is not as amazing as talking to Musa. He (S.W.T.) talked to him without a medium." Another said, "Jesus is the Word of Allah and His Spirit." Another said, "Adam was chosen by Allah."

So the Prophet (S.A.W.) saluted them and said, "I have heard your talk and that you are amazed that Ibrahim is the friend of Allah and he is, that Musa was spoken to by Allah and he was, that Jesus is the Spirit of Allah and His Word and he is, and that Adam was chosen by Allah and he was. As for me, I am the beloved of Allah, and I am not boasting. I am the carrier of the Banner of Praise on the Day of Resurrection, and I am not boasting. I am the first intercessor and the first person who will be allowed to intervene on the Day of Resurrection, and I am not boasting. I am the first to move the knobs of the gates of Paradise and Allah will open it for me. He will let me in along with the poor from the believers, and I am not boasting. I am the closest to Allah from among the previous and last people, and I am not boasting."

Abu E'isa said that this hadeeth is gharib.

3626 ـ حَدَّثَنَا زَيْدُ بنُ أَخْزَمَ الطَّائِيُّ البَصْرِيُّ حدثنا أَبُو قُتَيْبَةَ سَلْمُ بنُ قُتَيْبَةَ [قال] حدثني أَبُو مَوْدُودٍ المَدَنِيُّ أخبرنا عُثْمَانُ بن الضَّحَّاكِ عَن مُحَمَّدِ بنِ يُوسُفَ بنِ عَبْدِ اللَّهِ بنِ سَلاَمٍ عَن أَبِيهِ عَنْ جَدِّهِ قال: «مَكْتُوبٌ في التَّوْرَاةِ صِفَةُ مُحَمَّدٍ، وَعِيسَى ابنُ مَرْيَمَ يُدْفَنُ مَعَهُ. قالَ فقالَ أَبُو مَوْدُودٍ: قَدْ بَقِيَ في البَيْتِ مَوْضِعُ قَبْرٍ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. هكذاَ قالَ عُثْمَانُ بنُ الضَّحَّاكِ والمَعْرُوفُ الضَّحَّاكُ بنُ عُثْمَانَ المَدِينِيُّ.

3626- Abdullah Ibn Salam (R.A.A.) narrated that the description of the Prophet (S.A.W.) and the description of Jesus son of Mary are written in the Torah. He said that they will be buried together. Abu Mawdood said that there is a spot left next to the grave of the Prophet (S.A.W.) for Jesus (who still has not died).

Abu E'isa said that this hadeeth is hasan gharib.

3627 ـ حَدَّثَنَا بِشْرُ بنُ هِلاَلٍ الصَّوَّافُ البَصْرِيُّ أخبرنا جَعْفَرُ بنُ سُلَيْمَانَ الضُّبَعِيُّ عَن ثَابِتٍ عَن أَنَسِ بنِ مَالِكٍ قالَ: «لَمَّا كانَ اليَوْمُ الَّذِي دَخَلَ فِيهِ رَسُولُ اللَّهِ ﷺ المَدِينَةَ أَضَاءَ

مِنْهَا كُلُّ شَيْءٍ، فَلَمَّا كَانَ الْيَوْمُ الَّذِي مَاتَ فِيهِ أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ، وَمَا نَفَضْنَا عَنْ رَسُولِ اللَّهِ ﷺ الأَيْدِي وَإِنَّا لَفِي دَفْنِهِ حَتَّى أَنْكَرْنَا قُلُوبَنَا».

قال أبو عيسى: هَذَا حَدِيثٌ صحيحٌ غَرِيب.

3627- Anas Ibn Malek narrated that on the day the Messenger of Allah (S.A.W.) entered Medina everything in it lit up. On the day of his death everything in it darkened. Anas said that when they were finished burying the Prophet (S.A.W.), they felt that their hearts were not the same.

Abu E'isa said that this hadeeth is gharib sahih.

2 ـ بابُ مَا جَاءَ فِي مِيلاَدِ النبيِّ ﷺ [م: 2، ت: 4]

3628 ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ العَبْدِيُّ حَدَّثَنَا وَهْبُ بنُ جَرِيرٍ حدثنا أَبِي قالَ سَمِعْتُ مُحَمَّدَ بنَ إِسْحَاقَ يُحَدِّثُ عَنِ المُطَّلِبِ بنِ عَبْدِ اللَّهِ بنِ قَيْسِ بنِ مَخْرَمَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قالَ: «وُلِدْتُ أَنَا وَرَسُولُ اللَّهِ ﷺ عَامَ الفِيلِ ـ قَالَ وَسأَلَ عُثْمَانُ بنُ عَفَّانَ قُبَاثَ بنَ أَشْيَمَ أَخَا بَنِي يَعْمَرَ بنِ لَيْثٍ ـ أَنْتَ أَكْبَرُ أَمْ رَسُولُ اللَّهِ ﷺ؟ قالَ رَسُولُ اللَّهِ ﷺ أَكْبَرُ مِنِّي وأَنَا أَقْدَمُ مِنْهُ فِي المِيلاَدِ، قالَ وَرَأَيْتُ خَذْقَ الطَّيْرِ أَخْضَرَ مُجِيلاً».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ مُحَمَّدِ بنِ إِسْحَاقَ.

(2) The birth of the Prophet (S.A.W.)

3628- Qais Ibn Makhrama reported that he was born in the same year as the Prophet (S.A.W.). It was the year of the Elephant. Othman Ibn Affan was asked by Qubath Ibn Ashiam if he was bigger (older) than the Messenger of Allah (S.A.W.). Othman said, "He is bigger (in status), but I am older by birth. The Messenger of Allah (S.A.W.) was born in the year of the Elephant, and (at that time) my mother showed me the place were the people (the army that attacked the Ka'aba and were killed by birds sent by Allah) died, and I saw the foul and greenish droppings of the birds.

Abu E'isa said that this hadeeth is hasan gharib.

3 ـ بابُ مَا جَاءَ فِي بَدْءِ نُبُوَّةِ النَّبِيِّ ﷺ [م: 3، ت: 5]

3629 ـ حَدَّثَنَا الفَضْلُ بنُ سَهْلٍ أَبُو العَبَّاسِ الأَعْرَجُ البَغْدَادِيُّ حدثنا عَبْدُ الرَّحْمٰنِ بنُ غَزْوَانَ [أبو نوح] أخبرنا يُونُسُ بنُ أَبِي إِسحَاقَ عَنْ أَبِي بَكْرِ بنِ أَبِي مُوسَى الأَشْعَرِيِّ عَنْ أَبِيهِ قالَ: «خَرَجَ أَبُو طَالِبٍ إِلَى الشَّامِ وَخَرَجَ مَعَهُ النبيُّ ﷺ فِي أَشْيَاخٍ مِنْ قُرَيْشٍ فَلَمَّا أَشْرَفُوا عَلَى الرَّاهِبِ هَبَطَ فَحَلُّوا رِحَالَهُمْ فَخَرَجَ إِلَيْهِمُ الرَّاهِبُ وكَانُوا قَبْلَ ذَلِكَ يَمُرُّونَ بِهِ فَلاَ يَخْرُجُ إِلَيْهِمْ وَلاَ يَلْتَفِتُ، قالَ فَهُمْ يَحُلُّونَ رِحَالَهُمْ فَجَعَلَ يَتَخَلَّلُهُمُ الرَّاهِبُ حَتَّى جَاءَ فَأَخَذَ بِيَدِ رَسُولِ اللَّهِ ﷺ فقالَ هَذَا سَيِّدُ العَالَمِينَ، هَذَا رَسُولُ رَبِّ العَالَمِينَ. يَبْعَثُهُ اللَّهُ

رَحْمَةً لِلْعَالَمِينَ. فقالَ لَهُ أَشْيَاخٌ مِنْ قُرَيْشٍ مَا عِلْمُكَ؟ فقالَ إِنَّكُمْ حِينَ أَشْرَفْتُمْ مِنَ الْعَقَبَةِ لَمْ يَبْقَ حَجَرٌ وَلاَ شَجَرٌ إِلاَّ خَرَّ سَاجِداً. وَلاَ يَسْجُدَانِ إِلاَّ لِنَبِيٍّ وَإِنِّي أَعْرِفُهُ بِخَاتَمِ النُّبُوَّةِ أَسْفَلَ مِنْ غُضْرُوفِ كَتِفِهِ مِثْلَ التُّفَّاحَةِ ثُمَّ رَجَعَ فَصَنَعَ لَهُمْ طَعَاماً فَلَمَّا أَتَاهُمْ بِهِ فَكَانَ هُوَ فِي رِعْيَةِ الإِبِلِ فقالَ أَرْسِلُوا إِلَيْهِ فأقبَلَ وعليه غمامةٌ تُظِلُّهُ، فلمّا دَنَا مِنَ القوم وَجَدَهُمْ قَدْ سَبَقُوهُ إلى فَيْءِ الشَّجَرَةِ فَلَمَّا جَلَسَ مَالَ فَيْءُ الشَّجَرَةِ عَلَيْهِ فقالَ انْظُرُوا إِلَى فَيْءِ الشَّجَرَةِ مَالَ عَلَيْهِ. قالَ فَبَيْنَمَا هُوَ قَائِمٌ عَلَيْهِمْ وَهُوَ يُنَاشِدُهُمْ أَنْ لاَ يَذْهَبُوا بِهِ إلى الرُّوم فإِنَّ الرُّومَ إِنْ رَأَوْهُ عَرَفُوهُ بالصِّفَةِ فَيَقْتُلُونَهُ، فالْتَفَتَ فإِذَا بِسَبْعَةٍ قَدْ أَقْبَلُوا مِنَ الرُّوم فاسْتَقْبَلَهُمْ فقالَ: ما جَاءَ بِكُمْ؟ قالُوا جِئْنَا إِنَّ هَذَا النبيَّ خَارِجٌ في هَذَا الشَّهْرِ فَلَمْ يَبْقَ طَرِيقٌ إِلاَّ بُعِثَ إِلَيْهِ بِأُنَاسٍ وإِنَّا قَدْ أُخْبِرْنَا خَبَرَهُ فَبَعَثْنَا إلى طَرِيقِكَ هَذَا، فقالَ هَلْ خَلْفَكُمْ أَحَدٌ هُوَ خَيْرٌ مِنْكُمْ؟ قالُوا إِنَّمَا أُخْبِرْنَا خَبَرَهُ بِطَرِيقِكَ هَذَا. قالَ أَفَرَأَيْتُمْ أَمْراً أَرَادَ اللَّهُ أَنْ يَقْضِيَهُ هَلْ يَسْتَطِيعُ أَحَدٌ مِنَ النَّاسِ رَدَّهُ؟ قالُوا لاَ. قالَ فَبَايَعُوهُ وَأَقَامُوا مَعَهُ، قالَ أَنْشُدُكُمْ باللَّهِ أَيُّكُمْ وَلِيُّهُ؟ قالُوا أَبُو طَالِبٍ فَلَمْ يَزَلْ يُنَاشِدُهُ حَتَّى رَدَّهُ أَبُو طَالِبٍ وَبَعَثَ مَعَهُ أَبُو بَكْرٍ بِلاَلاً وَزَوَّدَهُ الرَّاهِبُ مِنَ الْكَعْكِ وَالزَّيْتِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الوَجْهِ.

(3) The commencement of the prophethood of the Prophet (S.A.W.)

3629- Abu Musa narrated that Abu Taleb set off on a trip to Syria, and he took the Prophet (S.A.W.). A few elders from the Quraish were with them. When they approached one monk, they stopped their convoy. The monk came to them, and he had never done that on any of their past trips. The monk walked among them while they were putting down their baggage. He took the Messenger of Allah (S.A.W.) by the hand and said, "This is the Master of all the people. He is the Messenger of the Lord of the Worlds. He will be sent as a mercy to the world." One of the elders said, "How do you know?" He said, "When you were close to that cliff all the trees and rocks fell in prostration. They do not prostrate except for a prophet. I know him too by the seal of the prophethood that looks like an apple on his back below his shoulder."

The monk went back to his tent and fixed them food. When he took the food to them, the Prophet (S.A.W.) was tending to the camels. The monk asked them to bring him (S.A.W.). He (S.A.W.) came and a cloud was shading him. When he (S.A.W.) got close to the others, he (S.A.W.) found that there was no shady spot left. He (S.A.W.) sat under the tree, and the tree tilted towards him and shaded him. The monk said, "Look at the tree tilted towards him to shade him!" The monk stood up and started to beg them not to take him to the land of the Romans because if they saw him they would recognize his description and kill him.

At that time seven Romans were coming their way, so the monk went to

them and asked them what they needed. They said, "We came because we heard about this prophet who should be coming this way this month. All the roads have been covered by someone, and we were sent to this road." The monk asked, "Is there anyone behind you who is better than you?" They said that they were told that his path was through this road. The monk said, "Do you think if Allah (S.W.T.) decrees a matter anyone can stop it?" They said no. So they pledged secrecy to the monk and stayed with him. The monk said to the convoy, "I ask you by Allah, who is responsible for him?" They said that it was Abu Taleb. He kept begging Abu Taleb to send him back until he did. Abu Bakr (R.A.A.) sent Bilal with him and the monk gave him hard bread and oil.

Abu E'isa said that this hadeeth is hasan gharib.

---

4 ـ بابُ ما جَاءَ في مَبْعَثِ النبيِّ ﷺ وابنُ كَمْ كانَ حِينَ بُعِثَ [م: 4، ت: 6]

3630 ـ حَدَّثَنَا مُحمَّدُ بنُ إسماعِيلَ حدثنا مُحَمَّدُ بنُ بشَّارٍ حدثنا ابنُ أَبِي عَدِيٍّ عَن هِشَامِ بنِ حَسَّانَ عَن عِكْرِمَةَ عَن ابنِ عَبَّاسٍ قالَ: «أُنْزِلَ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ ابنُ أَرْبَعِينَ فأَقَامَ بِمَكَّةَ ثَلاثَةَ عَشَرَ وبالْمَدِينَةِ عَشْراً وَتُوُفِّيَ وَهُوَ ابنُ ثَلاثٍ وسِتِّينَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(4) The revelation to the Prophet (S.A.W.) and the time of his mission

2630- Ibn Abbas (R.A.A.) narrated that the revelation started when the Messenger of Allah (S.A.W.) was forty years old. He (S.A.W.) stayed in Mecca for thirteen years and then ten years in Medina. He died when he was sixty-three years old.

Abu E'isa said that this hadeeth is hasan sahih.

3631 ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ حدثنا ابنُ أبي عَدِيٍّ عَن هِشَامٍ عَنْ عِكْرِمَةَ عَن ابنِ عَبَّاسٍ قال: «قُبِضَ النبيُّ ﷺ وهُوَ ابنُ خَمْسٍ وَسِتِّينَ سَنَةً». وَهَكَذَا حَدَّثَنَا محمَّدُ بنُ بَشَّارٍ، وَرَوَى عَنْهُ مُحَمَّدُ بنُ إِسْمَاعِيلَ مِثْلَ ذَلِكَ.

3631- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) died when he (S.A.W.) was sixty-five years old.

Abu E'isa said that others have reported the same thing.

3632 ـ حَدَّثَنَا قُتَيْبَةُ عَن مَالِكِ بنِ أَنَسٍ وحدثنا الأَنْصَارِيُّ، حدثنا مَعْنٌ، حدثنا مَالِكُ بنُ أنس عَن رَبِيعَةَ بنِ أَبِي عَبْدِ الرَّحْمٰنِ أَنَّهُ سَمِعَ أَنَسَ بنَ مَالِكٍ يَقُولُ: «لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ بالطَّوِيلِ الْبَائِنِ وَلاَ بالْقَصِيرِ، وَلاَ بالأَبْيَضِ الأَمْهَقِ وَلاَ بالآدَمِ وَلَيْسَ بالْجَعْدِ القَطَطِ وَلاَ بالسَّبِطِ، بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً فأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ، وبالْمَدِينَةِ عَشْرَ

سِنِينَ، وَتَوَفَّاهُ اللَّهُ عَلَى رأسِ سِتِّينَ سَنَةً وَلَيْسَ في رأسِهِ ولِحْيَتِهِ عِشْرُونَ شَعْرَةً بَيْضَاءَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3632- Anas (R.A.A.) narrated that the Messenger of Allah was not a very tall man nor was he very short (meaning that he was medium to tall in height). He (S.A.W.) was neither too white nor too dark. His hair was neither too curly nor too straight. Allah (S.W.T.) sent him (S.A.W.) when he was forty years old. He (S.A.W.) stayed in Mecca for ten years and then ten years in Medina. Allah (S.A.W.) cast death upon him when he was sixty years old. He only had twenty white hairs in his hair and beard.

Abu E'isa said that this hadeeth is hasan sahih.

---

5 ـ بابُ ما جَاءَ في آياتِ إثبات نُبُوَّةِ النَّبِيِّ ﷺ وَمَا قَدْ خَصَّهُ اللَّهُ عَزَّ وجَلَّ بِهِ [م: 5، ت: 7]

3633 ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ ومحمُودُ بنُ غَيْلاَنَ قالاَ: أنبأنا أبُو دَاوُدَ الطَّيَالِسِيُّ، أخبرنا سُلَيْمَانُ بنُ مُعَاذٍ الضَّبِّيُّ، عَن سِمَاكِ بنِ حَرْبٍ، عَن جَابِرِ بنِ سَمُرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «إنَّ بِمَكَّةَ حَجَراً كانَ يُسَلِّمُ عَلَيَّ لَيَالِيَ بُعِثْتُ إنِّي لأعْرِفُهُ الآنَ». قال: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(5) The signs proving the prophethood of the Prophet (S.A.W.) and that Allah (S.W.T.) privileged him alone

3633- Jaber Ibn Samura narrated that the Messenger of Allah (S.A.W.) said, "I know a stone in Mecca that used to salute me during the first nights that I was sent, and I know where it is even to this day."

Abu E'isa said that this hadeeth is hasan gharib.

3634 ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ حدثنا يَزِيدُ بنُ هَارُونَ حدثنا سُلَيْمَانُ التَّيْمِيُّ عَن أَبِي العَلاءِ عَن سَمُرَةَ بنِ جُنْدُبٍ قالَ: «كُنَّا مَعَ النبيِّ ﷺ نتداوَلُ مِنْ قَصْعَةٍ مِنْ غُدْوَةٍ حَتَّى اللَّيْلِ تَقُومُ عَشَرَةٌ وَتَقْعُدُ عَشَرَةٌ. قُلْنَا فَمَا كَانَتْ تُمَدُّ؟ قالَ مِنْ أيِّ شَيْءٍ تَعْجَبُ ما كَانَتْ تمدُّ إلاَّ مِنْ هَهُنَا؛ وأشَارَ بِيَدِهِ إلى السَّمَاءِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وأبُو العَلاَءِ اسْمُهُ يَزِيدُ بنُ عَبْدِ اللَّهِ بنِ الشِّخِّيرِ.

3634- Samura Ibn Jundub narrated that once they ate with the Messenger of Allah (S.A.W.) from one piece of meat. They started eating from it at the beginning of the day until the night. Ten people would eat and then leave, and another ten would sit down. Samura was asked how it could increase so much, and Samura said, "There is no wonder since it was being increased from up there," and he pointed to the sky.

Abu E'isa said that this hadeeth is hasan sahih.

---

6 ـ بابٌ [م: 6، ت: 8]

3635 ـ حَدَّثَنَا عَبَّادُ بنُ يَعْقُوبَ الكُوفِيُّ حدثنا الوَلِيدُ بنُ أَبِي ثَوْرٍ عَن السُّدِّيِّ عَن عَبَّادِ بنِ أَبِي يَزِيدَ عن عَلِيِّ بنِ أَبِي طالِبٍ قالَ: «كُنْتُ مَعَ النَّبِيِّ ﷺ بِمَكَّةَ فَخَرَجْنَا في بَعْضِ نَوَاحِيهَا فَمَا اسْتَقْبَلَهُ جَبَلٌ وَلاَ شَجَرٌ إلاَّ وَهُوَ يَقُولُ السَّلاَمُ عَلَيْكَ يَا رَسُولَ اللَّهِ». [قال:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. وروى غَيْرُ وَاحِدٍ عن الوَلِيدِ بنِ أَبِي ثَوْرٍ وقال عَن عَبَّادِ بنِ أَبِي يَزِيدَ [منهم فروةُ بنُ أبي المغراءِ].

(6) Another hadeeth

3635- Ali Ibn Abi Taleb (R.A.A.) narrated that he was with the Messenger of Allah (S.A.W.) in Mecca and they went out to an area in its suburbs. Every time they passed by a hill or a rock, they would hear them say, "*Assalum A'alaika Ya Rasula Allah* (Peace be with you, oh Messenger of Allah (S.A.W.))."

Abu E'isa said that this hadeeth is gharib.

---

7 ـ بابٌ [م: 6، ت: 9]

3636 ـ حَدَّثَنَا محمُودُ بنُ غَيْلاَنَ حدثنا عُمَرُ بنُ يُونُسَ عَن عِكْرِمَةَ بنِ عَمَّارٍ عَنْ إِسْحَاقَ بنِ عَبْدِ اللَّهِ بنِ أَبِي طَلْحَةَ عَن أَنَسِ بنِ مَالِكٍ «أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ إِلَى لِزْقِ جِذْعٍ وَاتَّخَذُوا لَهُ مِنْبَراً فَخَطَبَ عَلَيْهِ فَحَنَّ الْجِذْعُ حَنِينَ النَّاقَةِ فَنَزَلَ النبيُّ ﷺ فَمَسَّهُ فَسَكَتَ».

قال أبو عيسى: وَفي البابِ عن أُبَيٍّ وَجَابِرٍ وَابنِ عمرَ وَسَهْلِ بنِ سَعْدٍ وابنِ عَبَّاسٍ وَأُمِّ سَلَمَةَ وحَدِيثُ أَنَسٍ [هذا] حديثٌ حَسَنٌ صحيحٌ. [غَرِيبٌ مِنْ هَذَا الوَجْهِ].

(7) Another hadeeth

3636- Anas Ibn Malek (R.A.A.) narrated that at first the Messenger of Allah (S.A.W.) gave his sermon standing next to the trunk of a palm tree. Then they built him a pulpit. The trunk moaned like a camel moans, so the Prophet (S.A.W.) climbed down the pulpit, touched the trunk, and it quieted down.

Abu E'isa said that his hadeeth is hasan sahih gharib.

3637 ـ حَدَّثَنَا مُحَمَّدُ بنُ إِسْمَاعِيلَ حدثنا مُحَمَّدُ بنُ سَعِيدٍ حدثنا شَرِيكٌ عَن سِمَاكٍ عَن أَبِي ظَبْيَانَ عَنِ ابنِ عَبَّاسٍ قالَ: «جَاءَ أَعْرَابِيٌّ إلى رَسُولِ اللَّهِ ﷺ قالَ: بِمَ أَعْرِفُ أَنَّكَ نَبِيٌّ؟ قالَ: إِنْ دَعَوْتُ هَذَا العِذْقَ مِنْ هذِهِ النَّخْلَةِ أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ ﷺ؟ [فدعاه رسولُ الله ﷺ] فَجَعَلَ يَنْزِلُ مِنَ النَّخْلَةِ حَتَّى سَقَطَ إِلَى النبيِّ ﷺ ثُمَّ قالَ ارْجِعْ فَعَادَ فَأَسْلَمَ الأَعْرَابِيُّ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غريبٌ صحيحٌ.

3637- Ibn Abbas (R.A.A.) narrated that a Bedouin man came to the Messenger of Allah (S.A.W.) and said, "How do I know that you are a prophet?" He (S.A.W.) said, "If I call that palm branch and it comes down, will you then testify that I am the Messenger of Allah (S.A.W.)?" The Messenger of Allah (S.A.W.) then called the branch and it moved down the palm tree until it fell next to the Prophet (S.A.W.). The Prophet (S.A.W.) then ordered it to climb back up and it did. The Bedouin embraced Islam.

Abu E'isa said that this hadeeth is hasan gharib sahih.

8 ـ باب [م تابع: 6، ت: 10]

3638 ـ حَدَّثَنَا محمدُ بنُ بشَّار [بندار] حدثنا أَبُو عَاصِم أخبرنا عَزْرَةُ بنُ ثَابِتٍ حدثنا عِلْبَاءُ بنُ أَحْمَرَ [اليَشْكُري] حدثنا أَبُو زَيْدِ بن أَخْطَبَ قالَ: «مَسَحَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَى وَجْهِي وَدَعَا لِي. قالَ عَزْرَةُ: إِنَّهُ عَاشَ مائةً وعِشْرِينَ سَنَةً وَلَيْسَ في رَأْسِهِ إلاَّ شَعَرَاتٌ بِيضٌ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو زَيْدٍ اسْمُهُ عَمْرُو بنُ أَخْطَبَ.

(8) Another hadeeth

3638- Abu Zaid Ibn Akhtab narrated that the Messenger of Allah (S.A.W.) wiped on his face with his (S.A.W.) hand and supplicated for him

Izra said that as a result Abu Zaid lived to be one hundred twenty years and only had few white hairs on his head.

Abu E'isa said that this hadeeth is hasan gharib.

9 ـ باب [م تابع: 6، ت: 11]

3639 ـ حَدَّثَنَا إسحاقُ بنُ موسَى الأَنْصَارِيُّ حدثنا مَعْنٌ قالَ: عَرَضْتُ عَلَى مَالِكِ بنِ أَنَسٍ عَن إِسحَاقَ بنِ عَبْدِ اللَّهِ بنِ أبي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بنَ مَالِكٍ يقُولُ: قالَ أَبُو طَلْحَةَ لأُمِّ سُلَيْم: «لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللَّهِ ﷺ ضَعِيفاً أَعْرِفُ فِيهِ الْجُوعَ فَهَلْ عِنْدَكِ مِنْ شَيْءٍ؟ فقالَتْ نَعَمْ فَأَخْرَجَتْ أَقْرَاصاً مِنْ شَعِيرٍ ثُمَّ أَخْرَجَتْ خِمَاراً لَهَا فَلَفَّتْ الْخُبْزَ بِبَعْضِهِ ثُمَّ دَسَّتْهُ في يَدِي وَرَدَّتْنِي بِبَعْضِهِ ثُمَّ أَرْسَلَتْنِي إِلَى رَسُولِ اللَّهِ ﷺ، قالَ فَذَهَبْتُ بِهِ إِلَيْهِ فَوَجَدْتُ رَسُولَ اللَّهِ ﷺ جَالِساً فِي الْمَسْجِدِ وَمَعَهُ النَّاسُ، قالَ فَقُمْتُ عَلَيْهِمْ فقالَ رَسُولُ اللَّهِ ﷺ أَرْسَلَكَ أَبُو طلحةَ؟ فقلتُ نعم، قال بطعام؟ فقلتُ نَعَمْ، فقال رسولُ الله ﷺ لِمَنْ مَعَهُ: قُومُوا، قالَ: فانْطَلَقُوا، فانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ فقالَ أَبُو طَلْحَةَ: يَا أُمَّ سُلَيْم قَدْ جَاءَ رَسُولُ اللَّهِ ﷺ بالنَّاسِ وَلَيْسَ عِنْدَنَا مَا نُطْعِمُهُمْ، قالَتْ أُمُّ سُلَيْمٍ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قالَ: فانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللَّهِ ﷺ، فأَقْبَلَ

رَسُولُ اللَّهِ ﷺ وأَبُو طَلْحَةَ مَعَهُ حَتَّى دَخَلاَ، فقالَ رَسُولُ اللَّهِ ﷺ: هَلُمِّي يَا أُمَّ سُلَيْمٍ مَا عِنْدَكِ فَأَتَتْهُ بِذَلِكَ الْخُبْزِ فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَفُتَّ وعَصَرَتْ أُمُّ سُلَيْمٍ عُكَّةً لَهَا فَأَدَمَتْهُ ثُمَّ قالَ فِيهِ رَسُولُ اللَّهِ ﷺ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ قالَ: ائْذَنْ لِعَشَرَةٍ. فَأَذِنَ لَهُمْ فأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا، ثُمَّ قالَ: ائْذَنْ لِعَشَرَةٍ، فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا. [ثُمَّ قالَ: ائْذَنْ لِعَشَرَةٍ فأَذِنَ لَهُمْ فأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا]. فأَكَلَ القَوْمُ كُلُّهُمْ وَشَبِعُوا، والقَوْمُ سَبْعُونَ أَوْ ثَمَانُونَ رَجُلاً».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(9) Another hadeeth

3639- Anas Ibn Malek narrated that Talha (R.A.A.) said to (his wife) Um Sulaim that he heard a weakness in the voice of the Prophet (S.A.W.). He thought that it was weak from hunger. Talha asked her if she had any food, and she said that she had some small pieces of barley bread. She got a sheet, put the barley bread in it and put under Anas's arm. She asked him to take it to the Messenger of Allah (S.A.W.). When Anas went to the Messenger of Allah (S.A.W.), he found him sitting with his companions in the Mosque. Anas stood by them, and the Messenger of Allah (S.A.W.) said to him, "Did Abu Talha send you?" Anas said yes. The Prophet (S.A.W.) said, "With food?" Anas said yes. The Messenger of Allah (S.A.W.) said to his companions, "Let us go."

They all went to Talha's house, and Anas got there before them. Anas went first to Abu Talha and told him that the Prophet (S.A.W.) was coming with his companions. Abu Talha said to Um Sulaim, "Oh Um Sulaim, the Messenger of Allah (S.A.W.) is coming and he has people with him. We do not have enough food to feed them!" She (R.A.A.) said, "Allah and His Messenger (S.A.W.) know best." Abu Talha went to receive the Messenger of Allah (S.A.W.), and they both went inside the house. The Messenger of Allah (S.A.W.) then said, "Oh Um Sulaim, bring what you have." Um Sulaim brought the bread that she had sent, and the Messenger of Allah (S.A.W.) ordered it to be crushed up. Um Sulaim then brought out a leather bag of ghee and squeezed out what was left. The Messenger of Allah (S.A.W.) supplicated on it whatever Allah (S.W.T.) willed him to say, and then he (S.A.W.) said, "Permit ten to come in." He asked ten people to come in, and they ate their fill. Then they left and he asked another ten to come in. They ate their fill and left. All of them ate their fill, and they were seventy or eighty men.

Abu E'isa said that this hadeeth is hasan sahih.

---

10 ـ باب [م: 6، ت: 12]

3640 ـ حَدَّثَنَا إِسْحَاقُ بنُ مُوسَى الأَنْصَارِيُّ حدثنا مَعْنٌ حدثنا مَالِكُ بنُ أَنَسٍ عَن

إِسْحَاقَ بنِ عَبْدِ اللَّهِ بنِ أَبِي طَلْحَةَ عَن أَنَسِ بنِ مَالِكٍ قالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَحَانَتْ صَلاَةُ العَصْرِ والْتَمَسَ النَّاسُ الوَضُوءَ فَلَمْ يَجِدُوا فَأُتِيَ رَسُولُ اللَّهِ ﷺ بِوَضُوءٍ فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ فِي ذَلِكَ الإِنَاءِ وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّأُوا مِنْهُ، قالَ: فَرَأَيْتُ المَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ فَتَوَضَّأَ النَّاسُ حَتَّى تَوَضَّأُوا مِنْ عِنْدِ آخِرِهِمْ».

قال أبو عيسى: وَفِي البَابِ عَنْ عِمْرَانَ بنِ حُصَيْنٍ وابنِ مَسْعُودٍ وَجَابِرٍ [وزياد بن الحارث الصدائي]. وَحَدِيثُ أَنَسٍ حَدِيثٌ حَسَنٌ صحيحٌ.

(10) Another hadeeth

3640- Anas Ibn Malek narrated that he saw the Messenger of Allah (S.A.W.) once when it was time for the Asr prayer, but the people could not find water to perform ablution. The Messenger of Allah was brought some water with which to make ablution, so he (S.A.W.) put his hands in the container and ordered people to wash from it. Anas said that he saw water springing from between his (S.A.W.) fingers. So the people, every last one of them, performed ablution.

Abu E'isa said that this hadeeth is hasan sahih.

---

11 ـ باب [م: 6، ت: 13]

3641 ـ حَدَّثَنَا إِسْحَاقُ بنُ مُوسَى الأَنْصَارِيُّ أخبرنا يونسُ بنُ بُكَيْرٍ أخبرنا مُحَمَّدُ بنُ إِسْحَاقَ [قال] حدثني الزُّهْرِيُّ عَن عُرْوَةَ عَن عَائِشَةَ أَنهَا قَالَتْ: «أَوَّلُ مَا ابْتُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ النُّبُوَّةِ حِينَ أَرَادَ اللَّهُ كَرَامَتَهُ وَرَحْمَةَ العِبَادِ بِهِ أَنْ لاَ يَرَى شَيْئاً إِلاَّ جَاءَتْ كَفَلَقِ الصُّبْحِ، فَمَكَثَ عَلَى ذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَمْكُثَ وحُبِّبَ إِلَيْهِ الْخَلْوَةُ فَلَمْ يَكُنْ شَيْءٌ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَخْلُوَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غريبٌ.

(11) Another hadeeth

3641- A'isha (R.A.A.) spoke about the first revelations to the Messenger of Allah (S.A.W.). "When Allah (S.W.T.) wanted to honor him and be merciful to the people through him, he (S.A.W.) would see the revelation as clear as the break of the morning (sun). It was like that for a while as long as Allah (S.W.T.) willed it to be. Seclusion was made preferable to him, and he did not like anything more than to be by himself."

Abu E'isa said that this hadeeth is hasan sahih gharib.

---

12 ـ باب [م تابع: 6، ت: 14]

3642 ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ حدثنا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حدثنا إِسْرَائِيلُ عَن مَنْصُورٍ

عَن إِبْرَاهِيمَ عَن عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قالَ: «إِنَّكُمْ تَعُدُّونَ الآياتِ عَذَاباً وإِنَّا كُنَّا نَعُدُّهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ بَرَكَةً، لَقَدْ كُنَّا نَأْكُلُ الطَّعَامَ مَعَ النبيِّ ﷺ وَنَحْنُ نَسْمَعُ تَسْبِيحَ الطَّعَامِ. قالَ: وَأُتِيَ النبيُّ ﷺ بِإِنَاءٍ فَوَضَعَ يَدَهُ فِيهِ فَجَعَلَ المَاءُ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ فقالَ النَّبِيُّ ﷺ: حَيَّ عَلَى الْوَضُوءِ المبَارَكِ والبَرَكَةِ مِنَ السَّمَاءِ. حَتَّى تَوَضَّأْنَا كُلُّنَا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(12) Another hadeeth

3642- Abdullah (R.A.A.) said, "You consider the signs as torment, but we used to consider them a blessing at the time of the Messenger of Allah (S.A.W.)." He also said that they used to eat with the Prophet (S.A.W.), and they could hear the food praising Allah (S.W.T.). Also one time the Prophet (S.A.W.) was brought a jug of water, and when he (S.A.W.) put his hand in the water, the water sprung from between his fingers. The Prophet (S.A.W.) said then, "Come and use this blessed ablution water and the blessings from the sky." They all performed ablution from that jug of water.

Abu E'isa said that this hadeeth is hasan sahih.

---

13 ـ بابُ مَا جَاءَ كَيْفَ كانَ يَنْزِلُ الْوَحْيُ عَلَى النَّبِيِّ ﷺ [م: 7، ت: 15]

3643 ـ حَدَّثَنَا إِسْحَاقُ بنُ مُوسَى الأَنْصَارِيُّ أخبرنا مَعْنٌ هُوَ ابنُ عِيسَى حدثنا مَالِكٌ عَن هِشَامِ بنِ عُرْوَةَ عَن أَبِيهِ عَن عَائِشَةَ «أَنَّ الحارِثَ بنَ هِشَامٍ سَأَلَ النبيَّ ﷺ كَيْفَ يَأْتِيكَ الوَحْيُ؟ فقالَ رَسُولُ اللَّهِ ﷺ: «أَحْيَاناً يَأْتِينِي مِثْلُ صَلْصَلَةِ الجَرَسِ وَهُوَ أَشَدُّهُ عَلَيَّ، وَأَحْيَاناً يَتَمَثَّلُ لِيَ المَلَكُ رَجُلاً فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ». قَالَتْ عَائِشَةُ: فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَنْزِلُ عَلَيْهِ الوَحْيُ في اليَوْمِ الشَّدِيدِ البَرْدِ فَيَفْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقاً».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(13) The way the Prophet (S.A.W.) received revelation

3643- A'isha (R.A.A.) narrated that Al-Hareth Ibn Hisham asked how the Messenger of Allah (S.A.W.) used to receive the revelation. The Messenger of Allah (S.A.W.) said, "He (Jibril) comes to me like the ringing of the bell and that is when I suffer the most. At other times the Angel takes the shape of a man and talks to me, and I memorize everything he says." A'isha said that she would see the Messenger of Allah (S.A.W.) on a very cold day when the Angel came to him and the sweat would be dripping off his forehead after the Angel left him.

Abu E'isa said that this hadeeth is hasan sahih.

---

14 ـ بابُ مَا جَاءَ في صِفَةِ النبيِّ ﷺ [م: 8، ت: 16]

3644 ـ حَدَّثَنَا محمُودُ بنُ غَيْلاَنَ حدثنا وكيعٌ حدثنا سُفْيَانُ عَن أَبِي إِسْحَاقَ عَن البَرَاءِ قالَ: «ما رَأَيْتُ مِنْ ذِي لُمَّةٍ في حُلَّةٍ حَمْرَاءَ أَحْسَنَ مِنْ رَسُولِ اللَّهِ ﷺ، لَهُ شَعْرٌ يَضْرِبُ مَنْكِبَيْهِ، بَعِيدٌ ما بَيْنَ المَنْكِبَيْنِ، لَمْ يَكُنْ بالقَصِيرِ وَلاَ بالطَّوِيلِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(14) The description of the Prophet (S.A.W.)

3644- Al-Baraa' narrated that he never saw a more beautiful person wearing a red cloak than the Messenger of Allah (S.A.W.). His hair came to his shoulders, and he (S.A.W.) had wide shoulders. He was neither short nor tall.

Abu E'isa said that this hadeeth is hasan sahih.

باب ـ [م تابع: 8، ت: 17]

3645 ـ حَدَّثَنَا سُفْيَانُ بنُ وَكِيعٍ حدثنا حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ حدثنا زُهَيْرٌ عَنْ أَبِي إِسْحَاق قالَ: «سَأَلَ رَجُلٌ البَرَاءَ أَكَانَ وَجْهُ رَسُولِ اللَّهِ ﷺ مِثْلَ السَّيْفِ؟ قالَ لاَ مِثْلَ القَمَرِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ [صحيحٌ].

Another hadeeth

3645- A man asked Al-Baraa' if the face of the Messenger of Allah (S.A.W.) was (shaped) like the sword (meaning a long face). Al-Baraa' said, "No, it was like the moon (meaning round like the moon)."

Abu E'isa said that this hadeeth is hasan sahih.

باب ـ [م تابع: 8، ت: 18]

3646 ـ حَدَّثَنَا مُحَمَّدُ بنُ إِسْمَاعِيلُ حدثنا أَبُو نُعَيْمٍ أخبرنا المَسْعُودِيُّ عَن عُثْمَانَ بنِ مُسْلِمِ بنِ هُرْمُزٍ عَن نَافِعِ بنِ جُبَيْرِ بنِ مُطْعِمٍ عَن عَلِيٍّ قالَ: «لَمْ يَكُنِ النبيُّ ﷺ بالطَّوِيلِ وَلاَ بالقَصِيرِ، شَثْنَ الكَفَّيْنِ وَالقَدَمَيْنِ، ضَخْمَ الرَّأْسِ، ضَخْمَ الكَرَادِيسِ، طَوِيلَ المَسْرُبَةِ، إِذَا مَشَا تَكَفَّأَ تَكَفِّياً كَأَنَّمَا يَنْحَط مِنْ صَبَبٍ لَمْ أَرَ قَبْلَهُ وَلاَ بَعْدَهُ مِثْلَهُ ﷺ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

... ـ حَدَّثَنَا سُفْيَانُ بنُ وَكِيعٍ حدثنا أَبِي عَن المَسْعُودِيِّ بِهَذَا الإِسْنَادِ نَحْوَهُ.

Another hadeeth

3646- Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) was neither a tall person nor short. He had wide shoulders and large feet. His head was large, and he had a broad frame. Hair covered his chest and down to his naval in a thin line. When he walked he leaned forward as if he were walking down a slope. Ali (R.A.A.) said that he never saw a man better than him,

neither before him or after him (S.A.W.).

Abu E'isa said that this hadeeth is hasan sahih.

باب ـ [م تابع: 8، ت: 19]

3647 ـ حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بنُ الْحُسَيْنِ بنِ أَبِي حَلِيمَةَ ـ مِنْ قِصَرِ الأَحْنَفِ ـ وأَحْمَدُ بنُ عَبْدَةَ الضَّبِّيُّ وَعَلِيُّ بنُ حُجْرٍ قالُوا حدثنا عِيسَى بنُ يُونُسَ أخبرنا عُمَرُ بنُ عَبْدِ اللَّهِ مَوْلَى غُفْرَةَ حدثني إِبْرَاهِيمُ بنُ مُحَمَّدِ مِنْ وَلَدِ عَلِيِّ بنِ أَبِي طَالِبٍ قالَ: «كَانَ عَلِيٌّ إِذَا وَصَفَ النبيَّ ﷺ قالَ: لَيْسَ بالطَّوِيلِ الْمُمَّغِطِ، وَلاَ بالقصِيرِ الْمُتَرَدِّدِ، وَكَانَ رَبْعَةً مِنَ الْقَوْمِ، وَلَمْ يَكُنْ بالْجَعْدِ القَطِطِ وَلاَ بالسَّبِطِ كانَ جَعْداً رَجِلاً، وَلَمْ يَكُنْ بالْمُطَهَّمِ وَلاَ بالْمُكَلْثَمِ، وَكَانَ في الْوَجْهِ تَدْوِيرٌ أَبْيَضُ مُشْرَبٌ، [أَدْعَجَ العَيْنَيْنِ، أَهْدَبَ الأَشْفَارِ، جَلِيلَ الْمُشَاشِ وَالكَتَدِ، أَجْرَدَ ذُو مَسْرُبَةٍ]، شِثْنَ الكَفَّيْنِ والقَدَمَيْنِ، إِذَا مَشَى تَقَلَّعَ كَأَنَّمَا يَمْشِي في صَبَبٍ، وإِذَا التفتَ الْتَفَتَ مَعاً، بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ وَهُوَ خَاتَمُ النَّبِيِّينَ، أَجْوَدَ النَّاسِ [كفاً وأشرحهم] صَدْراً، وأَصْدَقَ النَّاسِ لَهْجَةً، وَأَلْيَنَهُمْ عَرِيكَةً، وَأَكْرَمَهُمْ عِشْرَةً، مَنْ رَآهُ بَدِيهَةً هَابَهُ، وَمَنْ خَالَطَهُ مَعْرِفَةً أَحَبَّهُ، يَقُولُ نَاعِتُهُ لَمْ أَرَ قَبْلَهُ وَلاَ بَعْدَهُ مِثْلَهُ ﷺ».

قال أبو عيسى: هَذَا حَدِيثٌ [حسن غريب] لَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ. قالَ أَبُو جَعْفَرٍ سَمِعْتُ الأَصْمَعِيَّ يَقُولُ في تَفْسِيرِهِ صِفَةِ النبيِّ ﷺ يَقُولُ الْمُمَّغِطُ الذَّاهِبُ طُولاً. [قالَ]: وَسَمِعْتُ أَعْرَابِيًّا يَقُولُ [في كلامه]: تَمَغَّطَ في نُشَّابَتِهِ أَيْ مَدَّهَا مَدًّا شَدِيداً. وَأَمَّا الْمُتَرَدِّدُ فالدَّاخِلُ بَعْضُهُ في بَعْضٍ قِصَراً، وَأَمَّا القَطِط فالشَّدِيدُ الجُعُودَةِ. وَالرَّجِلُ الَّذِي في شَعْرِهِ جُعُونَةٌ قَلِيلاً [أي ينحني]. وَأَمَّا الْمُطَهَّمُ فالبَادِنُ الكَثِيرُ اللَّحْمِ. وَأَمَّا الْمُكَلْثَمُ فالمدَوَّرُ الْوَجْهِ. وَأَمَّا الْمُشْرَبُ فَهُو الَّذِي في بَيَاضِهِ حُمْرَةٌ وَالأَدْعَجُ الشَّدِيدُ سَوَادِ العَيْنِ. وَالأَهْدَبُ الطَّوِيلُ الأَشْفَارِ وَالكَتَدُ مُجْتَمَعُ الكَتِفَيْنِ وَهُوَ الكَاهِلُ. وَالمَسْرُبَةُ هُوَ الشَّعْرُ الدَّقِيقُ الَّذِي هُوَ كَأَنَّهُ قَضِيبٌ مِنَ الصدْرِ إِلَى السُّرَّةِ. والشَّثْنُ الغَلِيظُ الأَصَابِعِ مِنَ الكَفَّيْنِ وَالقَدَمَيْنِ. وَالتَّقَلُّعُ أَنْ يَمْشِيَ بِقُوَّةٍ. والصَّبَبُ الحَدُور نَقُولُ انْحَدَرْنَا مِنْ صَبُوبٍ وَصَبَبٍ. وَقَوْلُهُ جَلِيل الْمُشَاشِ يُرِيدُ رُؤُوس المَنَاكِبِ. والعِشْرَةُ الصُّحْبَةُ. وَالعَشِيرُ الصَّاحِبُ. وَالبَدِيهَةُ الْمُفَاجَأَةُ يَقُولُ بَدَهْتُهُ بِأَمْرٍ أَيْ فَجِئْتُهُ.

Another hadeeth

3647- Ali Ibn Abi Taleb (R.A.A.) used to describe the Prophet (S.A.W.).

He (S.A.W.) was neither extremely tall nor extremely short; he was of medium height. His hair was not exceedingly curly nor was it straight- it was wavy. His (S.A.W.) face was not fat nor was it thin. His (S.A.W.) face was (almost) round. His complexion (S.A.W.) was reddish white. His (S.A.W.) eyes were dark black, and his eyelashes were long and black. He had broad elbows, shoulders and knees. His body was not hairy (except from his chest to the naval,

and his arms and legs). His hands and feet were also large. When he walked, he walked with strength lifting his feet firmly off the ground. When he looked to the side he would turn all his body. Between his shoulders he had the seal of the prophethood. He was the most generous among all the people; the most tolerant, most truthful when he spoke, most lenient, and the best to deal with. Whoever saw him for the first time he would fear him, but after being with him for a while he would love him. Any body whoever described him said, "I have never seen anyone like him before or after him."

Abu E'isa said that this hadeeth is hasan gharib.

15 ـ بابٌ في كلام النبي ﷺ [م: 9، ت: 20]

3648 ـ حَدَّثَنَا حُمَيْدُ بنُ مَسْعَدَةَ حدثنا حُمَيْدُ بنُ الأَسْوَدِ عَن أُسَامَةَ بنِ زَيْدٍ عَن الزُّهْرِيِّ عَن عُرْوَةَ عَن عَائِشَةَ قالَتْ: «مَا كانَ رَسُولُ اللَّهِ ﷺ يَسْرُدُ سَرْدَكُمْ هَذَا وَلَكِنَّهُ كَانَ يَتَكَلَّمُ بِكَلاَمٍ يُبَيِّنُهُ فَصْلٌ يَحْفَظُهُ مَنْ جَلَسَ إِلَيْهِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ [صحيحٌ] لاَ نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ الزُّهْرِيِّ وَقَدْ رَوَاهُ يُونُسُ بنُ يَزِيد عَن الزُّهْرِيِّ.

(15) The speech of the Prophet (S.A.W.)

3648- A'isha (R.A.A.) said, "The Messenger of Allah (S.A.W.) did not speak in long sentences like you do. He used to use clear and indisputable words. Whoever was sitting there and listening to him would memorize them (his words)."

Abu E'isa said that this hadeeth is hasan sahih.

باب ـ [م تابع: 9، ت: 21]

3649 ـ حَدَّثَنَا مُحَمَّدُ بنُ يَحْيَى حدثنا أَبُو قُتَيْبَةَ سَلْمُ بنُ قُتَيْبَةَ عَن عَبْدِ اللَّهِ بنِ المُثَنَّى عَن ثُمَامَةَ عَن أَنَسِ بنِ مَالِكٍ قالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُعِيدُ الكَلِمَةَ ثَلاَثاً لِتُعْقَلَ عَنْهُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيب إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ اللَّهِ بنِ المُثَنَّى.

3649- Anas Ibn Malek said that the Messenger of Allah (S.A.W.) used to repeat his words three times so people could understand them.

Abu E'isa said that this hadeeth is hasan sahih gharib.

16 ـ باب [في بشاشة النبي ﷺ] [م: 10، ت: 22]

3650 ـ حَدَّثَنَا قُتَيْبَةُ حدثنا ابنُ لهيعَةَ عَن عبيدِ اللَّهِ بنِ المُغِيرَةِ عَن عَبْدِ اللَّهِ بنِ الحَارِثِ بنِ جَزْءٍ قالَ: «مَا رَأَيْتُ أَحَداً أَكْثَرَ تَبَسُّماً مِنْ رَسُولِ اللَّهِ ﷺ».

قال أبو عيسى: هَذَا حَدِيثٌ حسن غَرِيبٌ. وَقَدْ رُوِيَ عَن يَزِيدَ بنِ أَبِي حَبِيب عَنْ عَبْدِ اللَّهِ بنِ الْحَارِثِ بن جَزْءٍ مِثْلُ هَذَا.

(16) The blissfulness of the Prophet (S.A.W.)

3650-Abdullah Ibn Al-Hareth Ibn Juze' said, "I never saw anyone that smiled more than the Messenger of Allah (S.A.W.)."

Abu E'isa said that this hadeeth is hasan gharib.

3651 ـ حَدَّثَنَا بِذَلِكَ أَحْمَدُ بنُ خَالِدٍ الخَلاَّلُ حدثنا يَحْيَى بنُ إِسْحَاقَ السيلحيني أخبرنا لَيْثُ بنُ سَعْدٍ عَن يَزِيد بنِ أَبِي حَبِيبٍ عَن عَبْدِ اللَّهِ بنِ الحَارِثِ بنِ جَزْءٍ قَالَ: «مَا كَانَ ضَحِكُ رَسُولِ اللَّهِ ﷺ إلاَّ تَبَسُّماً».

قال أبو عيسى: هَذَا حَدِيثٌ صحيحٌ غَرِيبٌ لاَ نَعْرِفُهُ مِنْ حَدِيثِ لَيْثِ بنِ سَعْدٍ إلاَّ مِنْ هَذَا الوَجْهِ.

3651- Abdullah Ibn Al-Hareth Ibn Juze' said, "The laughter of the Messenger of Allah (S.A.W.) was only a smile."

Abu E'isa said that this hadeeth is sahih gharib.

---

17 ـ بابُ مَا جَاءَ في خَاتَمِ النُّبُوَّةِ [م: 11، ت: 23]

3652 ـ حَدَّثَنَا قُتَيْبَةُ حدثنا حَاتِمُ بنُ إِسْمَاعِيلَ عَن الْجَعْدِ بنِ عَبْدِ الرَّحْمٰنِ قَالَ سَمِعْتُ السَّائِبَ بنَ يَزِيد يَقُولُ: «ذَهَبَتْ بِي خَالَتِي إلى النبيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إنَّ ابنَ أُخْتِي وَجِعَ فَمَسَحَ بِرَأْسِي وَدَعَا لِي بالْبَرَكَةِ وَتَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ فَقُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلَى الْخَاتَمِ بَيْنَ كَتِفَيْهِ فَإِذَا هُوَ مِثْلُ زِرِّ الحَجَلَةِ».

قال أبو عيسى: وفي البَابِ عَنْ سَلْمَانَ وَقُرَّةَ بنِ إِيَاسٍ المُزَنِيِّ وَجَابِرِ بنِ سَمُرَةَ وأَبِي رَمْثه وَبُرَيْدَةَ الأَسْلَمِيِّ وَعَبْدِ اللَّهِ بنِ سَرْجِسَ وَعَمْرِو بنِ أَخْطَبَ وَأَبِي سَعِيدٍ وهَذَا حَدِيثٌ حَسَنٌ صحيحٌ غريبٌ مِنْ هَذَا الوَجْهِ.

(17) The seal of the prophethood

3652- As-Saeb Ibn Yazeed narrated that his aunt took him to the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), my nephew is sick." As-Saeb said, "He (S.A.W.) wiped over my head and supplicated to Allah to bless me. Then he performed ablution, and I drank the water he had used for his (S.A.W.) ablution. Then I got up and walked behind him and saw the seal of the prophethood between his shoulders. It looked like a pigeon's egg."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3653 ـ حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالقَاني حدثنا أيوبُ بنُ جَابِرٍ عَن سِمَاكِ بنِ حَرْبٍ

عَن جَابِرِ بنِ سَمُرَةَ قَالَ: «كانَ خَاتَمُ رَسُولِ اللَّهِ ﷺ يَعْنِي الَّذِي بَيْنَ كَتِفَيْهِ غُدَّةٌ حَمْرَاء مِثْل بَيْضَةِ الحَمَامَةِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3653- Jaber Ibn Samura said that the seal of the prophethood that was between his shoulders was a red mole that looked like a pigeon's egg.

Abu E'isa said that this hadeeth is hasan sahih.

18 ـ باب [في صفة النبيّ ﷺ] [م: 12، ت: 24]

3654 ـ حَدَّثَنَا أَحْمَدُ بنُ مَنِيعٍ حدثنا عَبَّادُ بنُ العَوَّامِ حدثنا الْحَجَّاجُ هُوَ ابنُ أَرْطَاةَ عَن سِمَاكِ بنِ حَرْبٍ عَن جَابِرِ بنِ سَمُرَةَ قَالَ: «كانَ في سَاقَيْ رَسُولِ اللَّهِ ﷺ حُمُوشَةٌ وكانَ لاَ يَضْحَكُ إلاَّ تَبَسُّماً وكُنْتُ إذَا نَظَرْتُ إلَيْهِ قُلْتُ أَكْحَلَ العَيْنَيْنِ وَلَيْسَ بِأَكْحَلَ ﷺ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غريبٌ من هذا الوجهِ.

(18) The description of the Prophet (S.A.W.)

3654- Jaber Ibn Samura (R.A.A.) reported that the legs of the Messenger of Allah (S.A.W.) were nice and coherent with the rest of his body. His laughter was only a smile, and if someone looked at him he would think that he had *kuhl* (black eyeliner used in the desert) around his eyes even though he did not.

Abu E'isa said that this hadeeth is hasan gharib sahih.

باب ـ [م تابع: 12، ت: 25]

3655 ـ حَدَّثَنَا أَحْمَدُ بنُ مَنِيعٍ أخبرنا أَبُو قَطَنٍ حدثنا شُعْبَةُ عَن سِمَاكِ بنِ حَرْبٍ عَن جَابِرِ بنِ سَمُرَةَ قَالَ: «كانَ رَسُولُ اللَّهِ ﷺ ضَلِيعَ الفَمِ أَشْكَلَ العَيْنَيْنِ مَنْهُوسَ العَقِبِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

Another hadeeth

3655- Jaber Ibn Samura narrated that the Prophet (S.A.W.) had a wide mouth, elongated eyes, and his body was lean.

Abu E'isa said that this hadeeth is hasan sahih.

3656 ـ حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بنُ المُثَنَّى أخبرنا مُحَمَّدُ بنُ جَعْفَرٍ أخبرنا شُعْبَةُ عَن سِماكِ بنِ حَرْبٍ عَن جَابِرِ بنِ سَمُرَةَ قالَ: «كَانَ رَسُولُ اللَّهِ ﷺ ضَلِيعَ الفَمِ أَشْكَلَ العَيْنَيْنِ مَنْهُوسَ العَقِبِ». قالَ شُعْبَةُ: قُلْتُ لِسِمَاكٍ مَا ضَلِيعُ الفَمِ؟ قَالَ وَاسِعُ الفَمِ، قُلْتُ مَا أَشْكَلَ العَيْنَيْنِ؟ قَالَ طَوِيلُ شِقِّ العَيْنِ، قُلْتُ مَا مَنْهُوسُ العَقِبِ؟ قَالَ قَلِيلُ اللَّحْمِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3656- Jaber Ibn Samura narrated that the Prophet (S.A.W.) had a wide

mouth, elongated eyes, and his body was lean.

Abu E'isa said that this hadeeth is hasan sahih.

باب ـ [م تابع: 12، ت: 26]

3657 ـ حَدَّثَنَا قُتَيْبَةُ حدثنا ابنُ لَهِيعَة عَن أَبِي يُونسَ عَن أَبِي هُرَيْرَةَ قالَ: «مَا رَأَيْتُ شَيْئاً أَحْسَنَ مِنْ رَسُولِ اللَّهِ ﷺ كَأَنَّ الشَّمْسَ تَجْرِي فِي وَجْهِهِ، وَمَا رَأَيْتُ أَحَداً أَسْرَعَ فِي مَشْيِهِ مِنْ رَسُولِ اللَّهِ ﷺ كَأَنَّمَا الأَرْضُ تطْوَى لَهُ إِنَّا لَنُجْهِدُ أَنْفُسَنَا وإِنَّهُ لَغَيْرُ مُكْتَرِثٍ». [قال]: هَذَا حَدِيثٌ غَرِيبٌ.

Another hadeeth

3657- Abu Huraira (R.A.A.) narrated that he had never saw a better looking person than the Messenger of Allah (S.A.W.). He looked as if the sun was shining from his face. He also narrated that he had never seen anyone who walked faster than him (S.A.W.). It felt like the earth was shortened for him. They used to get tired of trying to catch up with him, and it seemed that he was not even walking.

Abu E'isa said that this hadeeth.

باب ـ [م تابع: 12، ت: 27]

3658 ـ حَدَّثَنَا قُتَيْبَةُ حدثنا اللَّيْثُ عَن أَبِي الزُّبَيْرِ عَن جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «عُرِضَ عَلَيَّ الأَنْبِيَاءُ فإِذَا مُوسَى ضَرْبٌ مِنَ الرِّجَالِ كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى ابنَ مَرْيَمَ فإِذَا أَقْرَبُ النَّاسِ ـ مَنْ رَأَيْتُ بِهِ شَبَهاً ـ عُرْوَةُ بنُ مَسْعُودٍ، وَرَأَيْتُ إِبْرَاهِيمَ فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهاً صَاحِبُكُمْ يَعْنِي نَفْسَهُ، وَرَأَيْتُ جِبْرَائِيلَ فَإِذَا أَقْرَبُ مَنْ رَأَيْتُ بِهِ شَبَهاً دِحْيَةَ [هو ابن خليفة الكلبي].

قال أبو عيسى: هَذَا حَدِيثٌ حَسَن صحيحٌ غَرِيبٌ.

Another hadeeth

3658- Jaber (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "I was shown the prophets. I saw Moses and he was skinny like the men of the Shanooa'a tribe. I saw Jesus, son of Mary, and Urwa Ibn Mas'oud looks the most like him. I saw Ibrahim and your companion," meaning himself (S.A.W.), "looks the most like him. I saw Jibril and Deh'ia Ibn Khalifa Al-Kalbi looks the most like him."

Abu E'isa said that this hadeeth is hasan sahih gharib.

19 ـ بابُ مَا جَاءَ فِي سِنِّ النبيِّ ﷺ وابْنُ كَمْ كَانَ حِينَ مَاتَ [م: 13، ت: 28]

3659 ـ حَدَّثَنَا أَحْمَدُ بنُ مَنِيعٍ وَيَعْقُوبُ بنُ إِبْراهِيمَ الدَّوْرَقِي قالاَ حدثنا إِسمَاعِيلُ ابنُ

عُلَيَّةَ عَن خَالِدٍ الْحَذَّاءِ [قال] حدثني عَمَّارٌ مَوْلَى بَنِي هَاشِمٍ قالَ سَمِعْتُ ابنَ عَبَّاسٍ يَقُولُ: «تُوُفِّيَ النبيُّ ﷺ وهُوَ ابنُ خَمْسٍ وسِتِّينَ».

(19) The Prophet's (S.A.W.) age

3659- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) died at sixty-five years of age.

3660 ـ حَدَّثَنَا نَصْرُ بنُ عَلِيٍّ الْجَهْضَمِيُّ حدثنا بِشْرُ بن الْمُفَضَّلِ حدثنا خَالِدٌ الْحَذَّاءُ حدثني عَمَّارٌ مَوْلَى بَنِي هَاشِمٍ أخبرنا ابنُ عَبَّاس: «أَنَّ النَّبِيَّ ﷺ تُوُفِّيَ وَهُوَ ابنُ خَمْسٍ وَسِتِّينَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنُ الإِسْنَادِ صحيحٌ.

3660- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah died when he was sixty-five years old.

Abu E'isa said that this hadeeth is hasan sahih.

باب ـ [م تابع: 13، ت: 29]

3661 ـ حَدَّثَنَا أَحْمَدُ بنُ مَنِيعٍ حدثنا رَوْحُ بنُ عُبَادَةَ حدثنا زَكَرِيَّا بنُ إِسْحَاقَ حدثنا عَمْرُو بنُ دِينَارٍ عَن ابنِ عَبَّاسٍ قالَ: «مَكَثَ النبيُّ ﷺ بِمَكَّةَ ثَلاَثَ عَشْرَةَ سَنَةً يَعْنِي يُوحَى إِلَيْهِ، وَتُوُفِّيَ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ».

قال أبو عيسى: وفي البَابِ عَن عَائِشَةَ وأَنَسِ بنِ مَالِكٍ وَدَغْفَلِ بنِ حَنْظَلَةَ وَلاَ يَصِحُّ لِدَغْفَلٍ سَمَاعٌ مِنَ النَّبِيِّ ﷺ ولا رؤية. وحَدِيثُ ابنِ عَبَّاسٍ حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ عَمْرِو بنِ دِينَارٍ.

Another hadeeth

3661-Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) kept receiving the revelation for thirteen years in Mecca and died at the age of sixty-three.

Abu E'isa said that this hadeeth is hasan gharib.

باب ـ [م تابع: 13، ت: 30]

3662 ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ حدثنا مُحَمَّدُ بنُ جَعْفَرٍ حدثنا شُعْبَةُ عَن أَبِي إِسْحَاقَ عَن عَامِرِ بنِ سَعْدٍ عَن جَرِيرٍ عَن مُعَاوِيَةَ بنِ أَبِي سُفْيَانَ أَنَّهُ قالَ سَمِعْتُهُ يَخْطُبُ يَقُولُ: «مَاتَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلاَثٍ وَسِتِّينَ، وَأَبُو بَكْرٍ وَعُمَرُ وأَنَا ابنُ ثَلاَثٍ وَسِتِّينَ». هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

Another hadeeth

3662-Jareer Ibn Abdullah narrated that he heard Mua'weya Ibn Abu Sufian

giving a sermon. He said, "The Messenger of Allah (S.A.W.) died when he was sixty-three. Abu Bakr and Omar also (died at the same age), and I will die at sixty-three."

Abu E'isa said that this hadeeth is hasan sahih.

باب ـ [م تابع: 13، ت: 31]

3663 ـ حَدَّثَنَا العَبَّاسُ العَنْبَرِيُّ والحُسَيْنُ بنُ مَهْدِيٍّ البَصْرِيُّ قَالاَ: حدثنا عَبْدُ الرَّزَّاقِ عَن ابنِ جُرَيْجٍ قالَ أُخبِرْتُ عَن ابنِ شِهَابٍ الزُّهْرِيِّ عَن عُرْوَةَ عَن عَائِشَةَ وقالَ الحُسَيْنُ بنُ مَهْدِيٍّ في حَدِيثِهِ ابنُ جُرَيْجٍ عَن الزُّهْرِيِّ عَن عُرْوَةَ عَن عَائِشَةَ: «أَنَّ النبيَّ ﷺ مَاتَ وَهُوَ ابنُ ثَلاَثٍ وَسِتِّينَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وقَدْ رَوَاهُ ابنُ أَخِي الزُّهْرِيِّ عَن الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ مِثْلَ هَذَا.

Another hadeeth

3663- A'isha (S.A.W.) narrated that the Prophet (S.A.W.) died when he was sixty-three years old.

Abu E'isa said that this hadeeth is hasan sahih.

20 ـ بابُ مناقب أبي بكر الصديق رَضِيَ اللَّهُ عَنْهُ

وَاسْمُهُ عَبْدُ اللَّهِ بنُ عُثْمَانَ وَلَقَبُهُ عَتِيقٌ [م: 14، ت: 32]

3664 ـ حَدَّثَنَا محمُودُ بنُ غَيْلاَنَ حدثنا عبْدُ الرزَّاقِ أخبرنا الثَّوْرِيُّ عن أَبِي إِسْحَاقَ عَن أَبِي الأَحْوَصِ عَنْ عَبْدِ اللَّهِ قالَ قالَ رَسُولُ اللَّهِ ﷺ: «أَبْرَأُ إِلَى كُلِّ خَلِيلٍ مِنْ خِلِّهِ وَلَوْ كُنْتُ مُتَّخِذاً خَلِيلاً لاتَّخَذْتُ ابنَ أَبِي قُحَافَةَ خَلِيلاً، وإِنَّ صَاحِبَكُمْ خليلُ اللَّهِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَفي البَابِ عَن أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ وابنِ عَبَّاسٍ وابنِ الزُّبَيْرِ.

(20) The merits of Abu Bakr As-Siddiq (R.A.A.)

3664- Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "I have no loving friendship with anyone (but Allah). Had I been able to take a *khalil* (loving friend), then I would have taken Ibn Abu Quhafa as my beloved friend. However, your companion (meaning himself) is the beloved friend of Allah (S.W.T.)."

Abu E'isa said that this hadeeth is hasan sahih.

3665 ـ حَدَّثَنَا إِبْرَاهِيمُ بنُ سَعِيدٍ الْجَوْهَرِيُّ حدثنا إِسْمَاعِيلُ بنُ أَبِي أُوَيْسٍ عَن سُلَيْمَانَ بنِ بِلاَلٍ عَن هِشَامِ بنِ عُرْوَةَ عَن أَبِيهِ عَن عَائِشَةَ عَن عُمَرَ بنِ الْخَطَّابِ قالَ: «أَبُو

بَكْرٍ سَيِّدُنَا وَخَيْرُنَا وَأَحَبُّنَا إِلَى رَسُولِ اللَّهِ ﷺ».

قال أبو عيسى: هَذَا حَدِيثٌ صحيح غَرِيبٌ.

3665- A'isha (R.A.A.) narrated that Omar Ibn Al-Khattab said, "Abu Bakr is our master, our best, and the most loved by the Messenger of Allah (S.A.W.)."

Abu E'isa said that this hadeeth is sahih gharib.

3666 - حَدَّثَنَا أَحْمَدُ بنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ أخبرنا إِسْمَاعِيلُ بنُ إِبْرَاهِيمَ عَنِ الجُرَيْرِيِّ عَنْ عَبْدِ اللَّهِ بنِ شَقِيقٍ قَالَ: «قُلْتُ لِعَائِشَةَ أَيُّ أَصْحَابِ النَّبِيِّ ﷺ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ؟ قَالَتْ أَبُو بَكْرٍ، قُلْتُ ثُمَّ مَنْ؟ قَالَتْ عُمَرُ، قُلْتُ ثُمَّ مَنْ؟ قَالَتْ ثُمَّ أَبُو عُبَيْدَةَ بنُ الْجَرَّاحِ، قَالَ قُلْتُ ثُمَّ مَنْ؟ قَالَ فَسَكَتَتْ». [قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3666- Abdullah Ibn Shaqiq asked A'isha (R.A.A.), "Which of the companions of the Messenger of Allah (S.A.W.) was most loved by the Messenger of Allah (S.A.W.)?" She said, "Abu Bakr." Abdullah said, "Then who?" She (R.A.A.) said, "Omar." He asked, "Then who?" She said, "Abu Ubaida Ibn Al-Jarrah." He asked, "Then who?" She did not answer.

Abu E'isa said that this hadeeth is hasan sahih.

3667 - حَدَّثَنَا قُتَيْبَةُ حدثنا مُحَمَّدُ بنُ فُضَيْلٍ عَنْ سَالِمِ بنِ أَبِي حَفْصَةَ وَالأَعْمَشِ وَعَبْدِ اللَّهِ بنِ صُهْبَانَ وابنِ أَبِي لَيْلَى وَكَثِيرِ النَّوَّاءِ كُلُّهُمْ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَهْلَ الدَّرَجَاتِ الْعُلَى لَيَرَاهُمْ مَنْ تَحْتَهُمْ كَمَا تَرَوْنَ النَّجْمَ الطَّالِعَ فِي أُفُقِ السَّمَاءِ، وإِنَّ أَبَا بَكْرٍ وَعُمَرَ مِنْهُمْ وَأَنْعِماَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ.

3667- Abu Said narrated that the Messenger of Allah (S.A.W.) said, "The people with the highest ranks will be seen by the ones below them just like you see the stars in the sky. Abu Bakr and Omar are from them and even better."

Abu E'isa said that this hadeeth is hasan.

---

21 - باب آم: 15، ت: 33]

3668 - حَدَّثَنَا مُحَمَّدُ بنُ عَبْدِ الْمَلِكِ بنِ أَبِي الشَّوَارِبِ حدثنا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بنِ عُمَيْرٍ عَنِ ابنِ أَبِي الْمُعَلَّى عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ يَوْماً فقال إِنَّ رَجُلاً خَيَّرَهُ رَبُّهُ بَيْنَ أَنْ يَعِيشَ فِي الدُّنْيَا مَا شَاءَ أَنْ يَعِيشَ، وَيَأْكُلَ فِي الدُّنْيَا مَا شَاءَ أَنْ يَأْكُلَ، وَبَيْنَ لِقَاءِ رَبِّهِ؟ فاخْتَارَ لِقَاءَ رَبِّهِ - قَالَ فَبَكَى أَبُو بَكْرٍ فقال أَصْحَابُ النَّبِيِّ ﷺ - أَلاَ تَعْجَبُونَ مِنْ هَذَا الشَّيْخِ إِذْ ذَكَرَ رَسُولُ اللَّهِ ﷺ رَجُلاً صَالِحاً خَيَّرَهُ رَبُّهُ بَيْنَ الدُّنْيَا وَلِقَاءِ رَبِّهِ

فاخْتَارَ لِقَاءَ رَبِّهِ. قالَ فَكانَ أَبُو بَكْرٍ أَعْلَمَهُمْ بِمَا قالَ رَسُولُ اللَّهِ ﷺ، فقالَ أَبُو بَكْرٍ: بَلْ نَفْدِيكَ بِآبَائِنَا وأَمْوَالِنَا، فقالَ رَسُولُ اللَّهِ ﷺ: مَا مِنَ النَّاسِ أَحَدٌ أَمَنَّ إِلَيْنَا في صُحْبَتِهِ وَذَاتِ يَدِهِ مِن ابنِ أَبِي قُحَافَةَ، وَلَوْ كُنْتُ مُتَّخِذاً خَلِيلاً لاتَّخَذْتُ ابنَ أَبِي قُحَافَةَ خَلِيلاً، ولٰكِنْ وُدٌّ وإِخَاءُ إِيمَانٍ ـ مَرَّتَيْنِ أَوْ ثَلاثاً ـ الآنَ، وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ». [قال] وفي البَابِ عَن أَبِي سَعِيدٍ. وَهَذَا حَدِيثٌ [حسن] غَرِيبٌ. [وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَن أَبِي عَوَانَةَ عَن عَبْدِ الْمَلِكِ بنِ عُمَيْرٍ بِإِسْنَادٍ غَيْرِ هَذَا. وَمَعْنَى قَوْلِهِ أَمَنَّ إِلَيْنَا يَعْنِي أَمَنَّ عَلَيْنَا].

(21) Another hadeeth

3668- Abu Al-Mua'ala narrated that the Messenger of Allah (S.A.W.) once gave a sermon and said, "A man was given by his Lord the choice either to live in this world for as long as he pleases and to eat from it whatever he likes or to meet his Lord. He chose the meeting his Lord." Abu Bakr cried and the companions said, "Why is this man crying about the Messenger of Allah (S.A.W.) mentioning the story of a pious man who was given a choice by his Lord whether he wants to stay on this Earth or to meet his Lord and he chose to meet his Lord?" Abu Bakr was the one who really understood about what the Messenger of Allah (S.A.W.) was speaking. Abu Bakr said, "We sacrifice our fathers and wealth for you!" The Messenger of Allah (S.A.W.) said, "There is no one else among the people who has given me more in his companionship and from his possessions than Ibn Abu Quhafa. Had I been able to take a beloved friend, then I would have taken Ibn Abu Quhafa as my beloved friend. Nonetheless we do have the amity and brotherhood of faith...the amity and brotherhood of faith." He said it two or three times. "Your companion (S.A.W.) is only the khalil (beloved friend) of Allah (S.W.T.)."

Abu E'isa said that this hadeeth is hasan gharib.

3669 ـ حَدَّثَنَا أَحْمَدُ بنُ الْحَسَنِ حدثنا عَبْدُ اللَّهِ بنُ مَسْلَمَةَ، عَن مالِكِ بنِ أَنَسٍ، عَن أَبِي النَّضْرِ، عَن عُبَيْدِ بنِ حُنَيْنٍ، عَن أَبِي سَعِيدٍ الْخُدْرِيِّ «أَنَّ رَسُولَ اللَّهِ ﷺ جَلَسَ عَلَى الْمِنْبَرِ فقالَ: إِنَّ عَبْداً خَيَّرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا ما شَاءَ وَبَيْنَ ما عِنْدَهُ؟ فاخْتَارَ مَا عِنْدَهُ، فقالَ أَبُو بَكْرٍ: فَدَيْنَاكَ يَا رَسُولَ اللَّهِ بِآبَائِنَا وَأُمَّهَاتِنَا. قالَ فَعَجِبْنَا. فقالَ النَّاسُ انْظُرُوا إِلَى هَذَا الشَّيْخِ يُخْبِرُ رَسُولُ اللَّهِ ﷺ عَن عَبْدٍ خَيَّرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا ما شَاءَ، وَبَيْنَ ما عِنْدَ اللَّهِ؛ وَهُوَ يَقُولُ فَدَيْنَاكَ بِآبَائِنَا وأُمَّهَاتِنَا؟ فَكانَ رَسُولُ اللَّهِ ﷺ هُوَ الْمُخَيَّرُ، وَكانَ أَبُو بَكْرٍ هُوَ أَعْلَمُنَا بِهِ، فقالَ النَّبِيُّ ﷺ: إِنَّ مِنْ أَمَنِّ النَّاسِ عَلَيَّ في صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذاً خَلِيلاً لاتَّخَذْتُ أَبا بَكْرٍ خَلِيلاً، ولٰكِنْ أُخُوَّةُ الإِسْلامِ لاَ تُبْقِيَنَّ في الْمَسْجِدِ خَوْخَةٌ إِلاَّ خَوْخَةُ أَبِي بَكْرٍ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3669- Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) once sat at the pulpit and said, "A slave was given the choice by Allah (S.W.T.) either to give him the best of this life for as long as he pleases or to accept whatever He (S.W.T.) has for him. (The servant) chose what Allah (S.A.W.) has for him." Abu Bakr responded with "We sacrifice for you our fathers and mothers, oh Messenger of Allah (S.A.W.)!" The people did not understand and some said, "Look at this older man saying to the Prophet, 'We sacrifice our fathers and mothers for you,' after he (S.A.W.) said the story of a servant whom Allah gave the choice of getting the best of this life for as long as he wants or to be with Allah." People did not realize that the Messenger of Allah was the slave to whom Allah (S.W.T.) given the choice. Only Abu Bakr understood because he knew the Messenger of Allah (S.A.W.) the best. The Messenger of Allah (S.A.W.) said, "There is no one else among the people who has given me more in his companionship and from his possessions than Abu Bakr. Had I been able to take a beloved friend, I would have taken Abu Bakr as my beloved friend. Nonetheless, we do have the brotherhood of Islam. No door (from a house into) the Mosque will stay open except for the door of Abu Bakr."

Abu E'isa said that this hadeeth is hasan sahih.

باب - [م تابع: 15، ت: 34]

3670 - حَدَّثَنَا عَلِيُّ بنُ الْحَسَنِ الكُوفِيُّ حدثنا مَحْبُوبُ بنُ مِحْرِزٍ القَوَارِيرِيُّ عَن دَاوُدَ بنِ يَزِيد الأَوْدِيِّ عَن أَبِيهِ عَن أَبِي هُرَيْرَةَ قالَ قالَ رَسُولُ اللَّهِ ﷺ: «مَا لأَحَدٍ عِنْدَنَا يَدٌ إِلاَّ وَقَدْ كافَيْنَاهُ ما خَلاَ أَبَا بَكْر فإِنَّ عِنْدَنَا يَداً يُكَافِيهِ اللَّهُ بِهَا يَوْمَ القِيَامَةِ، وَمَا نَفَعَنِي مَالُ أَحَدٍ قَطُّ ما نَفَعَنِي مَالُ أَبِي بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذاً خَلِيلاً لاتَّخَذْتُ أبا بَكْرٍ خَلِيلاً أَلاَ وإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّه».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيب مِنْ هَذَا الْوَجْهِ.

Another hadeeth

3670- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "We have paid back everyone who has given us something except Abu Bakr. Allah will pay him back for the good he has done for us. No money has benefited me more than the money of Abu Bakr, and had I been able to take a *khalil* (beloved friend), I would have taken Abu Bakr as my beloved friend, but your companion is only the khalil of Allah (S.W.T.)."

Abu E'isa said that this hadeeth is hasan gharib.

3671 - حَدَّثَنَا الْحَسَنُ بنُ الصَّبَّاحِ البَزَّارُ حدثنا سُفْيَانُ بنُ عُيَيْنَةَ عَن زَائِدَةَ عَن عَبْدِ المَلِكِ بنِ عُمَيْرٍ عَن رِبْعِي هُوَ ابنُ حِرَاشٍ عَن حُذَيْفَةَ قالَ قالَ رَسُولُ اللَّهِ ﷺ: «اقْتَدُوا

باللَّذَيْنِ مِنْ بَعْدِي أَبِي بَكْرٍ وَعُمَرَ». وفي الباب عَن ابنِ مَسْعُودٍ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ. وَرَوَى سُفْيَانُ الثَّوْرِيُّ هَذَا الْحَدِيثَ عَن عَبْدِ الْمَلِكِ بن عُمير عن مَوْلَى لِرِبْعِيٍّ عَنْ رِبْعِيٍّ عَن حُذَيْفَةَ عَن النَّبِيِّ ﷺ.

. . . ـ حَدَّثَنَا أَحْمَدُ بنُ مَنِيعٍ وَغَيْرُ وَاحِدٍ قالُوا: أخبرنا سُفْيَانُ بنُ عُيَيْنَةَ عَن عَبْدِ الْمَلِكِ بنِ عُمَيْرٍ نَحْوَهُ، وكانَ سُفْيَانُ بنُ عُيَيْنَةَ يُدَلِّسُ في هَذَا الْحَدِيثِ فَرُبَّمَا ذَكَرَهُ عَن زَائِدَةَ عَن عَبْدِ الْمَلِكِ بنِ عُمَيْرٍ وَرُبَّمَا لَمْ يَذْكُرْ فِيهِ عَن زَائِدَةَ. [وَرَوَى هَذَا الْحَدِيثَ إِبْرَاهِيمُ بنُ سَعْدٍ عَن سُفْيَانَ الثَّوْرِيِّ عَن عَبْدِ الْمَلِكِ بنِ عُمَيْرٍ عَن هِلاَلٍ مَوْلَى رِبْعِيٍّ عَن رِبْعِيٍّ عَن حُذَيْفَةَ عَن النبيِّ ﷺ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ أَيْضاً عَن رِبْعِيٍّ عَن حُذَيْفَةَ عَن النبيِّ ﷺ]. [رواه سالم الأنعمي كوفي عن ربعي بن حراش عن حذيفة].

Another hadeeth

3671-Huthaifa narrated that the Messenger of Allah (S.A.W.) said, "Follow the example of the two after me; Abu Bakr and Omar."

Abu E'isa said that this hadeeth is hasan.

3672 ـ حَدَّثَنَا سَعِيدُ بنُ يَحْيَى بنِ سَعِيدٍ الأُمَوِيُّ، حدثنا وَكِيعٌ، عَن سَالِمٍ أَبِي الْعَلاَءِ الْمُرَادِيِّ، عَن عَمْرِو بن هَرِمٍ عَن رِبْعِيِّ بنِ حِرَاشٍ، عَن حُذَيْفَةَ قالَ: «كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ فقالَ: إِنِّي لاَ أَدْرِي مَا بَقَائِي فِيكُمْ، فاقْتَدُوا بالَّذِينَ مِنْ بَعْدِي وَأَشَارَ إِلَى أَبِي بَكْرٍ وَعُمَرَ».

3672- Huthaifa (R.A.A.) narrated that they were once sitting with the Prophet (S.A.W.) and he (S.A.W.) said, "I do not know for how long I will be among you, so follow the example of the two after me, " and he pointed to Abu Bakr and Omar.

---

22 ـ باب

3673 ـ حَدَّثَنَا عَلِيُّ بنُ حُجْرٍ أخبرنا الْوَلِيدُ بنُ مُحَمَّدٍ الْمُوقَرِيُّ عَن الزُّهْرِيِّ عَن عَلِيِّ بنِ الْحُسَيْنِ عَن عَلِيِّ بنِ أبي طالِبٍ قال: «كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ إِذْ طَلَعَ أَبُو بَكْرٍ وَعُمَرُ فقالَ رسولُ اللَّهِ ﷺ هَذَانِ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الأَوَّلِينَ والآخِرِينَ إِلاَّ النَّبِيِّينَ والمرْسَلِينَ يَا عَلِيُّ لا تُخْبِرْهُمَا». [قال]: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. والوَلِيدُ بنُ مُحَمَّدٍ الْمُوقَرِيُّ يُضَعَّفُ في الْحَدِيثِ [ولم يسمع علي بن الحسين من علي بن أبي طالب] وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَن عَلِيٍّ مِنْ غَيْرِ هَذَا الْوَجْهِ. وَفي الْبَابِ عَن أَنَسٍ وابنِ عَبَّاسٍ.

(22) Another hadeeth

3673-Ali Ibn Abi Taleb (R.A.A.) narrated that once Abu Bakr and Omar came from a distance and the Messenger of Allah (S.A.W.) said, "These are the senior masters of the dwellers of Paradise among the previous and the later

people except for the prophets and the messengers. Oh Ali, please do not tell them." Abu E'isa said that this hadeeth is gharib.

3674 ـ حَدَّثَنَا الْحَسَنُ بنُ الصَّبَّاحِ الْبَزَّارُ حدثنا مُحَمَّدُ بنُ كَثِيرٍ [العبدي]، عَنِ الأَوْزَاعِيِّ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ لأَبِي بَكْرٍ وَعُمَرَ هَذَانِ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الأَوَّلِينَ والآخِرِينَ، إِلاَّ النَّبِيِّينَ وَالْمُرْسَلِينَ [لاَ تُخْبِرْهُمَا يَا عَلِيُّ]». هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

3674- Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) spoke about Abu Bakr and Omar, "These are the senior masters of the dwellers of Paradise among the previous and the later people except for the prophets and the messengers." He (S.A.W.) then turned to Ali and asked him not to tell them.

Abu E'isa said that this hadeeth is hasan gharib.

3675 ـ حَدَّثَنَا يَعْقُوبُ بنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ أخبرنا سُفْيَانُ بنُ عُيَيْنَةَ قَالَ ذَكَرَهُ دَاوُدُ عَنِ الشَّعْبِيِّ عَنِ الْحَارِثِ عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «أَبُو بَكْرٍ وَعُمَرُ سَيِّدَا كُهُولِ أَهْلِ الْجَنَّةِ مِنَ الأَوَّلِينَ والآخِرِينَ مَا خَلاَ النَّبِيِّينَ والْمُرْسَلِينَ. لا تُخْبِرْهُمَا يَا عَلِيُّ».

3675- Ali (R.A.A.) narrated that the Prophet (S.A.W.) said, "Abu Bakr and Omar are the masters of the elders of the dwellers of Paradise from the previous and the later people except for the prophets and the messengers. Do not tell them, oh Ali."

باب ـ [م تابع: ت 16، ت: 37]

3676 ـ حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ أخبرنا عُقْبَةُ بنُ خالِدٍ أخبرنا شُعْبَةُ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ أَبُو بَكْرٍ: أَلَسْتُ أَحَقَّ النَّاسِ بِهَا، أَلَسْتُ أَوَّلَ مَنْ أَسْلَمَ، أَلَسْتُ صَاحِبَ كَذَا، أَلَسْتُ صَاحِبَ كَذَا.

قال أبو عيسى: هَذَا حَدِيثٌ [غريب] وروى بَعْضُهُمْ عَنْ شُعْبَةَ عَنِ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ قَالَ قَالَ أَبُو بَكْرٍ وَهَذَا أَصَحُّ.

. . . ـ حَدَّثَنَا بِذَلِكَ مُحَمَّدُ بنُ بَشَّارٍ حدثنا عَبْدُ الرَّحْمَنِ بنُ مَهْدِيٍّ عَنْ شُعْبَةَ عَنِ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ قَالَ قَالَ أَبُو بَكْرٍ، فَذَكَرَ نَحْوَهُ بِمَعْنَاهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي سَعِيدٍ وَهَذَا أَصَحُّ.

Another hadeeth

3676- Abu Said narrated that Abu Bakr (R.A.A.) said, "Was I not the first to embrace Islam? Was I not...?"

Abu E'isa said that this hadeeth is gharib.

باب ـ [م تابع: 16، ت: 38]

3677 ـ حَدَّثَنَا محمُودُ بنُ غَيْلانَ حدثنا أَبُو دَاوُدَ حدثنا الْحَكَمُ بنُ عَطِيَّةَ، عَن ثابِتٍ، عَن أَنَسٍ «أَنَّ رَسُولَ اللّهِ ﷺ كَانَ يَخْرُجُ عَلَى أَصْحَابِهِ مِنَ الْمُهَاجِرِينَ والأَنْصَارِ وَهُمْ جُلُوسٌ وَفِيهِمْ أَبُو بَكْرٍ وَعُمَرُ فَلاَ يَرْفَعُ إِلَيْهِ أَحَدٌ مِنْهُمْ بَصَرَهُ إِلاَّ أَبُو بَكْرٍ وَعُمَرُ فَإِنَّهُمَا كَانَا يَنْظُرَانِ إِلَيْهِ وَيَنْظُرُ إِلَيْهِمَا، وَيَتَبَسَّمَانِ إِلَيْهِ وَيَتَبَسَّمُ إِلَيْهِمَا».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ الْحَكَمِ بنِ عَطِيَّةَ وَقَدْ تَكَلَّمَ بَعْضُهُمْ فِي الْحَكَمِ بنِ عَطِيَّةَ.

Another hadeeth

3677- Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used to go out to see his companions from among the immigrants and the Ansar and they would sit together with Abu Bakr and Omar (R.A.A.). None would raise his head and look at him (S.A.W.) except for Abu Bakr and Omar. They used to look at him (S.A.W.) and he (S.A.W.) used to look at them. He (S.A.W.) used to smile at them, and they used to smile at him (S.A.W.).

Abu E'isa said that this hadeeth is gharib and that it is only known from Al-Hakam Ibn A'atiyah who is doubted by some scholars.

باب ـ [م: تابع 16، ت: 39]

3678 ـ حَدَّثَنَا عُمَرُ بن إِسمَاعِيلَ بنِ مُجَالِدِ بنِ سَعِيدٍ، حدثنا سَعِيدُ بنُ مَسْلَمَةَ، عَن إِسمَاعِيلَ بنِ أُمَيَّةَ، عَن نَافِعٍ، عَن ابنِ عُمَرَ: «أَنَّ رَسُولَ اللّهِ ﷺ خَرَجَ ذَاتَ يَوْمٍ فَدَخَلَ الْمَسْجِدَ وَأَبو بَكْرٍ وَعُمَرُ، أَحَدُهُمَا عَن يَمِينِهِ والآخَرُ عَنْ شِمَالِهِ وَهُوَ آخِذٌ بِأَيْدِيهِمَا وَقَالَ: هَكَذَا نُبْعَثُ يَوْمَ القِيَامَةِ». [هَذَا حَدِيثٌ غَرِيبٌ]. وَسَعِيدُ بنُ مَسْلَمَةَ لَيْسَ عِنْدَهُمْ بِالْقَوِيِّ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ أَيْضاً مِنْ غَيْرِ هَذَا الْوَجْهِ عَن نَافِعٍ عَن ابنِ عُمَرَ.

Another hadeeth

3678- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) came out and entered the Mosque. He had Abu Bakr and Omar with him, one to his right and the other to his left. He (S.A.W.) was holding their hands and said, "This is how we will be resurrected on the Day of Resurrection."

Abu E'isa said that this hadeeth is gharib and that Said Ibn Maslama is not a strong narrator of hadeeth.

3679 ـ حَدَّثَنَا يُوسُفُ بنُ مُوسَى القَطَّانُ البَغْدَادِيُّ حدثنا مَالِكُ بنُ إِسمَاعِيلَ عن مَنْصُورِ بنِ أَبِي الأَسْوَدِ قالَ حَدثني كَثِيرٌ أَبُو إِسمَاعِيلَ عَن جَمِيعِ بنِ عُمَيْرٍ التَّيْمِيِّ عَن ابنِ عُمَرَ: «أَنَّ رَسُولَ اللّهِ ﷺ قالَ لأَبِي بَكْرٍ: أَنْتَ صَاحِبِي عَلَى الْحَوْضِ، وَصَاحِبِي فِي

الغَارِ». [قال]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صحيحٌ.

3679- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said to Abu Bakr, "You are my companion at the *h'awd* (the Fountain) and my companion in the cave."

Abu E'isa said that this hadeeth is hasan sahih gharib.

باب - [م تابع 16، ت: 40]

3680 - حَدَّثَنَا قُتَيْبَةُ، حدثنا ابنُ أَبِي فُدَيْكٍ، عَن عَبْدِ العَزِيزِ بنِ المُطَّلِبِ، عَن أَبِيهِ، عَن جَدِّهِ، عَن عَبْدِ اللهِ بنِ حَنْطَبٍ: «أَنَّ النَّبِيَّ ﷺ رَأَى أَبَا بَكْرٍ وعُمَرَ فقالَ: هَذَانِ السَّمْعُ والبَصَرُ».

[قال]: وفي البَابِ عَنْ عَبْدِ اللهِ بنِ عَمْرٍو وَهَذَا حَدِيثٌ مُرْسَلٌ. وَعَبْدُ اللهِ بنُ حَنْطَبٍ لَمْ يُدْرِكِ النَّبِيَّ ﷺ.

Another hadeeth

3680- Abdullah Ibn Hantab narrated that the Messenger of Allah (S.A.W.) saw Abu Bakr and Omar (R.A.A.) and said, "These are to the religion as important as hearing and eyesight."

Abu E'isa said that this hadeeth is not connected to the Prophet (S.A.W.) directly because Abdullah Ibn Hantab did not meet the Prophet (S.A.W.).

باب - [م تابع 16، ت: 41]

3681 - حَدَّثَنَا أَبُو مُوسَى إِسْحَاقُ بنُ مُوسَى الأَنْصَارِيُّ حدثنا مَعْنٌ هُوَ ابنُ عِيسَى حدثنا مَالِكُ بنُ أَنَسٍ، عَن هِشَامِ بنِ عُرْوَةَ، عَن أَبِيهِ، عَن عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بالنَّاسِ. فقالَتْ عائِشَةُ: يَا رَسُولَ اللهِ إِنَّ أَبَا بَكْرٍ إِذَا قامَ مَقَامَكَ لَمْ يُسْمِعِ النَّاسَ مِنَ البُكَاءِ فأَمُرْ عُمَرَ فَلْيُصَلِّ بالنَّاسِ، قالَتْ فقالَ مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بالنَّاسِ، قالَتْ عَائِشَةُ: فَقُلْتُ لِحَفْصَةَ قولِي لَهُ إِنَّ أَبَا بَكْرٍ إِذَا قامَ في مَقَامِكَ لَمْ يُسْمِعِ النَّاسَ مِنَ البُكَاءِ، فأَمُرْ عُمَرَ فَلْيُصَلِّ بالنَّاسِ فَفَعَلَتْ حَفْصَةُ، فقالَ رَسُولُ اللهِ ﷺ: إِنَّكُنَّ لأَنْتُنَّ صَوَاحِبُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بالنَّاسِ، فقالَتْ حَفْصَةُ لِعَائِشَةَ مَا كُنْتُ لأُصِيبَ مِنْكِ خَيْراً».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وفي البَابِ عَن عَبْدِ اللهِ بنِ مَسْعُودٍ وأَبِي مُوسَى وابنِ عَبَّاسٍ وَسَالِمِ بنِ عُبَيْدٍ. [وعبد الله بن زمعة].

Another hadeeth

3681- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) said, "Order Abu Bakr to lead people in the prayers." She (R.A.A.) said, "Oh Messenger of Allah (S.A.W.), if Abu Bakr stood in your place he would cry and would not speak loud enough for the people to hear him. Please order Omar to lead the people in

prayers." He (S.A.W.) replied, "Order Abu Bakr to lead the people in prayers." A'isha then said to Hafsa (R.A.A.), "Tell him (S.A.W.) that if Abu Bakr stood in his place he would cry and would not speak loud enough for the people to hear him. Ask him to order Omar to lead the people in prayers." Hafsa repeated it to the Messenger of Allah (S.A.W.), and he replied, "You are the companions of Yusuf! Order Abu Bakr to lead the people in prayers." Hafsa said to A'isha, "I never have gotten anything good from you."

Abu E'isa said that this hadeeth is hasan sahih.

باب - [م تابع16، ت: 42]

3682 - حَدَّثَنَا نَصْرُ بنُ عبْدِ الرَّحْمٰنِ الكُوفِيُّ حدثنا أحْمَدُ بنُ بَشِيرٍ، عَن عِيسَى بنِ مَيْمونٍ الأنْصَارِيِّ، عَن القَاسِمِ بنِ مُحَمَّدٍ عَن عَائِشَةَ قالَتْ قالَ رَسُولُ اللّهِ ﷺ: «لا يَنْبَغِي لِقَوْمٍ فِيهِمْ أَبُو بَكْرٍ أنْ يَؤُمَّهُمْ غَيْرُهُ».

قال أبو عيسى: هَذَا حَدِيثٌ [حسن] غَرِيبٌ.

Another hadeeth

3682- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "It is not appropriate for people who have Abu Bakr among them to be led by anybody else."

Abu E'isa said that this hadeeth is hasan gharib.

باب - [م تابع 16، ت: 43]

3683 - حَدَّثَنَا إسْحَاقُ بنُ مُوسَى الأنْصَارِي حدثنا مَعْنٌ، حدثنا مَالِكُ بنُ أنَسٍ، عَن الزُّهْرِيِّ عَن حُمَيْدِ بنِ عَبْدِ الرَّحْمٰنِ، عَن أبي هُرَيْرَةَ أنَّ رَسُولَ اللّهِ ﷺ قالَ: «مَنْ أنْفَقَ زَوْجَيْنِ في سَبِيلِ اللّهِ نُودِيَ في الْجَنَّةِ يَا عَبْدَ اللّهِ هَذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أهْلِ الصَّلاَةِ دُعِيَ مِنْ بَابِ الصَّلاَةِ، وَمَنْ كَانَ مِنْ أهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهادِ، وَمَنْ كَانَ مِنْ أهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ. فقال أبُو بَكْرٍ: بِأبِي أنْتَ وأُمِّي مَا عَلَى مَنْ دُعِيَ مِنْ هَذِهِ الأبْوَابِ مِنْ ضَرُورَةٍ؛ فَهَلْ يُدْعَى أحَدٌ مِنْ تِلْكَ الأبْوَابِ كُلِّهَا؟ قالَ: نَعَمْ وَأرْجُو أنْ تَكُونَ مِنْهُمْ». [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

Another hadeeth

3683- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever spends a pair of anything (camels, sheep, etc.) for the sake of Allah (S.W.T.) will be called from (the gates of) Paradise. 'Oh Abdullah (servant of Allah), this is the good.' So if he was from the people of prayers, then he will be called from the gate of the prayers. If he was from the people of Jihad (Holy fight), then he will be called from the gate of Jihad. If he was a charitable

person, then he will be called from the gate of charity. If he was a fasting person, then he will be called from the gate of fasting which is called Ar-Rayyan." Abu Bakr said, "I sacrifice my father and mother for you. There is no need for someone who has been called from one gate to be called from another. Is there anyone who will be called from all of the gates?" He (S.A.W.) said, "Yes, and I hope you will be one of them."

Abu E'isa said that this hadeeth is hasan sahih.

3684 ـ حَدَّثَنَا هَارُونَ بنُ عبْدِ اللّهِ البَزَّازُ البَغْدَادِيُّ، حدثنا الفَضْلُ بنُ دُكَيْنٍ، حدثنا هِشَامُ بنُ سَعْدٍ عَن زَيْدِ بنِ أَسْلَمَ عَنْ أبيهِ قالَ سَمِعْتُ عُمَرَ بنَ الْخطَّابِ يقُولُ: «أَمَرَنَا رَسُولُ اللّهِ ﷺ أنْ نَتَصَدَّقَ وَوَافَقَ ذَلِكَ عِنْدِي مَالاً فَقُلْتُ اليَوْمَ أَسْبِقُ أَبَا بَكْرٍ إنْ سَبَقْتُهُ يَوْماً، قالَ فَجِئْتُ بِنِصْفِ مَالِي فقالَ رَسُولُ اللّهِ ﷺ مَا أَبْقَيْتَ لأَهْلِكَ؟ قُلْتُ مِثْلَهُ، وَأَتى أَبُو بَكْرٍ بِكُلِّ مَا عِنْدَهُ، فقالَ: يا أَبَا بَكْرٍ مَا أَبْقَيْتَ لأَهْلِكَ؟ فقالَ أَبْقَيْتُ لَهُمُ اللّهَ وَرَسُولَهُ، قُلْتُ لاَ أُسْبِقُهُ إلى شَيْءٍ أَبَداً». [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3684- Aslam narrated that Omar Ibn Al-Khattab said that the Messenger of Allah (S.A.W.) ordered them to give charity. Omar had money and thought to himself, "Today I will beat Abu Bakr if it is possible." So Omar brought half of his money to the Prophet (S.A.W.). He (S.A.W.) asked Omar, "What did you leave for your family?" Omar replied, "Half of it." Abu Bakr came with everything he owned, and he (S.A.W.) asked him, "Oh Abu Bakr, what did you leave for your family?" Abu Bakr said, "I left them Allah (S.W.T.) and His Messenger (S.A.W.)." Omar exclaimed, "By Allah! I can never beat him!"

Abu E'isa said that this hadeeth is hasan sahih.

---

23 ـ بابٌ [م: تابع، ت: 44]

3685 ـ حَدَّثَنَا عبْدُ بنُ حُمَيْدٍ، حدثنا يعْقُوبُ بنُ إبْرَاهِيمَ بنِ سَعْدٍ قال: حدثنا أبِي، عَن أبيهِ قالَ: أخبرني مُحَمَّدُ بنُ جُبَيْرِ بنِ مُطْعَمٍ أَنَّ أَبَاهُ جُبَيْرَ بنَ مُطْعَمٍ أَخْبَرَهُ «أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللّهِ ﷺ فَكَلَّمَتْهُ فِي شَيْءٍ فَأَمَرَهَا بِأَمْرٍ فَقالَتْ أَرَأَيْتَ يا رَسُولَ اللّهِ إنْ لَمْ أَجِدْكَ؟ قالَ: إنْ لَمْ تَجِدِينِي فأْتِي أَبَا بَكْرٍ».

قال أبو عيسى: هَذَا حَدِيثٌ [غَرِيبٌ] صحيحٌ [مِنْ هَذَا الوَجْهِ].

(23) More hadeeth

3685- Jubair Ibn Muta'am narrated that a woman came to the Messenger of Allah (S.A.W.) and talked to him about a certain matter. He ordered her to do something (and come back). She asked him, "Oh Messenger of Allah, what if you did not find you?" He (S.A.W.) said, "If you do not find me go to Abu Bakr."

Abu E'isa said that this hadeeth is sahih gharib.

باب ـ [م تابع 16، ت: 45]

3686 ـ حَدَّثَنَا مُحمَّدُ بنُ حُمَيْدٍ حدثنا إبْرَاهِيمُ بنُ المُخْتَارِ عَن إسْحَاقَ بنِ رَاشِدٍ عَن الزُّهْرِيِّ عَن عُرْوَةَ عَن عَائِشَةَ: «أنَّ النَّبيَّ ﷺ أَمَرَ بِسَدِّ الأبْوَابِ إلاَّ بَابَ أبي بَكْرٍ». وفي البَابِ عَن أبي سَعِيدٍ هَذَا حَدِيثٌ غَرِيبٌ [من هذا الوجه].

Another hadeeth

3686- A'iha (R.A.A.) narrated that the Prophet (S.A.W.) ordered all the doors be blocked (to the Mosque) except for Abu Bakr's door.

This hadeeth is gharib.

باب ـ [م تابع16، ت: 46]

3687 ـ حَدَّثَنَا الأنْصَارِيُّ حدثنا مَعْنٌ حدثنا إسْحَاقُ بنُ يَحْيَى بنِ طَلْحَةَ عَن عَمِّهِ إسْحَاقَ بنِ طَلْحَةَ عَن عائِشَةَ: «أنَّ أبَا بَكْرٍ دَخَلَ عَلَى رَسُولِ اللّهِ ﷺ فقالَ أنْتَ عَتِيقُ اللّهِ مِنَ النَّارِ فَيَوْمَئِذٍ سُمِّيَ عَتِيقاً». هَذَا حَدِيثٌ غَرِيبٌ [وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَن مَعْنٍ وَقَالَ عَن مُوسَى بنِ طَلْحَةَ عَن عائِشَةَ].

Another hadeeth

3687- A'isha (R.A.A.) narrated that once Abu Bakr came to the Messenger of Allah (S.A.W.), and he (S.A.W.) said, "You are the *A'ateeq* of Allah from the Hellfire." From that day on Abu Bakr was called *A'ateeq* (the saved)."

Abu E'isa said that this hadeeth is gharib.

باب ـ [م: تابع 16، ت: 47]

3688 ـ حَدَّثَنَا أبُو سَعِيدٍ الأشَجُّ حدثنا تَلِيدُ بنُ سُلَيْمَانَ عَن أبي الْجحَّافِ عَن عَطِيَّةَ عَن أبي سَعِيدٍ الْخُدْرِيِّ قالَ قالَ رَسُولُ اللّهِ ﷺ: «مَا مِنْ نَبِيٍّ إلاَّ وَلَهُ وَزِيرَانِ مِنْ أهْلِ السَّماءِ، وَوَزِيرَانِ مِنْ أهْلِ الأرْضِ، فَأمَّا وَزِيرَايَ مِنْ أهْلِ السَّمَاءِ فَجِبْرَئِيلُ وَمِيكَائِيلُ، وأمَّا وَزِيرَايَ مِنْ أهْلِ الأرْضِ فَأبُو بَكْرٍ وعُمَرُ». هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وأبُو الْجَحَّافِ اسْمُهُ دَاوُدُ بنُ أبي عَوْفٍ وَيُرْوَى عَن سُفْيَانَ الثَّوْرِيِّ قال أخبرنا أبُو الْجَحَّافِ وَكان مَرْضِيًّا [وتليد بن سليمان يكنى أبا إدريس وهو شيعي].

Another hadeeth

3688- Abu Said Al-Khudri narrated that the Messenger of Allah (S.A.W.) said, "There has been no prophet who did not have two ministers from the people of the heavens and two ministers from the people of the earth. As for my ministers from the heaven, they are Jibril and Mikael, and as for my ministers

from the earth, they are Abu Bakr and Omar."

Abu E'isa said that this hadeeth is hasan gharib. One of the narrators, Taleed Ibn Sulaiman, was a Shiite.

3689 ـ حَدَّثَنَا مَحْمُودُ بنُ غَيْلاَنَ أخبرنا أَبُو دَاوُدَ أَنْبَأَنَا شُعْبَةُ عَن سَعْدِ بنِ إِبْرَاهِيمَ قالَ سَمِعْتُ أَبَا سَلَمَةَ بنَ عَبْدِ الرَّحْمٰنِ يُحَدِّثُ عَن أبي هُرَيْرَةَ قالَ قالَ رَسُولُ اللّهِ ﷺ: «بَيْنَمَا رَجُلٌ رَاكِبٌ بَقَرَةً إِذْ قالَتْ لَمْ أُخْلَقْ لِهَذَا إِنَّمَا خُلِقْتُ لِلْحَرْثِ، فقالَ رَسُولُ اللّهِ ﷺ: آمَنْتُ بِذَلِكَ أَنَا وأَبُو بَكْرٍ وَعُمَرُ. قالَ أَبُو سَلَمَةَ وَمَا هُمَا في القَوْمِ يَوْمَئِذٍ» [والله أعلم].

. . . ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ حدثنا مُحَمَّدُ بنُ جَعْفَرٍ حدثنا شُعْبَةُ بِهَذَا الإِسْنَادِ نَحْوَهُ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

Another hadeeth

3689- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "A man was riding a cow and it said to him, 'We were not created for this. We were created to plough.'" The Messenger of Allah (S.A.W.) said, "I believed in that (as it was revealed) and so will Abu Bakr and Omar." Abu Salama said that they were not with him when he (S.A.W.) said that, and Allah knows best.

Abu E'isa said that this hadeeth is hasan sahih.

---

24 ـ باب في مناقب أبي حفص عمر بن الخطاب رَضِيَ اللَّهُ عَنْهُ [م: 17، ت: 48]

3690 ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ ومُحَمَّدُ بنُ رَافِعٍ قالاَ حدثنا أَبُو عَامِرٍ العَقَدِيُّ حدثنا خَارِجَةُ بنُ عبْدِ اللّهِ الأَنْصَارِيُّ عَن نَافِعٍ عَن ابنِ عُمَرَ أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «اللّهُمَّ أَعِزَّ الإِسْلاَمَ بِأَحَبِّ هَذَيْنِ الرَّجُلَيْنِ إِلَيْكَ بِأَبي جَهْلٍ أَوْ بِعُمَرَ بنِ الْخَطَّابِ. قالَ وَكانَ أَحَبَّهُمَا إِلَيْهِ عُمَرُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ مِنْ حَدِيثِ ابنِ عُمَرَ.

(24) The merits of Omar Ibn Al-Khattab (R.A.A.)

3690- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Oh Allah, support Islam with the man who is more loved by You from these two; Abu Jahl or Omar Ibn al-Khattab." He (S.A.W.) used to like Omar better.

Abu E'isa said that this hadeeth is hasan sahih gharib.

باب ـ [م تابع 17، ت: 49]

3691 ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ حدثنا أَبُو عَامِرٍ [هُوَ] العَقَدِيُّ أخبرنا خَارِجَةُ بنُ

عبْدِ اللّهِ هُوَ الأَنْصَارِيُّ عَن نَافِعٍ عَن ابنِ عُمَرَ أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «إِنَّ اللّهَ جَعَلَ الْحَقَّ عَلَى لِسَانِ عُمَرَ وقَلْبِهِ». قالَ وقَالَ ابنُ عُمَرَ مَا نَزَلَ بالنَّاسِ أَمْرٌ قَطُّ فقالُوا فِيهِ وَقالَ فِيهِ عُمَرُ أَوْ قالَ ابنُ الْخَطَّابِ فِيهِ ـ شَكَّ خارِجَةُ ـ إلاَّ نَزَلَ فِيهِ القُرْآنُ عَلَى نَحْوِ مَا قَالَ عُمَرُ.

قال أبو عيسى: وفي البَابِ عَن الفَضْلِ بنِ عَبَّاسٍ وأَبي ذَرٍّ وأبي هُرَيْرَة وهَذَا حديثٌ حَسَنٌ [صحيحٌ] غريبٌ مِنْ هِذَا الْوَجْهِ. [وخارجة بن عبد الله الأنصاري هو ابن سليمان بن زيد بن ثابت وهو ثقة].

Another hadeeth

3691- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Allah Has put the Truth on Omar's tongue and in his heart." Ibn Omar (R.A.A.) also said, "At every time a matter happened to the people and they gave one opinion and Omar (R.A.A.) gave another except that Quran was revealed agreeing with what Omar (R.A.A.) said."

Abu E'isa said that this hadeeth his hasan sahih gharib.

باب ـ [م: تابع 17، ت: 50]

3692 ـ حَدَّثَنَا أَبُو كُرَيْبٍ حدثنا يُونُسُ بنُ بُكَيْرٍ عَن النَّضْرِ أبي عُمَرَ عَن عِكْرِمَةَ عَن ابنِ عبَّاسٍ أَنَّ النَّبِيَّ ﷺ قالَ: «اللَّهُمَّ أَعِزَّ الإِسْلاَمَ بِأَبي جَهْلِ بنِ هِشَامٍ أَوْ بِعُمَرَ بنِ الْخَطابِ، قالَ فأَصْبَحَ فَغَدَا عُمَرُ عَلى رَسُولِ اللّهِ ﷺ فأَسْلَمَ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ تَكَلَّمَ بَعْضُهُمْ فِي النَّضْرِ أَبي عُمَرَ وَهُوَ يَرْوِي مَنَاكِيرَ [من قِبَلِ حِفظِهِ].

Another hadeeth

3692- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Oh Allah, support Islam with either Abu Jahl Ibn Hisham or Omar." The next morning Omar came to the Messenger of Allah (S.A.W.) and embraced Islam.

Abu E'isa said that this hadeeth is gharib.

3693 ـ حَدَّثَنَا مُحَمَّدُ بنُ الْمُثَنَّى، حدثنا عبْدُ اللّهِ بنُ دَاوُدَ الْوَاسِطِيُّ أَبُو مُحَمَّدٍ، حدثني عبْدُ الرَّحْمٰنِ ابنُ أَخِي مُحَمَّدِ بنِ الْمُنْكَدِرِ، عَن مُحَمَّدِ بنِ الْمُنْكَدِرِ، عَن جَابِرِ بنِ عَبْدِ اللّهِ قالَ: «قالَ عُمَرُ لِأَبي بَكْرٍ يا خَيْرَ النَّاسِ بَعْدَ رسولِ الله ﷺ؛ فقالَ أَبُو بَكْرٍ أَمَا إِنَّكَ إِنْ قُلْتَ ذَاكَ فَلَقَدْ سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ: «مَا طَلَعَتِ الشَّمسُ عَلَى رَجُلٍ خَيْرٍ مِنْ عُمَرَ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إِلاَّ مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِذَاكَ.

وفي البَابَ عَن أَبِي الدَّرْدَاءِ.

3693- Jaber Ibn Abdullah (R.A.A.) narrated that Omar (R.A.A.) said to Abu Bakr, "Oh you, (you are) the best of people after the Messenger of Allah (S.A.W.)!" Abu Bakr (R.A.A.) said, "Because you have said that, I (want to tell you that I) have heard the Messenger of Allah (S.A.W.) say, 'The sun did not rise on a better man than Omar.'"

Abu E'isa said that this hadeeth is gharib and that it is not a strong one.

3694 ـ حَدَّثَنَا مُحمَّدُ بنُ المُثَنَّى حدثنا عبْدُ اللّهِ بنُ دَاوُدَ عَن حَمَّادِ بنِ زَيْدٍ عَن أَيُّوبَ عَن مُحمَّدِ بنِ سِيرِينَ قالَ: «مَا أَظُنُّ رَجُلاً يَنتَقِصُ أَبا بَكْرٍ وَعُمَرَ يُحِبُّ النَّبِيَّ ﷺ».

[قال]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

3694- It is narrated that Ibn Sirene said, "I do not think that there is anyone who degrades Abu Bakr and Omar and then can claim to love the Prophet (S.A.W.)."

This hadeeth is hasan gharib.

باب ـ [م تابع 17، ت: 52]

3695 ـ حَدَّثَنَا سَلَمَةُ بنُ شَبِيبٍ، حدثنا المُقْرِي، عَن حَيوَةَ بنِ شُرَيْحٍ، عَن بَكْرِ بنِ عَمْرٍو، عَن مِشْرَحِ بن هَاعَانَ عَنْ عُقْبَةَ بنِ عَامِرٍ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «لَوْ كانَ نَبِيٌّ بَعْدِي لَكَانَ عُمَرَ بنَ الخَطَّابِ» [قال]: هَذَا حَدِيثٌ حَسنٌ غَرِيبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ مِشْرَحِ بنِ هَاعَانَ.

Another hadeeth

3695- Uqba Ibn Amer (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If there was to be a prophet after me, it would have been Omar Ibn Al-Khattab."

He said that this hadeeth is hasan gharib.

باب ـ [م تابع 17، ت: 53]

3696 ـ حَدَّثَنَا قُتَيْبَةُ، حدثنا اللَّيْثُ، عَن عُقَيْلٍ، عَن الزُّهْرِيِّ، عَن حَمْزَةَ بنِ عبْدِ اللّهِ بن عُمَرَ عَن ابنِ عُمَرَ، قالَ: قالَ رَسُولُ اللّهِ ﷺ: «رَأَيْتُ كأَنِّي أُتِيتُ بِقَدَحِ لَبَنٍ فَشَرِبْتُ مِنْهُ فَأَعْطَيْتُ فَضْلِي عُمَرَ بنَ الْخَطَّابِ، قالُوا فَمَا أَوَّلْتَهُ يَا رَسُولَ اللّهِ؟ قالَ العِلْمَ».

[قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ.

Another hadeeth

3696- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "I saw (in a dream) that I was brought a cup of milk, and I drank from it.

Then I gave the rest to Omar Ibn Al-Khattab." They asked, "How did you interpret it, oh Messenger of Allah?" He (S.A.W.) said, "(It was) knowledge."

He said that this hadeeth is hasan sahih gharib.

3697 - حَدَّثَنَا عَلِيُّ بنُ حُجْرٍ حدثنا إسمَاعِيلُ بنُ جَعْفَرٍ عَن حُمَيْدٍ، عَن أَنَسٍ أَنَّ النبيَّ ﷺ قالَ: «دَخَلْتُ الْجَنَّةَ فإذَا أَنَا بِقَصْرٍ مِنْ ذَهَبٍ، فَقُلْتُ لِمَنْ هَذَا القَصْرُ؟ قالُوا لِشَابٍّ مِنْ قُرَيْشٍ فَظَنَنْتُ أَنِّي أَنَا هُوَ، فَقُلْتُ وَمَنْ هُوَ؟ قالُوا عُمَرُ بنُ الْخَطَّابِ». [قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3697- Anas (R.A.A.) narrated that the Prophet (S.A.W.) said, "I entered Paradise, and I was in front of a palace made of gold. So I asked, 'Who is this palace for?' They said, 'It is for a young man from Quraish.' I thought they meant me, so I asked, 'Who is he?' They said, 'Omar Ibn Al-Khattab.'"

Abu E'isa said that this hadeeth is hasan sahih.

باب - [م: تابع 17، ت: 54]

3698 - حَدَّثَنَا الحُسَيْن بنُ حُرَيْثٍ أَبُو عَمَّار المَرْوَزِيُّ، حدثنا عَلِيُّ بنُ الحُسَيْنِ بنِ وَاقِدٍ [قال] حدثني أبي [قال] حدثني عبدُ اللهِ بنُ بُرَيْدَةَ قالَ حدثني أَبي بُرَيْدَةَ قالَ: «أَصْبَحَ رَسُولُ اللهِ ﷺ فَدَعَا بِلالاً فقالَ: يَا بِلالُ بِمَ سَبَقْتَنِي إلى الْجَنَّةِ؟ مَا دَخَلْتُ الْجَنَّةَ قَطُّ إلاَّ سَمِعْتُ خَشْخَشَتَكَ أَمَامِي، دَخَلْتُ البَارِحَةَ الْجَنَّةَ فَسَمِعْتُ خَشْخَشَتَكَ أَمَامِي فأَتَيْتُ عَلى قَصْرٍ مُرَبَّعٍ مُشْرِفٍ مِنْ ذَهَبٍ، فَقُلْتُ لِمَنْ هَذَا القَصْرُ؟ قالُوا: لِرَجُلٍ مِنَ العَرَبِ، فَقُلْتُ أَنَا عَرَبِيٌّ لِمَنْ هَذَا القَصْرُ؟ قَالُوا: لِرَجُلٍ مِنْ قُرَيْشٍ، فَقُلْتُ: أَنَا قُرَشِيٌّ لِمَنْ هَذَا القَصْرُ؟ قَالُوا: لِرَجُلٍ مِنْ أُمَّةِ مُحمَّدٍ ﷺ، فَقُلْتُ: أَنَا مُحمَّدٌ لِمَنْ هَذَا القَصْرُ؟ قَالُوا: لِعُمَرَ بنِ الْخَطَّابِ، فقالَ بِلالٌ: يا رَسُولَ اللهِ مَا أَذَّنْتُ قَطُّ إلاَّ صَلَّيْتُ رَكْعَتَيْنِ، وَما أَصَابَنِي حَدَثٌ قَطُّ إلا تَوَضَّأْتُ عِنْدَهَا وَرَأَيْتُ أَنَّ للهِ عَلَيَّ رَكْعَتَيْنِ، فقالَ رَسُولُ اللهِ ﷺ: بِهِما».

قال أبو عيسى: وَفي البَابِ عَنْ جَابِرٍ وَمُعَاذٍ وَأَنَسٍ وأبي هُرَيْرَةَ أَنَّ النبيَّ ﷺ قالَ: «رَأَيْتُ في الْجَنَّةِ قَصْراً مِنْ ذَهَبٍ، فَقُلْتُ لِمَنْ هَذَا؟ فَقِيلَ لِعُمَرَ بنِ الْخَطَّابِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ. ومَعْنَى هَذَا الْحَدِيثِ «أَنِّي دَخَلْتُ البَارِحَةَ الْجَنَّةَ، يَعْنِي رَأَيْتُ في المَنَامِ كأَنِّي دَخَلْتُ الْجَنَّةَ». هَكَذَا رُوِيَ في بَعْضِ الحَدِيثِ وَيُرْوَى عَن ابنِ عبَّاسٍ أَنَّهُ قالَ: رُؤْيا الأَنْبِيَاءِ وَحْيٌ.

Another hadeeth

3698-Abu Buraida (R.A.A.) narrated that the Messenger of Allah (S.A.W.) called Bilal in the morning and said, "Oh Bilal, with what did you beat me into Paradise? I never entered Paradise (in a dream) but that I heard you rattling in front of me. Yesterday, I entered Paradise, and I heard you rattling in front of

me. I arrived at a square palace with a balcony made of gold. I said, 'Whose palace is this?' They said, 'It is for an Arabian man.' I said, 'I am an Arabian man. Whose palace is this?' They said, 'It is for a man from the Quraish.' I said, 'I am from the Quraish; whose palace is this?' They said, 'It belongs to a man from the nation of Muhammad.' I said, 'I am Muhammad. Whose palace is this?' They said, 'It is for Omar Ibn Al-Khattab.'" Bilal said, "Oh Messenger of Allah (S.A.W.), every time I call the Athan I pray two raka'as. I have never lost ablution without making it again right afterwards and thinking that I have to make two raka'as." The Messenger of Allah (S.A.W.) said, "With those (meaning the raka'as) you have preceded me into Paradise."

Abu E'isa said that this hadeeth is hasan sahih gharib.

باب ـ [م: تابع 17، ت: 55]

3699 ـ حَدَّثَنَا الْحُسَيْنُ بنُ حُرَيْثٍ حدثنا عَلِيُّ بنُ الْحُسَيْنِ بنِ وَاقِدٍ حَدَّثَنِي أَبِي [قال] حدَّثَنِي عَبْدُ اللَّهِ بنُ بُرَيْدَةَ قالَ: سَمِعْتُ بُرَيْدَةَ يَقُولُ: «خَرَجَ رَسُولُ اللَّهِ ﷺ في بَعْضِ مَغَازِيهِ فَلَمَّا انْصَرَفَ جَاءَتْ جَارِيَةٌ سَوْدَاءُ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ نَذَرْتُ إِنْ رَدَّكَ اللَّهُ سَالِماً أَنْ أَضْرِبَ بَيْنَ يَدَيْكَ بِالدُّفِّ وَأَتَغَنَّى. فَقَالَ لها: رَسُولُ اللَّهِ ﷺ إِنْ كُنْتِ نَذَرْتِ فَاضْرِبِي وإلاَّ فَلاَ، فَجَعَلَتْ تَضْرِبُ فَدَخَلَ أَبُو بَكْرٍ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عَلِيٌّ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُثْمانُ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُمَرُ فَأَلْقَتِ الدُّفَّ تَحْتَ اسْتِهَا ثُمَّ قَعَدَتْ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الشَّيْطَانَ لَيَخَافُ مِنْكَ يَا عُمَرُ إِنِّي كُنْتُ جَالِساً وَهِيَ تَضْرِبُ فَدَخَلَ أَبُو بَكْرٍ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عَلِيٌّ وَهِيَ تَضْرِبُ ثُمَّ دَخَلَ عُثْمَانُ وَهِيَ تَضْرِبُ فَلَمَّا دَخَلْتَ أَنْتَ يَا عُمَرُ أَلْقَتِ الدُّفَّ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ مِنْ حَدِيثِ بُرَيْدَةَ. وفي البَابِ عَنْ عُمَرَ [وسعد بن أبي وقاص] وَعَائِشَةَ.

Another hadeeth

3699- Buraida (R.A.A.) narrated that once the Messenger of Allah went out to a battle. When he (S.A.W.) came back, a black little girl said, "Oh Messenger of Allah (S.A.W.)! I have vowed that if Allah (S.W.T.) returned you to me safe and sound that I would beat on the tambourine before you and sing." The Messenger of Allah (S.A.W.) said to her, "If you have made a *nithr* (vow), then beat the tambourine. If you have not, then do not." So she started beating the tambourine. Abu Bakr entered and she kept beating it. Ali entered and she kept beating it. Othman entered and she kept beating it. However when Omar entered, she hid the tambourine below her and sat on it. The Messenger of Allah (S.A.W.) said, "Satan fears you, oh Omar! I was sitting here and she beat it. Abu Bakr entered and she kept beating it. Ali entered and she kept beating it. Othman entered and she kept beating it, but when you came in, oh Omar, she threw the tambourine away!"

Abu E'isa said that this hadeeth is hasan sahih gharib.

3700 ـ حَدَّثَنَا الحَسَنُ بنُ الصَّباحِ البَزَّارُ، حدثنا زَيْدُ بنُ الْحُبابِ عَن خَارِجَةَ بنِ عَبْدِ اللّهِ بن سُلَيْمَانِ بنِ زَيْدِ بنِ ثَابِتٍ قَالَ: أخبرنا يَزيدُ بنُ رُومَانَ عَن عُرْوَةَ عَن عَائِشَةَ قَالَتْ: «كان رَسُولُ اللّهِ ﷺ جَالِساً فَسَمِعْنَا لَغَطاً وَصَوْتَ صِبْيَانٍ. فَقَامَ رَسُولُ اللّهِ ﷺ فَإِذَا حَبَشِيَّةٌ تَزْفِنُ والصِّبْيَانُ حَوْلَها فَقَالَ يَا عَائِشَةُ تَعَالَيْ فَانْظُرِي فَجِئْتُ، فَوَضَعْتُ لَحْيَيَّ عَلَى مَنْكِبِ رَسُولِ اللّهِ ﷺ فَجَعَلْتُ أَنْظُرُ إِلَيْهَا مَا بَيْنَ المَنْكِبِ إلى رَأْسِهِ فَقَالَ لِي: أَمَا شَبِعتِ أَمَا شَبِعتِ؟ قَالَتْ فَجَعَلتُ أَقُولُ لاَ. لِأَنْظُرَ مَنْزِلَتِي عِنْدَهُ إِذْ طَلَعَ عُمَرُ قَالَتْ فَارْفَضَّ النَّاسُ عَنْها قَالَتْ فَقَالَ رَسُولُ اللّهِ ﷺ: إِنِّي لأَنْظُرُ إلى شَيَاطِينِ الجِنِّ والإِنْسِ قَدْ فَرُّوا مِنْ عُمَرَ، قَالَتْ فَرَجَعْتُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ مِنْ هِذَا الوَجْهِ.

3700- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) was once sitting down when they heard some noise and children's voices. The Messenger of Allah (S.A.W.) went out to see and there was an Ethiopian girl dancing and boys were around her. He (S.A.W.) said, "Oh A'isha, do you want to come out and see?" She (R.A.A.) went out and put her jaw on his shoulder. She was looking at them from between his shoulder and his head. He (S.A.W.) said, "Have you not had enough? Have you not had enough?" She kept saying no to see how much she meant to him. Omar (R.A.A.) then showed up, and the children ran away from around the girl. The Messenger of Allah (S.A.W.) said, "I am watching the devils of the Jinn and humans running away from Omar."

Abu E'isa said that this hadeeth is hasan sahih gharib.

باب ـ [م: تابع 17، ت: 56]

3701 ـ حَدَّثَنَا سَلَمَةُ بنُ شَبِيبٍ حدثنا عَبْدُ اللّهِ بنُ نَافِعٍ الصائغُ حدثنا عَاصِمُ بنُ عُمَرَ العُمَرِيُّ عَن عَبْدِ اللّهِ بنِ دِينَارٍ عَن ابنِ عُمَرَ قَالَ: قالَ رَسُولُ اللّهِ ﷺ: «أَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الأَرْضُ ثُمَّ أَبُو بَكْرٍ ثُمَّ عُمَرُ ثُمَّ آتِي أَهْلَ البَقِيعِ فَيُحْشَرُونَ مَعِي ثُمَّ أَنْتَظِرُ أَهْلَ مَكَّةَ حَتَّى أُحْشَرَ بَيْنَ الحَرَمَيْنِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَعاصِمُ بنُ عُمَرَ العُمَرِيُّ [لَيْسَ عِنْدِي بِالْحَافِظِ [و] عِنْدَ أَهْلِ الْحَدِيثِ].

Another hadeeth

3701- Ibn Omar (R.A.A.) narrated that he Messenger of Allah (S.A.W.) said, "I am the first one for whom the Earth splits open; then Abu Bakr, then Omar. Then I go to *Al-Baqee'* cemetery, and they will be resurrected with me. After that, I wait for the people of Mecca until I am resurrected between the two

Harams (Mecca and Medina)."

Abu E'isa said that this hadeeth is hasan gharib.

باب ـ [م: تابع 17، ت: 57]

3702 ـ حَدَّثَنَا قُتَيْبَةُ حدثنا اللَّيْثُ، عَنِ ابنِ عِجْلاَنَ، عَنْ سَعْدِ بن إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ عائِشَةَ قالتْ: قالَ رَسُولُ اللَّهِ ﷺ: «قَدْ كَانَ يَكُونُ في الأُمَمِ مُحَدَّثُونَ فإنْ يَكُ في أُمَّتِي أَحَدٌ فَعُمَرُ بنُ الْخَطَّابِ».

قال أبو عيسى: هَذَا حَدِيثٌ [حَسَنٌ] صحيحٌ. وَأَخْبَرَنِي بَعْضُ أَصْحَابِ [سفيان] بنِ عُيَيْنَةَ عَنْ سُفْيَانَ بنِ عُيَيْنَةَ قالَ: مُحَدَّثُونَ يَعْنِي مُفَهَّمُونَ.

Another hadeeth

3702- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "There might be among the nations some people who are inspired. If there are, then the one from my nation is Omar Ibn Al-Khattab."

Abu E'isa said that this hadeeth is sahih.

باب ـ [م: تابع 17، ت: 58]

3703 ـ حَدَّثَنَا مُحَمَّدُ بنُ حُمَيْدٍ الرَّازِيُّ حدثنا عبد الله بنُ عبْدِ القُدُّوسِ حدثنا الأَعْمَشُ عَنْ عَمْرِو بنِ مُرَّةَ عَنْ عبْدِ اللَّهِ بن سَلِمَةَ، عَنْ عُبَيْدَةَ السَّلْمَانِيِّ عَنْ عبْدِ اللَّهِ بنِ مَسْعُودٍ أَنَّ النَّبِيَّ ﷺ قالَ: «يَطْلِعُ عَلَيْكُمْ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فاطَّلَعَ أَبُو بَكْرٍ ثُمَّ قالَ يَطْلِعُ عَلَيْكُمْ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فاطَّلَعَ عُمَرُ». وَفي البابِ عَنْ أبي مُوسَى وجابِرٍ. [قال] هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ ابنِ مَسْعُودٍ.

Another hadeeth

3703- Abdullah Ibn Mas'oud narrated that the Prophet (S.A.W.) said, "A man from the people of Paradise will show up now." Abu Bakr came in. Then he (S.A.W.) said, "A man from the people of Paradise will show up now," and Omar came in.

Abu E'isa said that this hadeeth is gharib.

3704 ـ حَدَّثَنَا مَحْمُودُ بنُ غَيْلاَنَ، حدثنا أَبو دَاوُدَ الطَّيالِسِيُّ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قالَ: «بَيْنَمَا رَجُلٌ يَرْعَى غَنَماً لَهُ إِذْ جَاءَ الذِّئْبُ فَأَخَذَ شَاةً فَجَاءَ صَاحِبُهَا فانْتَزَعَهَا مِنْهُ، فقالَ الذِّئْبُ: كَيْفَ تَصْنَعُ بِهَا يَوْمَ السَّبُعِ يَوْمَ لاَ رَاعِيَ لَهَا غَيْرِي؟ قالَ رَسُولُ اللَّهِ ﷺ فَآمَنْتُ بِذَلِكَ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ. قالَ أَبُو سَلَمَةَ وَمَا هُمَا في القَوْمِ يَوْمَئِذٍ».

. . . . - حَدَّثَنَا مُحَمَّدُ بنُ بشَّارٍ حدثنا مُحَمَّدُ بنُ جَعْفَرٍ حدثنا شُعْبَةُ عَن سَعْدٍ [ابن إبراهيم] نَحْوَهُ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3704- Abu Salama reported that Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "When a man was watching his sheep, a wolf came and snatched a sheep. The shepherd chased him and got it back. The wolf said, 'What will you do on the day when there will be no shepherd guarding it but me?" The Messenger of Allah (S.A.W.) said, "I believed in that and so will Abu Bakr and Omar." Abu Salama said that they were not present when he (S.A.W.) said that (this meant that he (S.A.W.) was sure that they would believe him in anything he said)."

Abu E'isa said that this hadeeth is hasan sahih.

3705 - حَدَّثَنَا مُحمَّدُ بنُ بَشَّارٍ أخبرنا يَحْيَى بنُ سَعِيدٍ، عَنْ سَعِيدِ بنِ أبي عَرُوبَةَ، عَن قَتَادَةَ أَنَّ أَنَسَ بنَ مَالِكٍ حَدَّثَهُمْ: «أنَّ رَسُولَ اللَّهِ ﷺ صَعِد أُحُداً وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ فقالَ نَبِيُّ اللَّهِ ﷺ: اثْبُتْ أُحُدُ فإنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3705- Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) once climbed up on Mount Uhud with Abu Bakr, Omar, and Othman. The mountain shook so the Messenger of Allah (S.A.W.) said, "Settle down Uhud! Standing on you are a prophet, a Siddiq, and two martyrs."

Abu E'isa said that this hadeeth is hasan sahih.

---

25 - بابُ مناقب عثمان بن عفان رضي الله عنه [م: 18، ت: 59]
وَلَهُ كُنْيَتَانِ يُقَالُ أَبُو عَمْرٍو وَأَبُو عَبْدِ اللَّهِ

3706 - حَدَّثَنَا قُتَيْبَةُ حدثنا عَبْدُ العَزِيزِ بنُ مُحمدٍ عَن سُهَيْلِ بنِ صَالحٍ عَن أبيهِ، عَن أبي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كانَ عَلَى حِرَاءٍ هُوَ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ فَتَحَرَّكَتِ الصَّخْرَةُ فقالَ النَّبِيُّ ﷺ: «اهْدَأْ فَمَا عَلَيْكَ إلاَّ نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ».

قال أبو عيسى: وَفي البَابِ عَن عُثْمَانَ وَسعِيدِ بنِ زَيْدٍ وابنِ عبَّاسٍ وَسَهْلِ بنِ سَعْدٍ وأنَسِ بنِ مَالِكٍ وَبُرَيْدَةَ الأَسْلَمِيِّ وهَذَا حَدِيثٌ صحيحٌ.

(25) The merits of Othman Ibn Affan (R.A.A.)

3706- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) was on Mount Hira' along with Abu Bakr, Omar, Ali, Othman, Talha, and Az-Zubair. Then the rock shook underneath them, so the Prophet (S.A.W.) said, "Settle down! The ones standing on you are a

prophet, a truthful (Siddiq), or a martyr."

Abu E'isa said that this hadeeth is sahih.

باب ـ [م: تابع 19، ت: 60]

3707 ـ حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ، حدثنا يَحْيَى بنُ اليَمَانِ، عَنْ شَيْخٍ مِنْ بَنِي زُهْرَةَ، عَنِ الْحَارِثِ بنِ عبْدِ الرَّحْمٰنِ بنِ أبي ذُبابٍ، عَنْ طَلْحَةَ بنِ عُبَيْدِ اللّٰهِ قالَ قالَ رَسُولُ اللّٰهِ ﷺ: «لِكُلِّ نَبِيٍّ رَفِيقٌ وَرَفِيقِي يَعْنِي فِي الْجَنَّةِ عُثْمَانُ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لَيْسَ إِسْنَادُهُ بِالْقَوِيِّ وَهُوَ مُنْقَطِعٌ.

Another hadeeth

3707- Talha Ibn Ubaidullah (R.A.A.) narrated that the Prophet (S.A.W.) said, "To every prophet there is a comrade, and my comrade," meaning in Paradise, "is Othman."

Abu E'isa said that this hadeeth is gharib and that there is discontinuation in the chain of narrators.

باب ـ [م: تابع 18، ت: 61]

3708 ـ حَدَّثَنَا عبْدُ اللّٰهِ بنُ عَبْدِ الرَّحْمٰنِ، أخبرنا عَبْدُ اللّٰهِ بنُ جَعْفَرٍ الرَّقِّيُّ، حدثنا عُبَيْدُ اللّٰهِ بنُ عَمْرٍو عَنْ زَيْدٍ هُوَ ابنُ أبي أُنَيْسَةَ، عَنْ أبي إِسْحَاقَ، عَنْ أبي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ قالَ: «لَمَّا حُصِرَ عُثْمَانُ أَشْرَفَ عَلَيْهِمْ فَوْقَ دَارِهِ ثُمَّ قَالَ: أُذَكِّرُكُمْ بِاللّٰهِ هَلْ تَعْلَمُونَ أَنَّ حِرَاءَ حِينَ انْتَفَضَ قالَ رَسُولُ اللّٰهِ ﷺ: اثْبُتْ حِرَاءُ فَلَيْسَ عَلَيْكَ إِلاَّ نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ؟ قالُوا: نَعَمْ. قالَ: أُذَكِّرُكُمْ بِاللّٰهِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللّٰهِ ﷺ قالَ فِي جَيْشِ الْعُسْرَةِ: مَنْ يُنْفِقُ نَفَقَةً مُتَقَبَّلَةً؟ وَالنَّاسُ مُجْهَدُونَ مُعْسِرُونَ؛ فَجَهَّزْتُ ذَلِكَ الْجَيْشَ؟ قالُوا: نَعَمْ. ثُمَّ قالَ: أُذَكِّرُكُمْ بِاللّٰهِ هَلْ تَعْلَمُونَ أَنَّ رُومَةَ لَمْ يَكُنْ يَشْرَبُ مِنْهَا أَحَدٌ إِلاَّ بِثَمَنٍ فَابْتَعْتُهَا فَجَعَلْتُهَا لِلْغَنِيِّ وَالْفَقِيرِ وابنِ السَّبِيلِ؟ قالُوا اللَّهُمَّ نَعَمْ وَأَشْيَاءَ عددها».

هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ. [مِنْ هَذَا الوَجْهِ مِنْ حَدِيثِ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ عَنْ عُثْمَانَ].

Another hadeeth

3708- Abu Abdurrahman As-Sulami narrated that when Othman was being besieged inside his house, he got up on the roof and said, "I remind you by Allah (S.W.T.). Do you not know that when Mount Hira' shook, the Messenger of Allah (S.A.W.) said, 'Settle down Hira'! The ones on you are a prophet, a truthful (Siddiq), or a martyr.'" They said, "Yes." He (R.A.A.) said, "I remind you by Allah! Do you not know that the Messenger of Allah (S.A.W.) asked about 'who would spend an accepted charity' for the army of U'sra and the

people were having it very rough, so I equipped whole army?" They said, "Yes." He (R.A.A.) said, "I remind you by Allah, do you not know that no one was allowed to drink from the well of Roma without a fee, so I bought it and gave it to the rich, the poor, and the traveler?" They said, "By Allah, yes." He (R.A.A.) named other things.

Abu E'isa said that this hadeeth is hasan sahih gharib.

3709 - حَدَّثَنَا مُحمَّدُ بنُ بَشَّارٍ، حدثنا أَبُو دَاوُدَ، أخبرنا السَّكَنُ بنُ المُغِيرَةِ وَيُكْنَى أَبَا مُحمَّدٍ مَوْلىً لآلِ عُثْمَانَ [قال]، حدثنا الوَلِيدُ بنُ أبي هِشَامٍ، عَن فَرْقَدٍ أبي طَلْحَةَ، عَن عَبْدِ الرَّحْمٰنِ بنِ خَبَّابٍ قالَ: «شَهِدْتُ النبيَّ ﷺ وَهُوَ يحُثُّ عَلَى جَيْشِ العُسْرَةِ فَقَامَ عُثْمَانُ بنُ عَفَّانَ فقالَ يا رَسُولَ اللّهِ عَلَيَّ مائةُ بَعِيرٍ بأَحْلاَسِهَا وَأَقْتَابِهَا في سَبِيلِ اللّهِ، ثُمَّ حَضَّ عَلَى الْجَيْشِ. فقامَ عُثْمَانُ فقال يا رسَولَ اللّهِ عَلَيَّ مائتا بعِيرٍ بِأَحْلاَسِهَا وَأَقْتَابِهَا في سَبِيلِ اللّهِ، ثُمَّ حَضَّ عَلَى الْجَيْشِ. فقامَ عُثْمَانُ بنُ عَفَّانَ فقالَ عَلَيَّ ثَلاَثُمائةِ بَعِيرٍ بأَحْلاَسِهَا وَأَقْتَابِهَا في سبَيلِ اللّهِ، فأَنَا رَأَيْتُ رَسُولَ اللّهِ ﷺ يَنْزِلُ عَنِ المِنْبَرِ وَهُوَ يَقُولُ: ما عَلَى عُثْمَانَ ما عَمِلَ بَعْدَ هَذِهِ. ما عَلَى عُثْمَانَ ما عَمِلَ بعْدَ هَذِه».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذا الْوَجْهِ [لا نعرفه إلا من حديث السكن بن مغيرة]. وفي البَابِ عَن عَبْدِ الرَّحْمٰنِ بنِ سَمُرَةَ.

3709- Abdurrahman Ibn Khabab reported that he witnessed the Prophet (S.A.W.) when he (S.A.W.) was urging people to give something for the army of U'sra. Othman Ibn Affan stood up and said, "Oh Messenger of Allah (S.A.W.), I give a hundred camels with all their covers and saddles for the sake of Allah (S.W.T.)." The Messenger of Allah (S.A.W.) kept on urging people to give the army. Othman Ibn Affan stood up again and said, "Oh Messenger of Allah (S.A.W.), two hundred camels with their covers and saddles for the sake of Allah (S.W.T.)." The Messenger of Allah (S.A.W.) kept on urging people to give for the army, and Othman Ibn Affan stood up again and said, "Oh Messenger of Allah (S.A.W.), three hundred camels with their covers and saddles for the sake of Allah (S.W.T.)." Abdurrahman said that he saw the Messenger of Allah (S.A.W.) descending the pulpit and saying, "Othman will not be harmed by any deed after what he has done today. Othman will not be harmed by any deed after what he has done today."

Abu E'isa said that this hadeeth is gharib.

3710 - حَدَّثَنَا مُحمَّدُ بنُ إسمَاعِيلَ حدثنا الْحَسَنُ بنُ وَاقِعٍ الرَّمْلِيُّ حدثنا ضَمْرَةُ [بن ربيعة] عَن [عبد الله] بن شَوْذَبٍ عَن عَبْدِ اللّهِ بنِ القاسِمِ عَن كَثِيرٍ مَوْلَى عبْدِ الرَّحْمٰنِ بنِ سَمُرَةَ عَن عبْدِ الرَّحْمٰنِ بن سَمُرَةَ قالَ: «جاءَ عُثْمَانُ إلى النَّبِيِّ ﷺ بأَلْفِ دِينَارٍ قالَ

الْحَسَنُ بنُ وَاقِعٍ وفي مَوْضِعٍ آخَرَ مِنْ كِتَابِي في كُمِّهِ حِينَ جَهَّزَ جَيْشَ الْعُسْرَةِ فَنَثَرَهَا في حِجْرِهِ. قالَ عَبْدُ الرَّحْمٰنِ فَرَأَيْتُ النَّبِيَّ ﷺ يُقَلِّبُهَا في حِجْرِهِ وَيَقُولُ: مَا ضَرَّ عُثْمَانَ ما عَمِلَ بَعْدَ الْيَوْمِ مَرَّتَيْنِ».

قالَ أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

3710- Abdurrahman Ibn Samura (R.A.A.) narrated that Othman came to the Prophet (S.A.W.) carrying one thousand dinars in his sleeve. When he (S.A.W.) needed to prepare the army of U'sra, he poured it into the Prophet's lap. Abdurrahman (R.A.A.) said that he saw the Prophet (S.A.W.) turning them over in his lap and saying, "What deed will harm Othman after what he had done today?" He (S.A.W.) said it twice.

Abu E'isa said that this hadeeth is hasan gharib.

3711 ـ حَدَّثَنَا أَبُو زُرْعَةَ أخبرنا الْحَسَنُ بنِ بِشْرٍ حدثنا الْحَكَمُ بنُ عَبْدِ الْمَلِكِ عَن قَتَادَةَ عَن أَنَسِ بنِ مالِكٍ قالَ: «لَمَّا أَمَرَ رَسُولُ اللّٰهِ بِبَيْعَةِ الرِّضْوَانِ كانَ عُثْمانُ بنُ عَفَّانَ رَسُولُ رَسُولِ اللّٰهِ ﷺ إلى أَهْلِ مَكَّةَ، قالَ فَبَايَعَ النَّاسُ، فقالَ رَسُولُ اللّٰهِ ﷺ: إِنَّ عُثْمَانَ في حَاجَةِ اللّٰهِ وَحاجَةِ رَسُولِهِ فَضَرَبَ بِإِحْدَى يَدَيْهِ عَلَى الأُخْرَى فَكانَتْ يَدُ رَسُولِ اللّٰهِ ﷺ لِعُثْمَانَ خَيْراً مِنْ أَيْدِيهِمْ لأَنْفُسِهِمْ». [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ.

3711- Anas Ibn Malek (R.A.A.) narrated that when the Messenger of Allah (S.A.W.) was ordered to take the pledge of allegiance at Radwan, Othman was sent to the people of Mecca as the messenger of the Messenger of Allah (S.A.W.). The people gave their pledge of allegiance, and the Messenger of Allah (S.A.W.) said, "Othman is out to serve Allah (S.W.T.) and His Messenger." So he shook one of his hands with his other hand (to represent shaking hands with Othman), and of course the hand of the Messenger of Allah (S.A.W.) was better than their hands.

He said that this hadeeth is hasan sahih gharib.

3712 ـ حَدَّثَنَا عَبْدُ اللّٰهِ بنُ عَبْدِ الرَّحْمٰنِ وَعَبَّاسُ بنُ مُحَمَّدٍ الدَّوْرِيُّ وغَيْرُ وَاحِدٍ ـ المَعْنَى واحِدٌ ـ قالُوا: حدثنا سَعِيدُ بنُ عامِرٍ قالَ عَبْدُ اللّٰهِ: أخبرنا سَعِيدُ بنُ عَامِرٍ عَن يَحْيى بنِ أَبِي الْحَجَّاجِ المِنْقَرِيِّ عَن أَبِي مَسْعُودٍ الجُرَيْرِيِّ عَن ثُمَامَةَ بنِ حَزْنٍ القُشَيْرِيِّ قالَ: «شَهِدْتُ الدَّارَ حِينَ أَشْرَفَ عَلَيْهِمْ عُثْمَانُ، فقالَ ائْتُونِي بِصَاحِبَيْكُمُ اللَّذَيْنِ أَلَّبَاكُمْ عَلَيَّ؟ قالَ فَجِيءَ بِهِمَا كَأَنَّهُمَا جَمَلاَنِ، أَوْ كَأَنَّهُمَا حِمَارَانِ، قالَ فَأَشْرَفَ عَلَيْهِمْ عُثْمَانُ فَقالَ أَنْشُدُكُمْ باللّٰهِ والإِسْلاَمِ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللّٰهِ ﷺ قَدِمَ المَدِينَةَ وَلَيْسَ بِهَا ماءٌ يُسْتَعْذَبُ غَيْرُ بِئْرِ رُومَةَ، فقالَ رَسُولُ اللّٰهِ ﷺ: مَنْ يَشْتَرِي بِئْرَ رُومَةَ فَيَجْعَلَ دِلْوَهُ مَعَ دِلاَءِ المُسْلِمِينَ بِخَيْرٍ لَهُ مِنْهَا في الْجَنَّةِ، فَاشْتَرَيْتُهَا مِن صُلْبِ مالِي فَأَنْتُمُ الْيَوْمَ تَمْنَعُونِي أَنْ أَشْرَبَ

مِنْهَا حَتَّى أَشْرَبَ مِنْ ماءِ البَحْرِ؟ قالُوا اللَّهُمَّ نَعَمْ، فقالَ أَنْشُدُكُمْ باللَّهِ وَالإِسْلامِ هَلْ تَعْلَمُونَ أَنَّ المَسْجِدَ ضَاقَ بِأَهْلِهِ؟ فقالَ رَسُولُ اللَّهِ ﷺ: مَنْ يَشْتَرِي بُقْعَةَ آلِ فُلانٍ فَيَزِيدُهَا في المَسْجِدِ بِخَيْرٍ لَهُ مِنْهَا في الْجَنَّةِ؟ فاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي وَأَنْتُمُ اليَوْمَ تَمْنَعُونَنِي أَنْ أُصَلِّيَ فِيهَا رَكْعَتَيْنِ؟ قالُوا اللَّهُمَّ نَعَمْ، قالَ أَنْشُدُكُمْ باللَّهِ وبالإِسْلامِ هَلْ تَعْلَمُونَ أَنِّي جَهَّزْتُ جَيْشَ العُسْرَةِ مِنْ مَالِي؟ قالُوا اللَّهُمَّ نَعَمْ، قالَ أَنْشُدُكُمْ باللَّهِ والإِسْلامِ هَلْ تَعْلَمُونَ أَنَّ رَسولَ اللَّهِ ﷺ كَانَ عَلى ثَبِيرِ مَكَّةَ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَأَنَا فَتَحَرَّكَ الْجَبَلُ حَتَّى تَسَاقَطَتْ حِجَارَتُهُ بِالْحَضِيضِ، قالَ فَرَكَضَهُ بِرِجْلِهِ، فقالَ اسْكُنْ ثَبِيرُ فإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وشَهِيدَانِ؟ قالُوا اللَّهُمَّ نَعَمْ، قالَ اللَّهُ أَكْبَرُ شَهِدُوا لِي وَرَبِّ الكَعْبَةِ أَنِّي شَهِيدٌ ثَلاثاً».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ وقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ عُثْمَانَ.

3712- Thumama Ibn Hazn Al-Qushairi reported that he witnessed the Day of the House (when Othman was besieged in his house). Othman got up on the roof and said, "Bring me your two companions who turned you against me." So they were brought, and they looked like two camels or two donkeys. Othman looked at them and said, "I ask you by Allah (S.W.T.) and Islam. Do you not know that when the Messenger of Allah (S.A.W.) arrived at Medina there was no well of fresh water to drink from except for the well of Roma? So he (S.A.W.) said, 'Who will buy the well of Roma to make it available to the Muslims and thus have a better one than it in Heaven?' So I bought it from my own money, but yet today you prohibit me from drinking so that I have to drink from the salty water of the sea." They said, "By Allah, yes."

He (R.A.A.) said, "I ask you by Allah (S.W.T.) and Islam! Do you not know that the Mosque got too small for the worshippers and that the Messenger of Allah (S.A.W.) asked, 'Who will buy this property and add it to the Mosque for the reward of getting even better than it in Paradise?' So I bought that property from my own money. Yet today you prohibit me from praying two raka'as in it." They said, "By Allah (S.W.T.), yes."

"I ask you by Allah and Islam, do you not know that I equipped the army of U'sra from my money?" They said, "By Allah, yes." Then he (R.A.A.) said, "I ask you by Allah and Islam, do you not know that the Messenger of Allah (S.A.W.) was on Thabir Mountain over Mecca when Abu Bakr, Omar, and I were with him and the mountain shook until it rocks fell down to its bottom? The Prophet (S.A.W.) kicked it with his foot and said, 'Settle down Thabir because you have on you a prophet, a Siddiq, and two martyrs.'" They said, "By Allah (S.W.T.), yes." He (R.A.A.) said, "*Allahu Akbar*! They have testified for me, by the Lord of Ka'aba, that I am a martyr." He (R.A.A.) said it three times.

Abu E'isa said that this hadeeth is hasan.

3713 ـ حَدَّثَنَا مُحمَّدُ بنُ بَشَّار حدثنا عبْدُ الوَهَّابِ الثَّقَفِيُّ أخبرنا أيُّوبُ عَن أبي قِلاَبَةَ عَن أبي الأشْعَثِ الصَّنْعَانِيِّ: «أنَّ خُطَبَاءَ قامَتْ بالشَّام وَفِيهِمْ رِجَالٌ مِنْ أصْحابِ النَّبيِّ ﷺ فقامَ آخِرَهُمْ رَجُلٌ يُقَالُ لَهُ مُرَّةُ بنُ كَعْبٍ، فقالَ لَوْلاَ حَدِيثٌ سَمِعْتُهُ مِنْ رَسُولِ اللّهِ ﷺ مَا قُمْتُ وذَكَرَ الفِتَنَ فَقَرَّبَها فَمَرَّ رَجلٌ مُقَنَّعٌ في ثَوْبٍ فقالَ هَذَا يَوْمَئِذٍ عَلَى الهُدَى، فَقُمْتُ إلَيْهِ فإذَا هُوَ عُثْمَانُ بنُ عَفَّانَ فأقْبَلْتُ عَلَيْهِ بِوَجْهِه فَقُلْتُ هَذَا؟ قالَ نَعَمْ». [قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وفي البابِ عَنْ ابنِ عُمَرَ وعبْدِ اللّهِ بنِ حَوَالَةَ وكَعْبِ بنِ عُجْرَةَ.

3713- Abu Al-Asha'ath As-Sana'ani narrated that a group of lecturers got up in Syria and among them there were companions of the Prophet (S.A.W.). The last one to give a sermon was Murra Ibn Ka'ab. He said, "Had it not been for a hadeeth that I heard from the Messenger of Allah (S.A.W.), I would not have given this sermon." He then mentioned the afflictions and said that they were drawing near. A man with his face wrapped up by his cloak passed by, so Murra said, "This man will be truly guided (on that day)." Abu Al-Asha'ath went to him, and it was Othman Ibn Affan. So Abu Al-Asha'ath pointed at Othman and asked Murra and said, "You mean this one?" Murra said, "Yes."

Abu E'isa said that this hadeeth is hasan sahih.

باب ـ [م: تابع 18، ت: 62]

3714 ـ حَدَّثَنَا محمُودُ بنُ غَيْلاَنَ حدثنا حُجَيْنُ بنُ المُثَنَّى حدثنا اللَّيْثُ بنُ سَعْدٍ عَن مُعَاوِيَةَ بنِ صَالِحٍ عَن رَبِيعَةَ بنِ يَزِيدَ عَن عبْدِ اللّهِ بنِ عَامِرٍ عَن النُّعْمَانِ بنِ بَشِيرٍ عَن عَائِشَةَ أنَّ النبيَّ ﷺ قالَ: «يا عُثْمَانُ إنَّهُ لَعَلَّ اللّهَ يُقَمِّصُكَ قَمِيصاً؛ فإنْ أرَادُوكَ عَلَى خَلْعِهِ فَلاَ تَخْلَعْهُ لَهُمْ». وَفي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ. [قال] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

Another hadeeth

3714- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) said, "Oh Othman, it may be that Allah (S.W.T.) will dress you with a shirt, and if they want you to take it off, then do not take it off for them (the shirt is interpreted to mean the caliphate or leadership)."

The hadeeth is part of a longer story.

Abu E'isa said that this hadeeth is hasan gharib.

باب ـ [م: تابع 18، ت: 63]

3715 ـ حَدَّثَنَا أحْمَدُ بنُ إبْرَاهِيمَ الدَّوْرَقِيُّ أخبرنا العَلاءُ بنُ عَبْدِ الْجبَّارِ العَطَّارُ حدثنا الْحَارِثُ بنُ عُمَيرٍ عَن عُبَيْدِ اللّهِ بنِ عُمَرَ عَن نَافِعٍ عَن ابنِ عُمَرَ قالَ: «كُنَّا نَقُولُ وَرَسُولُ اللّهِ ﷺ حَيٌّ أبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ». [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ مِنْ

هَذَا الْوَجْهِ يُسْتَغْرَبُ مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بنِ عُمَرَ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنِ ابنِ عُمَرَ.

Another hadeeth

3715- Ibn Omar (R.A.A.) reported that they used to say, "Abu Bakr, Omar, and Othman," while the Messenger of Allah (S.A.W.) was still alive.

Abu E'isa said that this hadeeth is hasan sahih gharib.

3716 ـ حَدَّثَنَا إِبْرَاهِيمُ بنُ سعيدٍ الْجَوْهَرِيُّ حدثنا شَاذَان الأَسْوَدُ بنُ عامِرٍ عَن سِنَانِ بنِ هارُونَ [البُرجُمِيِّ] عَن كُلَيْبِ بنِ وَائِلٍ عَن ابنِ عُمَرَ قالَ: «ذَكَرَ رَسُولُ اللَّهِ ﷺ فِتْنَةً فَقالَ يُقْتَلُ هَذَا فِيهَا مَظْلُوماً لِعُثْمَانَ بنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. من حديث ابن عمر.

3716- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) mentioned an affliction and said about Othman, "In it this man will be killed (while being) oppressed."

Abu E'isa said that his hadeeth is hasan gharib.

باب ـ [م: تابع 18، ت: 64]

3717 ـ حَدَّثَنَا صَالِحُ بنُ عَبْدِ اللَّهِ حدثنا أَبُو عَوَانَةَ عَن عُثْمَانَ بنِ عبْدِ اللَّهِ بنِ مَوْهِبٍ: «أَنَّ رَجُلاً مِنْ أَهْلِ مِصْرَ حَجَّ الْبَيْتَ فَرأَى قَوْماً جُلُوساً فقالَ مَنْ هَؤُلاَءِ؟ قالُوا: قُرَيْشٌ، قالَ فَمَنْ هَذَا الشَّيْخُ؟ قالُوا: ابنُ عُمَرَ فأَتَاهُ فقالَ إِنِّي سَائِلُكَ عَنْ شَيْءٍ فَحَدِّثْنِي أَنْشُدُكَ بِحُرْمَةِ هَذَا الْبَيْتِ. أَتَعْلَمُ أَنَّ عُثْمَانَ فَرَّ يَوْمَ أُحُدٍ؟ قالَ: نَعَمْ، قالَ: أَتَعْلَمُ أَنَّهُ تَغَيَّبَ عَن بَيْعَةِ الرِّضْوَانِ فَلَمْ يَشْهَدْهَا؟ قالَ: نَعَمْ، قالَ: أَتَعْلَمُ أَنَّهُ تَغَيَّبَ يَوْمَ بَدْرٍ فَلَمْ يَشْهَدْهُ؟ قالَ: نَعَمْ، فقالَ: اللَّهُ أَكْبَرُ، فقالَ لَهُ ابنُ عُمَرَ: تَعالَ حَتَّى أُبَيِّنَ لَكَ ما سَأَلْتَ عَنْهُ، أَمَّا فِرَارُهُ يَوْمَ أُحُدٍ فَأَشْهَدُ أَنَّ اللَّهَ قَدْ عَفَا عَنْهُ وَغَفَرَ لَهُ، وأَمَّا تَغَيُّبُهُ يَوْمَ بَدْرٍ فإِنَّهُ كَانَتْ عِنْدَهُ أَوْ تَحْتَهُ ابْنَةُ رَسُولِ اللَّهِ ﷺ، فقالَ لَهُ رَسُولُ اللَّهِ ﷺ: لَكَ أَجْرُ رَجُلٍ شَهِدَ بَدْراً وَسَهْمُهُ، وَأَمَّا تَغَيُّبُهُ عَن بَيْعَةِ الرِّضْوَانِ فَلَوْ كَانَ أَحَدٌ أَعَزَّ بِبَطْنِ مَكَّةَ مِنْ عُثْمَانَ لَبَعَثَهُ رَسُولُ اللَّهِ ﷺ مَكَانَ عُثْمَانَ، بَعَثَ رَسُولُ اللَّهِ ﷺ عُثْمَانَ وَكَانَتْ بَيْعَةُ الرِّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلى مَكَّةَ، قالَ: فقالَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ الْيُمْنَى: هَذِهِ يَدُ عُثْمَانَ وَضَرَبَ بِهَا عَلى يَدِهِ وَقالَ: هَذِهِ لِعُثْمَانَ. قالَ لَهُ: اذْهَبْ بِهَذَا الآنَ مَعَكَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

Another hadeeth

3717- Othman Ibn Abdulla Ibn Mawhab narrated that a man from Egypt went to Mecca for Hajj, and he saw a group of people sitting down. He said,

"Who are they?" They said, "The Quraish." The man asked, "Who is that man?" They said, "He is Ibn Omar." So the man went to him and asked him, "I want to ask you about something, and I hope you answer me. I ask you by Allah, did Othman flee the battlefield at Uhud?" Ibn Omar said, "Yes." The man said, "Do you know if he missed the pledge of allegiance at Radwan and did not witness it?" Ibn Omar (R.A.A.) said, "Yes." The man said, "Do you know that he missed the Battle of Badr?" Ibn Omar (R.A.A.) said, "Yes." The man said, "*Allahu Akbar*!"

Ibn Omar (R.A.A.) said, "Now come and let me explain to you about what you have asked. As for him fleeing the Uhud battle, I testify that Allah (S.W.T.) pardoned him and forgave him. As for his absence on the day of the Battle of Badr, it was because his wife, the daughter of the Messenger of Allah (S.A.W.), was sick. The Messenger of Allah (S.A.W.) had said to him, "You will have the reward of a man who witnesses Badr and his share." He (S.A.W.) thus ordered him to stay with her. As for his absence from the Radwan pledge of allegiance, had there been anyone more respected than Othman by the people of Mecca, then he (S.A.W.) would have sent him instead of Othman. However, the Messenger of Allah (S.A.W.) sent Othman to Mecca, and the pledge of allegiance occurred after he left to Mecca. The Messenger of Allah (S.A.W.) said about his right hand, "This is the hand of Othman," and he shook with his other hand and said, "This is for Othman." Ibn Omar (R.A.A.) then said to the man, "Now go and take this (knowledge) with you."

Abu E'isa said that this hadeeth is hasan sahih.

باب ـ [م: تابع 18، ت: 65]

3718 ـ حَدَّثَنَا الفَضْلُ بنُ أبي طالِبٍ البَغْدَادِيُّ وَغَيْرُ وَاحِدٍ قالُوا: أخبرنا عُثْمَانُ بنُ زُفَرَ، حدثنا مُحمّدُ بنُ زِيادٍ عَن مُحمّدِ بنِ عَجْلاَنَ عَن أبي الزُّبَيْرِ عَن جَابِرٍ قالَ: «أُتِيَ النبيُّ ﷺ بِجَنَازَةِ رَجُلٍ لِيُصَلِّيَ عَلَيْهِ فَلَمْ يُصَلِّ عَلَيْهِ، فَقِيلَ يا رَسُولَ اللّهِ ما رَأَيْنَاكَ تَرَكْتَ الصَّلاَةَ عَلَى أحَدٍ قَبْلَ هَذَا؟ قالَ: إنَّهُ كَانَ يَبْغُضُ عُثْمَانَ فَأَبْغَضَهُ اللّهُ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ هَذَا الْوَجْهِ. وَمُحمّدُ بنُ زِيادٍ هَذَا هُوَ صَاحِبُ مَيْمُونِ بنِ مَهْرَانَ ضَعِيفٌ في الْحَدِيثِ جِدًّا. ومُحمّدُ بن زِيادٍ صَاحِبُ أبي هُرَيْرَةَ وَهُوَ بَصْرِيٌّ ثِقَةٌ وَيُكْنَى أبَا الْحَارِثِ. ومُحمّدُ بنُ زِيَادٍ الألْهَانِيُّ صَاحِبُ أبي أُمَامَةَ ثِقَةٌ شَامِيٌّ يُكْنَى أبَا سُفْيَانَ.

Another hadeeth

3718- Jaber (R.A.A.) narrated that the Messenger of Allah (S.A.W.) was brought the funeral of a man and asked to pray over him, but he (S.A.W.) did not. Someone said, "Oh Messenger of Allah (S.A.W.), we have never seen you

refusing to pray over anyone before now." He (S.A.W.) said, "He used to hate Othman, so Allah (S.W.T.) hates him."

Abu E'isa said that this hadeeth is gharib.

باب - [م: تابع 18، ت: 66]

3719 - حَدَّثَنَا أَحْمَدُ بنُ عَبْدَةَ الضَّبِّيُّ، حدثنا حَمَّادُ بنُ زَيْد عَن أَيُّوبَ عَن أَبي عُثْمَانَ النَّهْدِيِّ عَن أَبي مُوسَى الأَشْعَرِيِّ قالَ: «انْطَلَقْتُ مَعَ النَّبِيِّ ﷺ فَدَخَلَ حَائِطاً لِلأَنْصَارِ فَقَضَى حَاجَتَهُ فقالَ لِي: يا أَبَا مُوسَى امْلِكْ عَلَيَّ البَابَ فَلاَ يَدْخُلَنَّ عَلَيَّ أَحَدٌ إلاَّ بِإِذْنٍ، فَجَاءَ رَجُلٌ فَضَرَبَ البَابَ فَقُلْتُ مَنْ هَذَا؟ قالَ: أَبُو بَكْرٍ فَقُلْتُ: يا رَسُولَ اللَّهِ هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ؟ قالَ: ائْذَنْ لَهُ وَبَشِّرْهُ بالْجَنَّةِ، فَدَخَلَ وَبَشَّرْتُهُ بالْجَنَّةِ، وَجَاءَ رَجُلٌ آخَرُ فَضَرَبَ البَابَ فَقُلْتُ مَنْ هَذَا؟ فقالَ: عُمَرُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ هَذَا عمَرُ يَسْتَأْذِنُ، قالَ: افْتَحْ وَبَشِّرْهُ بالْجَنَّةِ؛ فَفَتَحْتُ وَدَخَلَ وَبَشَّرْتُهُ بالْجَنَّةِ، فَجَاءَ رَجُلٌ آخَرُ فَضَرَبَ البَابَ فَقُلْتُ مَنْ هَذَا؟ فقالَ: عُثْمَانُ، قُلْتُ: يا رَسُولَ اللَّهِ هَذَا عُثْمَانُ يَسْتَأْذِنُ، قالَ: افْتَحْ لَهُ وَبَشِّرْهُ بالجنَّةِ عَلَى بَلْوَى تُصِيبُهُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَن أَبي عُثْمَانَ النَّهْدِيِّ. وفي البَابِ عَن جَابِرٍ وابنِ عُمَرَ.

Another hadeeth

3719- Abu Musa Al-Asha'ari narrated that he went with the Prophet (S.A.W.) and entered a garden of one of the Ansar to use the bathroom. He (S.A.W.) said to Abu Musa, "Oh Abu Musa, guard the door (of the garden) for me and do not let anyone in until you get my permission." A man came and knocked on the door. Abu Musa asked, "Who is it?" The knocker said, "Abu Bakr." Abu Musa said, "Oh Messenger of Allah (S.A.W.), it is Abu Bakr asking for permission to enter." He (S.A.W.) said, "Let him in and give him the good tidings that he will be in Paradise." So Abu Musa let him in and gave him the good news of Paradise. Another man came and knocked on the door, and Abu Musa said, "Who is it?' The man said, "Omar." Abu Musa said, "Oh Messenger of Allah (S.A.W.), it is Omar asking permission to enter." He (S.A.W.) said, "Let him in and give him the good tidings that he will be in Paradise." So Abu Musa let him in and gave him the good news of Paradise. A third man came knocking on the door, and Abu Musa said, "Who is it?" The man said, "Othman." Abu Musa said, "Oh Messenger of Allah (S.A.W.), it is Othman asking permission to enter." He (S.A.W.) said, "Let him in and give him the good tidings that he will be in Paradise because of a tragedy that will hit him."

Abu E'isa said that this hadeeth is hasan sahih.

3720 ـ حَدَّثَنَا سُفْيَانُ بنُ وَكِيعٍ حدثنا أَبِي وَيَحْيَى بنُ سَعِيدٍ عَن إِسْمَاعِيلَ بنِ أَبِي خَالِدٍ عَن قَيْسٍ [بن أبي حازم] حدثني أبو سَهْلَةَ قالَ: «قالَ لِي عُثْمَانُ يَوْمَ الدَّارِ إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ عَهِدَ إِلَيَّ عَهْداً فأنَا صَابِرٌ عَلَيْهِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. [غريب] لاَ نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ إِسْمَاعِيلَ بنِ أَبِي خالِدٍ.

3720- Othman (R.A.A.) said on the Day of the House (when he was besieged), "The Messenger of Allah (S.A.W.) has entrusted me with a trust, and I will continue to keep it."

Abu E'isa said that this hadeeth is hasan sahih gharib.

[26 ـ باب] مناقب علي بن أبي طالب رضي الله عنه [م: 19، ت: 67]

يُقَالُ: وَلَهُ كُنْيَتَانِ: أَبُو تُرَابٍ وَأَبُو الْحَسَنِ

3721 ـ حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ حدثنا جَعْفَرُ بنُ سُلَيْمَانَ الضُّبَعِيُّ عَن يَزِيدَ الرِّشْكِ عَن مُطَرِّفِ بنِ عَبْدِ اللَّهِ عَن عِمْرَانَ بنِ حُصَيْنٍ قالَ: «بَعَثَ رَسُولُ اللَّهِ ﷺ جَيْشاً وَاسْتَعْمَلَ عَلَيْهِمْ عَلِيَّ بنَ أَبِي طالِبٍ؛ فَمَضَى فِي السَّرِيَّةِ فَأَصَابَ جارِيَةً فأنْكَرُوا عَلَيْهِ؛ وَتَعَاقَدَ أَرْبَعَةٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فقالُوا إِنْ لَقِينَا رَسُولَ اللَّهِ ﷺ أَخْبَرْنَاهُ بِمَا صَنَعَ عَلِيٌّ. وَكانَ الْمسلِمُونَ إِذَا رَجَعُوا مِنْ سَفَرٍ بَدَأُوا بِرَسُولِ اللَّهِ ﷺ فَسَلَّمُوا عَلَيْهِ ثُمَّ انْصَرَفُوا إِلى رِحَالِهِمْ، فَلَمَّا قَدِمَتِ السَّرِيَّةُ سَلَّمُوا عَلَى النبيِّ ﷺ، فقامَ أَحَدُ الأَرْبَعَةِ فقالَ يا رَسُولَ اللَّهِ: أَلَمْ تَرَ إِلى عَلِيِّ بنِ أَبِي طَالِبٍ صَنَعَ كَذَا وَكَذَا. فأَعْرَضَ رَسُولُ اللَّهِ ﷺ: ثُمَّ قامَ الثَّانِي فقالَ مِثْلَ مَقَالَتِهِ فأَعْرَضَ عَنْهُ، ثُمَّ قامَ إِلَيْهِ الثَّالِثُ فقالَ مِثْلَ مَقَالَتِهِ فأَعْرَضَ عَنْهُ، ثُمَّ قامَ الرَّابِعُ فقالَ مِثْلَ مَا قالُوا فأَقْبَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ وَالغَضَبُ يُعْرَفُ فِي وَجْهِهِ فقالَ ما تُرِيدُونَ مِنْ عَلِيٍّ، ما تُرِيدُونَ مِنْ عَلِيٍّ، ما تُرِيدُونَ مِنْ عَلِيٍّ؟ إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ، وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ [مِنْ] بَعْدِي».

قال أبو عيسى: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ جَعْفَرِ بنِ سُلَيْمَانَ.

(26) The merits of Ali Ibn Abi Taleb (R.A.A.)

3721- Imran Ibn Hussein narrated that the Messenger of Allah (S.A.W.) sent an army and appointed Ali Ibn Abi Taleb as its commander. He marched with the army and took a girl captive. They did not tolerate his action. Four of the companions agreed among each other to tell the Prophet (S.A.W.) about what Ali (R.A.A.) had done. The Muslims had the habit of going to the Messenger of Allah (S.A.W.) first whenever they came back from their expeditions and then go and unload. When the expedition arrived at Medina,

they went to salute the Prophet (S.A.W.). One of the four men said, "Oh Messenger of Allah (S.A.W.), did you not see what Ali Ibn Abi Taleb has done? He did such and such." The Messenger of Allah (S.A.W.) turned away from him. Then the second man got up and said the same, and the Prophet (S.A.W.) turned away from him. The third man got up and said the same thing, and the Prophet (S.A.W.) turned away from him. The fourth did the same, and the Prophet (S.A.W.) turned away from him too.

The Messenger of Allah (S.A.W.) got angry with them, and it showed on his face. He said, "What do you want from Ali? What do you want from Ali? What do you want from Ali? What do you want from Ali? Ali is from me, and I am from Ali. He is also the friend of every believer after me."

Abu E'isa said that this hadeeth is hasan gharib and is only known from the hadeeth of Jafar Ibn Sulaiman who is a Shiite.

3722 - حَدَّثَنَا مُحمَّدُ بنُ بَشَّارٍ، حدثنا مُحمَّدُ بنُ جَعْفَرٍ، حدثنا شُعْبَةُ عَن سَلَمَةَ بنِ كُهَيْلٍ قالَ: سَمِعْتُ أبَا الطُّفَيْلِ يُحَدِّثُ عَن أبي سَرِيحَةَ أوْ زَيْدِ بنِ أرْقَمَ - شَكَّ شُعْبَةُ - عَن النبيِّ ﷺ قالَ: «مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غريبٌ. وقد رَوَى شُعْبَةُ هَذَا الْحَدِيثَ عَن مَيْمُونٍ أَبِي عبْدِ اللّهِ عَن زَيْدِ بنِ أرْقَمَ عَن النبيِّ ﷺ نَحْوَهُ. وأَبُو سَرِيحَةَ هُوَ حُذَيْفَةُ بنُ أَسِيدٍ [الغفاري] صَاحِبُ النبيِّ ﷺ.

3722- Zaid Ibn Arqam narrated that the Prophet (S.A.W.) said, "Whoever I am friends with, then Ali is his friend."

Abu E'isa said that this hadeeth is hasan gharib.

3723 - حَدَّثَنَا أَبُو الْخطَّابِ زِيادُ بنُ يَحيَى البَصْرِيُّ حدثنا أَبُو عَتَّابٍ سَهْلُ بنُ حَمَّادٍ حدثنا المُخْتَارُ بنُ نافِعٍ حدثنا أَبُو حَيَّانَ التَّيْمِيُّ عَن أبيهِ عَن عَلِيٍّ قالَ قالَ رَسُولُ اللّهِ ﷺ: «رَحِمَ اللّهُ أبا بَكْرٍ، زَوَّجَنِي ابْنَتَهُ، وَحَمَلَنِي إلى دَارِ الْهِجْرَةِ، وَأَعْتَقَ بِلاَلاً مِنْ مَالِهِ. رَحِمَ اللّهُ عُمَرَ يقولُ الْحَقَّ وَإِنْ كَانَ مُرًّا. تَرَكَهُ الْحَقُّ وَمَا لَهُ صَدِيقٌ. رَحِمَ اللّهُ عثْمَانَ تَسْتَحْيِيهُ المَلاَئِكَةُ. رَحِمَ اللّهُ عَلِيًّا؛ اللّهُمَّ أَدِرِ الْحَقَّ مَعَهُ حَيْثُ دَارَ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الوَجْهِ. [والمختار بن نافع شيخ بصري كثير الغرائب].

3723- Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "May Allah have mercy on Abu Bakr. He gave me his daughter in marriage, he carried me to the place of our immigration, and he freed Bilal with his own money. May Allah (S.W.T.) have mercy on Omar. He says the truth even when it is bitter, and saying the truth left him with no friends. May Allah (S.W.T.)

have mercy on Othman; the angels are shy from him. May Allah (S.W.T.) have mercy on Ali. Oh Allah! Make the truth be his companion wherever he goes."

Abu E'isa said that this hadeeth is gharib.

3724 ـ حَدَّثَنَا سُفْيَانُ بنُ وَكِيعٍ حدثنا أَبِي عَن شَرِيكٍ عَن مَنْصُورٍ عَن رِبْعِيِّ بنِ حِرَاشٍ قالَ: أخبرنا عَلِيُّ بنُ أبي طَالِبٍ بالرَّحَبَةِ فقالَ: «لَمَّا كَانَ يَوْمُ الْحُدَيْبِيَّةِ خَرَجَ إِلَيْنَا نَاسٌ مِنَ الْمُشْرِكِينَ فِيهِمْ سُهَيْلُ بنُ عَمْرٍو وَأُنَاسٌ مِنْ رُؤَسَاءِ الْمُشْرِكِينَ فقالُوا: يا رَسُولَ اللّهِ، خَرَجَ إِلَيْكَ نَاسٌ مِنْ أَبْنَائِنا وَإِخْوَانِنَا وَأَرِقَّائِنَا وَلَيْسَ لَهُمْ فِقْهٌ في الدِّينِ، وإِنَّمَا خَرَجُوا فِرَاراً مِنْ أَمْوَالِنَا وَضِيَاعِنَا فارْدُدْهُمْ إِلَيْنَا فإِنْ لَمْ يَكُنْ لَهُمْ فِقْهٌ في الدِّينِ سَنُفَقِّهُهُمْ؟ فقالَ النبيُّ ﷺ: يا مَعْشَرَ قُرَيْشٍ لَتَنْتَهُنَّ أَوْ لَيَبْعَثَنَّ اللّهُ عَلَيْكُمْ مَنْ يَضْرِبُ رِقَابَكُمْ بالسَّيْفِ عَلَى الدِّينِ، قَدِ امْتَحَنَ اللّهُ قُلُوبَهُمْ عَلَى الإِيمَانِ، قالُوا مَنْ هُوَ يا رَسُولَ اللّهِ؟ فقالَ لَهُ أَبُو بَكْرٍ مَنْ هُوَ يا رَسُولَ اللّهِ؟ وَقال عُمَرُ مَنْ هُوَ يا رَسُولَ اللّهِ؟ قالَ: هُوَ خَاصِفُ النَّعْلِ وكانَ أَعْطَى عَلِيًّا نَعْلَهُ يَخْصِفُهَا، قالَ ثُمَّ الْتَفَتَ إِلَيْنَا عَلِيٌّ فقالَ إِنَّ رَسُولَ اللهِ ﷺ قالَ: مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ لا نَعْرِفُهُ إلاَّ [مِنْ هَذَا الوَجْهِ] مِنْ حَدِيثِ رِبْعِيٍّ عَن عَلِيٍّ. قال [سمعت الجارودَ يقولُ: سمعت وكيعاً يقولُ: لم يكذب ربعي بن حَراشٍ في الإسلام كِذْبةً، وأخبرني محمد بن إسماعيلَ عَن عبد الله بنِ أبي الأسودِ يقول: سمعت عبد الرحمن بن مهدي يقول: منصور بن المعتمر أثبت أهل الكوفة.

3724- Ali Ibn Abi Taleb narrated to Ar-Rahaba that on the day of Hudaibia a group of infidels came out to them and among them was Suhail Ibn Amr and a few leaders of Quraish. They said, "Oh Messenger of Allah! A group of our sons, brothers, and slaves have come out to you, but they do not have an understanding of the religion. They only left to escape working for us and taking care of our properties. So give them back to us." Suhail also said, "If they do not have knowledge of the religion, then we will teach them." The Prophet (S.A.W.) said, "Oh you Quraish! Stop or Allah (S.W.T.) will send to you someone who will force you by the sword to follow this religion and whom Allah has already tested his heart on faith." They said, "Who is this man oh Messenger of Allah?" Abu Bakr also said, "Who is he, oh Messenger of Allah (S.A.W.)?" Omar (R.A.A.) said, "Who is he, oh Messenger of Allah?" He (S.A.W.) said, "He is the shoemaker." He (S.A.W.) had given Ali a shoe to sew up for him. Ali then turned to the people and narrated that the Messenger of Allah (S.A.W.) said, "Whoever lies on purpose (in narrating my hadeeth) then let him take his place in the Hellfire."

Abu E'isa said that this hadeeth is hasan sahih gharib.

27 ـ بابٌ [م: 20ت: 68]

3725 ـ حَدَّثَنَا قُتَيْبَةُ أخبرنا جَعْفَرُ بنُ سُلَيْمَانَ عَن أَبِي هَارُونَ العَبْدِيِّ عَن أَبِي سَعِيدٍ الْخُدْرِيِّ قالَ: «إِنْ كُنَّا لنَعْرِفُ الْمُنَافِقِينَ نَحْنُ مَعْشَرَ الأَنْصَارِ بِبُغْضِهِمْ عَلِيَّ بنَ أَبِي طَالِبٍ».

هَذا حَدِيثٌ غَرِيبٌ. وَقَدْ تَكَلَّمَ شُعْبَةُ في أَبي هارُونَ العَبْدِيِّ وَقَدْ رُوِيَ هَذَا عَن الأَعْمَشِ عَن أَبي صَالِحٍ عَن أَبي سَعِيدٍ.

(27) Another hadeeth

3725- Abu Said Al-Khudri said, "We, the Ansar, used to know who the hypocrites were from their dislike of Ali Ibn Abi Taleb."

Abu E'isa said that this hadeeth is gharib.

باب ـ [م: تابع 20، ت: 69]

3726 ـ حَدَّثَنَا وَاصِلُ بنُ عَبْدِ الأَعْلَى حدثنا مُحَمَّدُ بنُ فُضَيْلٍ عَن عَبْدِ اللَّهِ بنِ عَبْدِ الرَّحْمٰنِ أَبي النَّضر عَن الْمُسَاوِرِ الْحِمْيَرِيِّ عَن أُمِّهِ قالَتْ: «دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَسَمِعْتُهَا تَقُولُ كانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: لا يُحِبُّ عَلِيًّا مُنَافِقٌ، وَلا يُبْغِضُهُ مُؤْمِنٌ».

قال: وَفي البَابِ عَن عَلِيٍّ وهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الوجْهِ. وعبد الله بن عبد الرحمن هو أبو نصر الوراق وروى عنه سفيان الثوري.

Another hadeeth

3726- Al-Misawer Al-Himiari reported that his mother said that she went to see Um Salama and heard her say, "The Messenger of Allah (S.A.W.) used to say, 'Ali can never be fond of a hypocrite nor can he be hated by a believer."

Abu E'isa said that this hadeeth is hasan gharib.

باب ـ [م: تابع 20، ت: 70]

3727 ـ حَدَّثَنَا إسماعيلُ بنُ مُوسَى الفَزَارِيُّ ابنُ بِنْتِ السُّدِّيِّ حدثنا شَرِيكٌ عَن أَبي رَبِيعَةَ عَن ابنِ بُرَيْدَةَ عَن أَبِيهِ قالَ قالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ وَأَخْبَرَنِي أَنَّهُ يحِبُّهُمْ، قِيلَ يا رَسُولَ اللَّهِ سَمِّهِمْ لنا؟ قالَ عَلِيٌّ مِنْهُمْ ـ يَقُولُ ذَلِكَ ثَلاثاً ـ وَأَبُو ذَرٍّ وَالمِقْدَادُ وَسَلْمَانُ. وَأَمَرَنِي بِحُبِّهِمْ وَأَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ».

[قال] هَذَا حَدِيثٌ حَسَنٌ [غريب] لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ شَرِيكٍ.

Another hadeeth

3727- Buraida (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Allah (S.W.T.) has ordered me to love four (men), and He told me that He loves them." They said, "Name them, oh Messenger of Allah (S.A.W.)!" He

(S.A.W.) said, "Ali is one of them," and he (S.A.W.) said that three times, "Abu Tharr, Al-Miqdad, and Salman. Allah (S.W.T.) has ordered me to love them and He told me that He loves them."

Abu E'isa said that this hadeeth is hasan gharib.

باب - [م: تابع 20، ت: 71]

3728 - حَدَّثَنَا إِسمَاعِيلُ بنُ مُوسَى، حدثنا شَرِيكٌ عَن أبي إِسْحَاقَ، عَن حَبْشِيِّ بنِ جُنَادَةَ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «عَلِيٌّ مِنِّي وأنَا مِنْ عَلِيٍّ وَلاَ يُؤَدِّي عَنِّي إلاَّ أنَا أوْ عَلِيٌّ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [صحيح].

Another hadeeth

3728- Ibn Junada narrated that the Messenger of Allah (S.A.W.) said, "Ali is from me and I am from Ali. No one pays my dues except me or Ali."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3729 - حَدَّثَنَا يُوسُفُ بنُ مُوسَى القَطَّانُ البَغْدَادِيُّ حدثنا عَلِيُّ بنُ قَادِمٍ حدثنا عَلِيُّ بنُ صَالِحِ بنِ حَيٍّ عَن حَكِيمِ بنِ جُبَيْرٍ عَن جَمِيعِ بنِ عُمَيْرٍ التَّيْمِيِّ عَن ابنِ عُمَرَ قالَ: «آخَى رَسُولُ اللّهِ ﷺ بَيْنَ أَصْحَابِهِ فَجَاءَ عَلِيٌّ تَدْمَعُ عَيْنَاهُ فقالَ: يا رَسُولَ اللّهِ آخَيْتَ بَيْنَ أَصْحَابِكَ وَلَمْ تُؤَاخِ بَيْنِي وَبَيْنَ أحَدٍ، فقالَ لَهُ رَسُولُ اللّهِ ﷺ أنْتَ أخِي في الدُّنْيَا والآخِرَةِ».

قالَ أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [في الباب] عَن زَيْدِ بنِ أبي أَوْفَى.

3729- Ibn Omar (R.A.A.) said that the Messenger of Allah (S.A.W.) made among his companions brothers. Ali (R.A.A.) came with tears in his eyes and said, "Oh Messenger of Allah (S.A.W.), you have assigned every companion a brother, but you did not assign a brother to me!" The Messenger of Allah (S.A.W.) said to him, "You are my brother in this life and in the Hereafter."

Abu E'isa said that this hadeeth is hasan gharib.

باب - [م: تابع 20، ت: 72]

3730 - حَدَّثَنَا سُفْيَانُ بنُ وَكِيعٍ حدثنا عُبَيْدُ اللّهِ بنُ مُوسَى عَن عِيسَى بنِ عُمَرَ عَن السُّدِّيِّ عَن أنَسِ بنِ مالِكٍ قالَ: «كَانَ عِنْدَ النَّبِيِّ ﷺ طَيْرٌ فقالَ اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إلَيْكَ يَأْكُلُ مَعِي هَذَا الطَّيْرَ فَجَاءَ عَلِيٌّ فَأكَلَ مَعَهُ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ مِنْ حَدِيثِ السُّدِّيِّ إلاَّ مِنْ هَذَا الوَجْهِ وَقَدْ رُوِيَ [هذا الحديث] مِنْ غَيْرِ وَجْهٍ عَن أنَسٍ. [وعيسى بن عمر هو كوفي] وَالسُّدِّيُّ [اسمه] إسمَاعِيلُ بنُ عَبْدِ الرَّحْمَنِ [وسمع من أنس بن مالك وَرَأى الْحُسَيْنَ بنَ عَلِيٍّ. وثقه شعبة وسفيان الثوري وزائدة ووثقه يحيى بن سعيد القطان].

Another hadeeth

3730- Anas Ibn Malek (R.A.A.) narrated that the Prophet (S.A.W.) was

eating from a dish made of a fowl, and he (S.A.W.) said, "Oh Allah, send me the one you love the most to eat with me from this bird." Ali (R.A.A.) then came in to eat with him.

Abu E'isa said that this hadeeth is gharib.

3731 ـ حَدَّثَنَا خلادُ بنُ أَسْلَمَ البَغْدَادِيُّ حدثنا النَّضْرُ بنُ شُمَيْلٍ أخبرنا عَوْفٌ عَن عبْدِ اللّهِ بنِ عَمْرِو بنِ هِنْدٍ الْجَمَلِيِّ قالَ: «قالَ عَلِيٌّ كُنْتُ إذَا سَأَلْتُ رَسُولَ اللّهِ ﷺ أَعْطَانِي وَإِذَا سَكَتُّ ابْتَدَأَنِي».

[قال]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

3731- Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) used to give to him if he asked him, and he (S.A.W.) used to inquire if he needed anything before he had to ask.

Abu E'isa said that this hadeeth is hasan gharib.

باب ـ [م: تابع 20، ت: 73]

3732 ـ حَدَّثَنَا إسماعيلُ بنُ مُوسَى حدثنا مُحمَّدُ بنُ عُمَرَ بنِ الرُّومِيِّ حدثنا شَرِيكٌ عَن سَلَمَةَ بنِ كُهَيْلٍ عَن سُوَيْدِ بنِ غَفلَةَ عَن الصُّنَابِحِيِّ عَن عَلِيٍّ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «أَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا».

[قال]: هَذَا حَدِيثٌ غَرِيبٌ مُنْكَرٌ ورَوَى بَعْضُهُمْ هَذَا الحَدِيثَ عَن شَرِيكٍ وَلَمْ يَذْكُرُوا فيهِ عَن الصُّنَابِحِيِّ وَلاَ نَعْرِفُ هَذَا الْحَدِيثَ عَنْ أَحَدٍ مِنْ الثقَاتِ غير شَرِيكٍ. وَفي البَابِ عَن ابنِ عَبَّاسٍ.

Another hadeeth

3732- Ali (R.A.A.) narrated that the Messenger of Allah (R.A.A.) said, "I am the house of wisdom, and Ali is its gate."

Abu E'isa said that this hadeeth is gharib and unreliable.

3733 ـ حَدَّثَنَا قُتَيْبَةُ، حدثنا حَاتِمُ بنُ إسماعيلَ، عَن بُكَيْرِ بنِ مِسْمَارٍ، عَن عامِرِ بنِ سَعْدِ بنِ أبي وَقَّاصٍ، عَن أبيهِ قالَ: «أَمَرَ مُعَاوِيَةُ بنُ أبي سُفْيانَ سَعْداً فقالَ ما مَنَعَكَ أَنْ تَسُبَّ أَبَا تُرَابٍ؟ قالَ أَمَّا ما ذَكَرْتَ؛ ثَلاَثاً قالَهُنَّ رَسُولُ اللّهِ ﷺ فَلَنْ أَسُبَّهُ لِأَنْ تَكُونَ لِي وَاحِدَةٌ مِنْهُنَّ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ، سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ لِعَلِيٍّ وخَلَّفَهُ في بَعْضِ مَغَازِيهِ؟ فقالَ لَهُ عَلِيٌّ يا رَسُولَ اللّهِ تُخَلِّفُنِي مَعَ النِّسَاءِ والصِّبْيانِ؟ فقالَ لَهُ رَسُولُ اللّهِ ﷺ: أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إلاَّ أَنَّهُ لاَ نُبُوَّةَ بعْدِي. وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يُحِبُّ اللّهَ وَرَسُولَهُ وَيُحِبُّهُ اللّهُ وَرَسُولُهُ. قالَ فَتَطَاوَلْنَا لَهَا فقالَ ادْعُوا لي عَلِيًّا، قالَ فَأُتِيَ بِهِ رَمِدٌ فَبَصَقَ في عَيْنِهِ فَدَفَعَ الرَّايَةَ إِلَيْهِ فَفَتَحَ اللّهُ عَلَيْهِ وَأُنْزِلَتْ

هَذِهِ الآيَةُ: ﴿نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ﴾ الآية دَعَا رَسُولُ اللَّهِ ﷺ عَلِيًّا وَفَاطِمَةَ وَحَسَناً وَحُسَيْناً فقالَ اللَّهُمَّ هَؤُلاَءِ أَهْلِي».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صحيحٌ مِنْ هَذَا الوَجْهِ.

3733- Saad Ibn Waqqas narrated that when Mua'weya Ibn Abu Sufian posted him as commander, he asked him, "What prevents you from cussing Abu Turab (Ali Ibn Abi Taleb (R.A.A.))?" Saad said, "Do you not remember the three things that the Messenger of Allah (S.A.W.) said (about Ali)? I will never cuss him, and I would give everything I own just to have one of those things said about me by the Messenger of Allah (S.A.W.). I heard the Messenger of Allah (S.A.W.) speak to Ali as he appointed him to rule Medina in his absence. Ali (R.A.A.) said to him (S.A.W.), "Oh Messenger of Allah (S.A.W.), you leave me behind with the women and the children?" The Messenger of Allah (S.A.W.) said, "Are you not pleased if you are to me like Aaron was to Moses? Except that there are no prophets after me." Saad said that the second time he heard the Messenger of Allah (S.A.W.) say on the day of Khaibar; "I will give this banner to a man who loves Allah (S.W.T.) and His Messenger (S.A.W.) and is loved by Allah (S.W.T.) and His Messenger (S.A.W.)." Each of the companions hoped it was them, but then the Prophet (S.A.W.) said, "Call Ali out here." Ali (R.A.A.) came, but his eyes were watery and puffy. The Prophet (S.A.W.) spit into his eyes and gave him the banner. Allah (S.W.T.) defeated them on his hands." Thirdly Saad spoke about this verse; "*Then whoever disputes with you concerning him (Jesus) after (all this) knowledge that has come to you (i.e. Jesus being a slave of Allah, and having no share in Divinity), say (Oh Muhammad (S.A.W.)), 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allah upon those who lie.'*" (Surah Aal Imran, verse 61) The Messenger of Allah (S.A.W.) called on Ali, Fatima, Al-Hasan, and Al-Hussein and said, "Oh Allah, these are my family."

Abu E'isa said that this hadeeth is hasan sahih gharib.

باب - [م: تابع 20، ت: 74]

3734 - حَدَّثَنَا عبدُ اللَّهِ بنُ أبي زِيَادٍ حدثنا الأحْوَصُ بنُ جَوَابٍ عَن يُونُسَ بنِ أبي إسْحَاقَ عَن أبي إسْحَاقَ عَن البَرَاءِ قالَ: «بَعَثَ النبيُّ ﷺ جَيْشَيْنِ وَأَمَّرَ عَلَى أحَدِهِمَا عَلِيَّ بنَ أبي طالبٍ وَعَلَى الآخَرِ خَالِدَ بنَ الْوَلِيدِ وَقالَ إذَا كانَ القِتَالُ فَعلِيٌّ، قالَ فافْتَتَحَ عَلِيٌّ حِصْناً فَأَخَذَ مِنْهُ جارِيَةً فَكَتَبَ مَعِي خالِدٌ كِتَاباً إلى النَّبيِّ ﷺ يَشِي بِهِ، قالَ فَقَدِمْتُ عَلَى النَّبيِّ ﷺ فَقَرَأَ الكِتَابَ فَتَغَيَّرَ لَوْنُهُ ثُمَّ قالَ: ما تَرَى في رَجل يُحِبُّ اللَّهَ وَرَسُولَهُ ويُحِبُّهُ اللَّهُ وَرَسُولُهُ، قالَ قُلْتُ أعُوذُ باللَّهِ مِنْ غَضَبِ اللَّهِ وَمِنْ غَضَبِ رَسُولِهِ وإنَّمَا أنَا رَسُولٌ فَسَكَتَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لا نَعْرِفُه إلاَّ مِنْ هَذَا الوَجْهِ.

Another hadeeth

3734- Al-Baraa' narrated that the Prophet (S.A.W.) sent out two armies and posted Ali (R.A.A.) a commander of one of the armies and Khaled Ibn Al Walid on the other. He (S.A.W.) said, "During the (actual) fight Ali becomes the commander of the army." Ali (R.A.A.) conquered a fortress and took a girl as a slave from it. Khaled sent a letter with Al-Barra' to the Prophet (S.A.W.) telling him what Ali (R.A.A.) had done. Al-Baraa' arrived at Medina and delivered the letter to the Prophet (S.A.W.). The Prophet (S.A.W.) read the letter and his color changed. He said, "What do you say about a man who loves Allah (S.W.T.) and His Messenger (S.A.W.) and Allah (S.W.T.) and His Messenger (S.A.W.) love him?" Al-Baraa' said, "I seek refuge with Allah from the Wrath of Allah and the wrath of His Messenger (S.A.W.)! I am only a courier." He (S.A.W.) did not say anything.

Abu E'isa said that this hadeeth is hasan gharib.

باب - [م: تابع 20، ت: 75]

3735 - حَدَّثَنَا عَلِيُّ بنُ المُنْذِرِ الكُوفِيُّ أخبرنا مُحمَّدُ بنُ فُضَيْلٍ، عَنِ الأَجْلَحِ، عَنْ أبي الزُّبَيْرِ عَنْ جابِرٍ قالَ: «دَعا رَسُولُ اللّهِ ﷺ عَلِيًّا يَوْمَ الطَّائِفِ فانْتَجاهُ فقالَ النّاسُ لَقَدْ طَالَ نَجْوَاهُ مَعَ ابنِ عَمِّهِ فقالَ رَسُولُ اللّهِ ﷺ ما انْتَجَيْتُهُ وَلَكِنَّ اللّهَ انْتَجاهُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لا نَعْرِفُه إلاَّ مِنْ حَدِيثِ الأَجْلَحِ وَقَدْ رَوَاهُ غَيْرُ ابنِ فُضَيْلٍ [أيضاً] عَنِ الأَجْلَحِ. وَمَعْنَى قَوْلِهِ: «وَلَكِنَّ اللّهَ انْتَجاه». يَقُولُ [إن] اللّهَ أَمَرَنِي أَنْ أَنْتَجِيَ مَعَهُ.

Another hadeeth

3735- Jaber (R.A.A.) narrated that the Messenger of Allah (S.A.W.) called on Ali on the day of Taif and spoke to him in private. People said, "He (S.A.W.) has been talking to his cousin in private for a long time." The Messenger of Allah (S.A.W.) said, "I did not talk to him in private, but Allah (S.W.T.) did."

Abu E'isa said that this hadeeth is hasan gharib.

باب - [م: تابع 20، ت: 76]

3736 - حَدَّثَنَا عَلِيُّ بنُ المُنْذِرِ أخبرنا محمد بنُ فُضَيْلٍ عَنْ سَالِمِ بنِ أَبِي حَفْصَةَ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قالَ: قالَ رَسُولُ اللّهِ ﷺ لِعَلِيٍّ: «يا عَلِيُّ لا يَحِلُّ لأَحَدٍ أَنْ يُجْنِبَ في هَذَا المَسْجِدِ غَيْرِي وغَيْرَكَ». قالَ عَلِيُّ بنُ المُنْذِرِ قُلْتُ لِضِرارِ بنِ صُرَدٍ ما مَعْنَى هَذَا الحَدِيثِ؟ قالَ لاَ يَحِلُّ لِأَحَدٍ يَسْتَطْرِقُهُ جُنُباً غَيْرِي وَغَيْرَكَ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الْوَجْهِ. [وقد] سَمِعَ مني مُحَمَّدُ بنُ إِسمَاعِيلَ هَذَا الْحَدِيثَ وَاسْتَغْرَبَهُ.

Another hadeeth

3736- Abu Said narrated that the Messenger of Allah (S.A.W.) said to Ali, "Oh Ali, it is not lawful for anyone to be in the state of Janaba while in this Mosque except for me and you." Ali Ibn Al-Munther asked Dirar Ibn Surad about the meaning of this hadeeth. Dirar said, "It means that no one should walk through the Mosque when he has not bathed from Janaba except the Prophet (S.A.W.) and Ali. That is because their doors opened up into the Mosque."

Abu E'isa said that this hadeeth is hasan gharib. He also said that Al-Bukhari heard this hadeeth from him and he thought that it was strange.

باب ـ [م: تابع 20، ت: 77]

3737 ـ حَدَّثَنَا إسماعيلُ بنُ مُوسَى حدثنا عَلِي بنُ عَابِسٍ عَن مُسْلِمٍ المُلاَئِيِّ عَن أَنَسِ بنِ مالِكٍ قالَ: «بُعِثَ النَّبِيُّ ﷺ يَوْمَ الإِثْنَيْنِ وَصَلَّى وَعَلِيٌّ يَوْمَ الثُّلاَثَاءِ».

قال أبو عيسى: [وفي الباب عن علي] وهَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ مُسْلِمٍ الأَعْوَرِ، وَمُسْلِمٌ الأَعْوَرُ لَيْسَ عِنْدَهُمْ بِذَاكَ القَوِيِّ. وَقَدْ رُوِيَ هَذَا [الحديث] عَن مُسْلِمٍ عَن حَبَّةَ عَن عَلِيٍّ نَحْوَ هَذَا.

Another hadeeth

3737- Anas Ibn Malek narrated that the Prophet (S.A.W.) was given prophethood on Monday and that Ali started praying on Tuesday.

Abu E'isa said that this hadeeth is gharib and that Muslim Al-Aa'war is not a reliable narrator.

3738 ـ حَدَّثَنَا القاسِمُ بنُ دِينَارٍ الكُوفِيُّ حدثنا أَبُو نَعِيمٍ عَن عَبْدِ السَّلاَمِ بنِ حَرْبٍ عَن يَحْيَى بنِ سَعِيدٍ عَن سَعِيدِ بنِ المُسَيَّبِ عَن سَعْدِ بنِ أَبِي وَقَّاصٍ «أَنَّ النَّبِيَّ ﷺ قالَ لِعَلِيٍّ: أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى [إلا أنهُ لا نبيَّ بعدي]».

[قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَن سَعْدٍ عَن النبيِّ ﷺ وَيُسْتَغْرَبُ هَذَا الحدِيثُ مِنْ حَدِيثِ يَحْيَى بنِ سَعِيدٍ الأَنْصَارِيِّ.

3739 ـ حَدَّثَنَا محمُودُ بنُ غَيْلاَنَ حدثنا أَبُو أَحْمَدَ الزُّبَيْرِيُّ عَن شَرِيكٍ عَن عَبْدِ اللهِ بنِ مُحمدِ بنِ عَقِيلٍ عَن جابِرِ بنِ عَبْدِ اللهِ «أَنَّ النَّبِيَّ ﷺ قالَ لِعَلِيٍّ: أَنْتَ مِنِّي بِمَنْزِلَةِ هارُونَ مِنْ مُوسَى إلاَّ أنهُ لا نَبِيَّ بَعْدِي».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَن غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

وَفي البَابِ عَن سَعْدٍ وَزَيْدِ بنِ أَرْقَمَ وَأبي هُرَيْرَةَ وَأُمِّ سَلَمَةَ.

3738, 3739- Saad Ibn Abi Waqqas and Jaber Ibn Abdullah narrated that the Messenger of Allah (S.A.W.) said to Ali (R.A.A.), "You are to me like Haron was to Musa, except there are no prophets after me."

Abu E'isa said that this hadeeth is hasan sahih.

باب ـ [م: تابع 20، ت: 78]

3740 ـ حَدَّثَنَا مُحمَّدُ بنُ حُمَيْدٍ الرَّازِيُّ حدثنا إِبْرَاهيمُ بنُ المخْتَارِ عَن شعْبَةَ عَن أَبي بَلْجٍ عَن عَمْرِو بنِ مَيْمُونٍ عَن ابنِ عبَّاسٍ: «أَنَّ النَّبيَّ ﷺ أَمَرَ بِسَدِّ الأَبْوَابِ إِلاَّ بابَ عَلِيٍّ».

[قال]: هَذَا حَدِيثٌ غَرِيبٌ لا نعْرِفهُ عَن شعْبَةَ بهَذَا الإِسْنَادِ إلا مِنْ هَذَا الْوَجْهِ.

Another hadeeth

3740- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) ordered all the doors (into the Mosque) be blocked except for the door to Ali's (R.A.A.) house.

Abu E'isa said that this hadeeth is gharib.

3741 ـ حَدَّثَنَا نَصْرُ بنُ عَلِيٍّ الْجَهضَمِيُّ، حدثنا عَلِيُّ بنُ جَعْفَرِ بنِ مُحمَّدِ بنِ عَلِيٍّ [قال] أَخْبَرَنِي أَخِي مُوسَى بنُ جَعْفَرِ بنِ مُحمَّدٍ عَن أَبيهِ جَعْفَرِ بنِ مُحمَّدٍ عَن أَبيهِ مُحمَّدِ بنِ عَلِيٍّ عَن أَبيهِ عَلِيِّ بنِ الْحُسَيْنِ عَن أَبيهِ عَن جَدِّهِ عَلِيِّ بنِ أَبي طَالِبٍ: «أَنَّ النبيَّ ﷺ أَخَذَ بِيَدِ حَسَنٍ وَحُسَيْنٍ قَالَ مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وأُمَّهُمَا كانَ مَعِي في دَرَجَتِي يَوْمَ القِيَامَةِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لا نَعْرِفُهُ مِنْ حَدِيثِ جَعْفَرِ بنِ مُحمَّدٍ إلاَّ مِنْ هَذَا الوَجْهِ.

3741- Ali Ibn Al-Hussein narrated from his father Al-Hussein from his grandfather Ali Ibn Abi Taleb (R.A.A.) that the Messenger of Allah (S.A.W.) took Al-Hasan and Al-Hussein by their hands and said, "Whoever loves me and loves these and their father and their mother will be with me in my rank on the Day of Resurrection."

Abu E'isa said that this hadeeth is hasan gharib.

باب ـ [م: تابع 20، ت: 79]

3742 ـ حَدَّثَنَا مُحمدُ بنُ حُمَيْدٍ حدثنا إِبْرَاهِيمُ بنُ المُخْتَارِ عَن شعْبَةَ عَن أَبي بَلْجٍ عَن عَمْرِو بنِ مَيْمُونٍ عَن ابنِ عبَّاسٍ قالَ: «أَوَّلُ مَنْ صَلَّى عَلِيٌّ».

[قال]: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لاَ نَعْرِفُهُ مِنْ حَدِيثِ شُعْبَةَ عَن أَبي بَلْجٍ إِلاَّ

مِنْ حَدِيثِ مُحَمَّدِ بنِ حُمَيْدٍ وَأَبُو بَلْجٍ اسْمُهُ يَحْيَى بنُ [أبي] سُلَيْمٍ وقال بعض أهل العلم: أَوَّلُ مَنْ أَسْلَمَ مِنَ الرجال أَبُو بَكْرٍ الصِّدِّيقُ، وَأَسْلَمَ عَلِيٌّ وهو غلام ابن ثمانِ سنين، وَأَوَّلُ مَنْ أَسْلَمَ مِنَ النِّساءِ خَدِيجَةُ.

Another hadeeth

3742- Ibn Abbas (R.A.A.) reported that the first person to ever pray was Ali (R.A.A.).

He said that this hadeeth is gharib.

3743 - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ ومُحَمَّدُ بنُ الْمُثَنَّى قالاَ: حدثنا مُحَمَّدُ بن جَعْفَرٍ، حدثنا شُعْبَةُ، عَن عَمْرِو بنِ مُرَّةَ، عَن أَبي حَمْزَةَ عَن رَجُلٍ مِنَ الأَنْصَارِ عَن زَيْدِ بنِ أَرْقَمَ قالَ: «أَوَّلُ مَنْ أَسْلَمَ عَلِيٌّ - قالَ عَمْرُو بنُ مُرَّةَ فَذَكَرْتُ ذَلِكَ لإِبْرَاهِيمَ النَّخَعِيِّ فَأَنْكَرَهُ - وَقالَ: أَوَّلُ مَنْ أَسْلَمَ أَبُو بَكْرٍ الصِّدِّيقُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وأَبُو حَمْزَةَ اسمُهُ طَلْحَةُ بنُ يَزِيدَ.

3743- Zaid Ibn Arqam reported that the first person who embraced Islam was Ali (R.A.A.). Amr Ibn Murra reported that he had mentioned Zaid's statement to Ibrahim An-Nukhae'ii and he rejected it. He said, "The first person to embrace Islam was Abu Bakr As-Siddiq."

Abu E'isa said that this hadeeth is hasan sahih.

باب - [م: تابع 20، ت: 80]

3744 - حَدَّثَنَا عِيسى بنُ عُثْمانَ ابنِ أَخِي يَحْيَى بنِ عِيسَى الرَّمْلِيِّ حدثنا يحيى بن عِيسَى الرَّمْلِيُّ عَن الأَعْمَشِ عَن عَدِيِّ بنِ ثابِتٍ عَن زِرِّ بنِ حُبَيْشٍ عَن عَلِيٍّ قالَ: «لَقَدْ عَهِدَ إِلَيَّ النَّبِيُّ ﷺ - النبيُّ الأُمِّيُّ - أَنَّهُ لاَ يُحِبُّكَ إِلاَّ مُؤْمِنٌ وَلاَ يُبْغِضُكَ إِلاَّ مُنَافِقٌ». قالَ عَدِيُّ بنُ ثَابِتٍ: أَنَا مِنَ القَرْنِ الذِي دَعَا لَهُمْ النبيُّ ﷺ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

Another hadeeth

3744- Ali (R.A.A.) narrated that the illiterate Prophet (S.A.W.) guaranteed him that no one but a believer would love him and no one would hate him but a hypocrite. A'addi Ibn Thabet said, "I am from the group for which the Prophet (S.A.W.) supplicated."

Abu E'isa said that this hadeeth is hasan sahih.

3745 - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ وَيَعْقُوبُ بنُ إِبْرَاهِيمَ وغَيْرُ وَاحِدٍ قالُوا: أخبرنا أَبُو عَاصِمٍ عَن أَبي الْجَرَّاحِ، حدثني جَابِرُ بنُ صُبَيْحٍ قالَ: حَدَّثَتْنِي أُمُّ شَرَاحِيلَ قالَتْ حَدَّثَتْنِي أُمُّ

عَطِيَّةَ قالتْ: «بَعَثَ النبيُّ ﷺ جَيْشاً فِيهِمْ عَلِيٌّ، قالَتْ فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ رَافِعٌ يَدَيْهِ وَيَقُولُ: اللَّهُمَّ لاَ تُمِتْنِي حَتَّى تُرِيَنِي عَلِيًّا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ [غريب] إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ.

3745- Um A'attieh (R.A.A.) narrated that the Prophet (S.A.W.) sent out an army, and Ali (R.A.A.) was with them. He (S.A.W.) raised his arms and supplicated, "Oh Allah, do not let me die before I see Ali (R.A.A.) again."

Abu E'isa said that this hadeeth is hasan gharib.

---

28 ـ باب مناقب أَبِي مُحمّدٍ طَلْحَةَ بنِ عُبَيْدِ اللّهِ رضي الله عنه [م: 21ت: 81]

3746 ـ حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ، حدثنا يُونُسُ بنُ بُكَيْرٍ، عَن مُحمّدَ بنِ إِسْحَاقَ، عَن يَحيَى بنِ عَبَّادِ بن عَبْدِ اللّهِ بنِ الزُّبَيْرِ، عَن أَبيهِ، عَن جَدِّهِ عبْدِ اللّهِ بنِ الزُّبَيْرِ، عَن الزُّبَيْرِ قالَ: «كَانَ عَلَى رَسولِ اللّهِ ﷺ يَوْمَ أُحُدٍ دِرْعَانِ فَنَهَضَ إِلى الصَّخْرَةِ فَلَمْ يَسْتَطِعْ فَأَقْعَدَ تَحْتَهُ طَلْحَةَ، فَصَعِدَ النبيُّ ﷺ حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ، قالَ فَسَمِعْتُ النَّبيَّ ﷺ يَقُولُ: أَوْجَبَ طَلْحَةُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ.

(28) The merits of Talha Ibn Ubaidullah (R.A.A.)

3746- Az-Zubair (R.A.A.) narrated that the Messenger of Allah (S.A.W.) had two armors on him on the day of Uhud. He (S.A.W.) wanted to climb a rock, but he could not. He (S.A.W.) placed Talha underneath him and climbed up on him. He got up on the rock and said, "Talha deserves it (Paradise)."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3747 ـ حَدَّثَنَا قُتَيْبَةُ، حدثنا صَالِحُ بنُ مُوسَى [الطلحي من ولد طلحة بن عبيد الله]، عَن الصَّلْتِ بنِ دِينَارٍ، عَن أَبي نَضْرَةَ قالَ: قالَ جَابِرُ بنُ عبْدِ اللّهِ: «سَمِعْتُ رَسُولَ اللّهِ ﷺ يقُولُ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلى شَهِيدٍ يَمْشِي عَلَى وَجْهِ الأَرْضِ فَلْيَنْظُرْ إِلى طَلْحَةَ بنِ عُبَيْدِ اللّهِ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ لا نعْرِفهُ إِلاَّ مِنْ حَدِيثِ الصَّلْتِ بنِ دِينَارٍ. وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ العِلمِ في الصَّلْتِ بنِ دِينَارٍ وفي صَالِحِ بنِ مُوسَى. [من قبل حفظهما].

3747- Jaber Ibn Abdullah (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "Whoever would like to see a martyr walking the Earth, then let him look at Talha Ibn Ubaidullah."

Abu E'isa said that this hadeeth is gharib.

3748 ـ حَدَّثَنَا عَبْدُ القُدُّوسِ بنُ مُحمّدٍ العَطّارُ [البصري] حدثنا عَمْرُو بنُ عَاصِم، عَن إسْحَاقَ بنِ يَحْيَى بنِ طَلْحَةَ، عَن عَمِّهِ مُوسَى بنِ طَلْحَةَ قالَ: «دَخَلْتُ عَلَى مُعاوِيَةَ فَقَالَ أَلاَ أُبَشِّرُكَ؟ سَمِعْتُ رَسُولَ الله ﷺ يقُولُ: «طَلْحَةُ مِمَّنْ قَضَى نَحْبَهُ». قال هَذَا حَدِيثٌ غَرِيبٌ لا نَعْرِفُهُ مِنْ حَدِيثِ مُعَاوِيَةَ إلاَّ مِنْ هَذَا الْوَجْهِ.

3748- Musa Ibn Talha reported that he entered on Mua'weya who said, "Do you want me to give you good tidings? I heard the Messenger of Allah (S.A.W.) say that Talha was among those who '*fulfilled their obligation* (have been martyred)'." (Surah Al-Ahzab, verse 23)

He said that this hadeeth is gharib.

3749 ـ حَدَّثَنَا أبُو سَعِيدٍ الأَشَجُّ أخبرنا أبُو عبْدِ الرَّحْمٰنِ بنُ مَنْصُورٍ العَنَزِيُّ، عَن عُقْبَةَ بنِ عَلْقَمَةَ اليَشْكُرِيِّ قالَ سَمِعْتُ عَلِيَّ بنَ أبي طَالِبٍ يَقُولُ: «سَمِعَتْ أُذُنِي مِنْ فِي رَسُولَ اللّهِ ﷺ وَهُو يَقولُ: طَلْحَةُ وَالزُّبَيْرُ جَارَايَ في الْجَنَّةِ».

[قال]: هَذَا حَدِيثٌ غَرِيبٌ لا نعْرِفهُ إلاَّ مِنْ هَذَا الْوَجْهِ.

3749- Ali Ibn Abi Taleb (R.A.A.) reported that he heard with his own ears from the mouth of the Messenger of Allah (S.A.W.); "Talha and Az-Zubair are my neighbors in Paradise."

He said that this hadeeth is gharib.

باب ـ [م: تابع 21، ت: 82]

3750 ـ حَدَّثَنَا [أبو كريب] مُحمّدُ بنُ العَلاَءِ، حدثنا يُونُسُ بنُ بُكَيْر، حدثنا طَلْحَةُ بنُ يَحْيَى، عَن مُوسَى وَعِيسَى ابْنَيْ طَلْحَةَ، عن أبِيهِمَا طَلْحَةَ «أنَّ أصْحَابَ رَسُولِ اللّهِ ﷺ قالُوا لأعْرَابِيّ جَاهِلٍ: سَلْهُ عَمَّنْ قَضَى نَحْبَهُ مَنْ هُوَ وكانُوا لا يَجْتَرِئُونَ عَلَى مَسْأَلَتِهِ؛ يُوَقِّرُونَهُ وَيَهَابُونَهُ: فَسَأَلَهُ الأعْرَابِيُّ فأعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فأعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ فأعْرَضَ عَنْهُ. ثُمَّ إنِّي اطَّلَعْتُ مِنْ بَابِ المَسْجِدِ وَعَلَيَّ ثِيَابٌ خُضْرٌ فَلَمَّا رَآنِي النَّبِيُّ ﷺ قالَ: أيْنَ السَّائِلُ عَمَّنْ قَضَى نحْبَهُ؟ قالَ الأعْرَابِيُّ أنَا يَا رَسُولَ اللّهِ، قالَ: هَذَا مِمَّنْ قَضَى نَحْبَهُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لا نعْرِفهُ إلاَّ مِنْ حَدِيثِ أبي كُرَيْبٍ عَن يُونُسَ بنِ بُكَيْرٍ. وَقَدْ رواه غَيْرُ وَاحِدٍ مِنْ كِبَارِ أهْلِ الْحدِيثِ عن أبي كُرَيْبٍ هَذَا الْحَدِيثَ. وَسَمِعْتُ مُحمّدَ بنَ إسمَاعِيلَ يُحَدِّثُ بهَذَا عَن أبي كُرَيْبٍ وَوَضَعَهُ في كِتَابِ الفَوائِدِ.

Another hadeeth

3750- Musa and E'isa the sons of Talha narrated that Talha said that the companions of the Messenger of Allah (S.A.W.) asked an ignorant Bedouin to ask the Messenger of Allah (S.A.W.) who were those that had "*fulfilled their obligation*"? They dared not ask him (S.A.W.) themselves out of respect and out

of fear of him. The Bedouin asked him, and he (S.A.W.) turned away from him. So the Bedouin asked again, and he (S.A.W.) turned away from him. Talha said that he entered the Mosque at that moment wearing green clothes. When the Messenger of Allah (S.A.W.) saw him, he (S.A.W.) said, "Where is the one asking about the one who '*fulfilled his obligation*'?" The Bedouin said, "I am here, oh Messenger of Allah (S.A.W.)." He (S.A.W.) said, "This (man) is of those who have '*fulfilled their obligation*'."

Abu E'isa said that this hadeeth is hasan gharib.

29 ـ باب مناقب الزُّبَيْرِ بنِ العَوَّامِ رضي الله عنه [م: تابع 22، ت: 83]

3751 ـ حَدَّثَنَا هَنَّادٌ حدثنا عَبْدَةُ عَن هِشَامِ بنِ عرْوَةَ عَن أبيهِ عَن عبْدِ اللّهِ بنِ الزُّبَيْرِ عَن الزُّبَيْرِ قالَ: «جَمَعَ لِي رَسُولُ اللّهِ ﷺ أبَوَيْهِ يَوْمَ قُرَيْظَةَ فقالَ: بأبِي وَأُمِّي».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(29) The merits of Az-Zubair Ibn Al-A'awwam (R.A.A.)

3751- Abdullah Ibn Az-Zubair narrated that Az-Zubair said that the Messenger of Allah (S.A.W.) said on the day of Quraitha that he would sacrifice both his father and mother for him.

Abu E'isa said that this hadeeth is hasan sahih.

30 ـ بابٌ [م: تابع 23، ت: 84]

3752 ـ حَدَّثَنَا أحْمَدُ بنُ مَنِيعٍ حدثنا مُعَاوِيَةُ بنُ عَمْرٍو حدثنا زَائِدَةُ عَن عَاصِمٍ عَن زِرٍّ عَن عَلِيِّ بنِ أبي طالبٍ قالَ قالَ رَسُولُ اللّهِ ﷺ: «إنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَإن حَوَارِيَّ الزُّبَيْرُ بنُ العَوَّامِ».

[قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَيُقَالُ الْحَوَارِيُّ [هو] النَّاصِرُ. [سمعت ابن أبي عمر يقول: قال سفيان بن عيينة: الحواري هو الناصر].

(30) Another hadeeth

3752- Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "For every prophet there are apostles, and my apostle is Az-Zubair Ibn Al-A'awwam.

Abu E'isa said that this hadeeth is hasan sahih.

31 ـ بابٌ [م: 24، ت: 85]

3753 ـ حَدَّثَنَا محمُودُ بنُ غَيْلاَنَ حدثنا أبُو دَاوُدَ الحَضْرِيُّ وَأبُو نُعَيْمٍ عَن سُفْيَانَ عَن مُحمّدِ بنِ المُنْكَدِرِ عَن جَابِرٍ قالَ: سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ: «إن لِكُلِّ نَبِيٍّ حَوَارِيًّا وَحَوَارِيَّ الزُّبَيْرُ ـ وَزَادَ أبُو نُعَيمٍ فيهِ يَوْمَ الأحْزَابِ ـ قالَ مَنْ يَأْتِينَا بِخَبَرِ القَوْمِ؟ قالَ الزُّبَيْرُ أنَا، قالَهَا ثَلاَثاً قالَ الزُّبَيْرُ أنَا».

[قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(31) Another hadeeth

3753- Jaber Ibn Abdullah (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "For every prophet there are apostles, and my apostle is Az-Zubair Ibn Al-A'awwam." Abu Naim (a historian) said that on the day of the Battle of Al-Ahzab the Messenger of Allah (S.A.W.) said, "Who will get us information about them (the enemy)?" Az-Zubair said, "I will," and he said it three times.

Abu E'isa said that this hadeeth is hasan sahih.

باب - [م: تابع 24، ت: 86]

3754 - **حَدَّثَنَا** قُتَيْبَةُ حدثنا حَمَّادُ بنُ زَيْدٍ عَن صَخْرِ بنِ جُوَيْرِيَةَ عَن هِشَامِ بنِ عُرْوَةَ قالَ: «أَوْصَى الزُّبَيْرُ إلى ابْنِهِ عَبْدِ اللّهِ صَبِيحَةَ الْجَمَلِ فقالَ: مَا مِنِّي عُضْوٌ إلاَّ وَقَدْ جُرِحَ مَعَ رَسُولِ اللّهِ ﷺ حَتَّى انْتَهَى ذَلِكَ إلى فَرْجِهِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ حَمَّادِ بنِ زَيْدٍ.

Another hadeeth

3754- Hisham Ibn Urwa reported that Az-Zubair on the day of the Battle of the Camel was talking to his son Abdullah. He said, "There is not a part of my body that has not been injured while fighting with the Messenger of Allah (S.A.W.)." He even had wounds next to his private parts.

Abu E'isa said that this hadeeth is hasan gharib.

---

32 - باب مناقب عَبْدِ الرَّحْمٰنِ بنِ عَوْفِ بنِ عَبْدِ عَوْفٍ الزهْرِيِّ رضي الله عنه [م: تابع 25، ت: 87]

3755 - **حَدَّثَنَا** قُتَيْبَةُ حدثنا عبدُ العَزِيزِ بنُ مُحمّدٍ، عَن عبْدِ الرَّحْمٰنِ بنِ حُمَيْدٍ، عَن أبيهِ، عَن عبْدِ الرَّحْمٰنِ بنِ عَوْفٍ قالَ قالَ رَسُولُ اللّهِ ﷺ: «أَبُو بَكْرٍ في الْجَنَّةِ، وَعُمَرُ في الْجَنَّةِ، وعُثْمَانُ في الْجَنَّةِ، وَعَلِيٌّ في الْجَنَّةِ، وطَلْحَةُ في الْجَنَّةِ، وَالزُّبَيْرُ في الجَنَّةِ، وعبْدُ الرَّحْمٰنِ بنُ عَوْفٍ في الْجَنَّةِ، وسَعْدُ بنُ أبي وقَّاصٍ في الْجَنَّةِ، وَسَعِيدُ بنُ زَيْدٍ في الْجَنَّةِ، وَأَبُو عُبَيْدَةَ بنُ الْجَرَّاحِ في الْجَنَّةِ».

. . . - **أخبرنا** أبُو مُصْعَبٍ قِرَاءَةً، عَن عبْدِ العَزِيزِ بنِ محمّدٍ، عَن عبْدِ الرَّحْمٰنِ بنِ حُمَيْدٍ، عَن أبيهِ [عَن سَعِيدِ بنِ زَيْدٍ] عن النبيِّ ﷺ نَحْوَهُ وَلَمْ يَذْكُرْ فِيهِ عَن عبْدِ الرَّحْمٰنِ بنِ عَوْفٍ.

[قال]: وَقَدْ رُوِيَ هَذَا الحدِيثُ عَن عبْدِ الرَّحْمٰنِ بنِ حُمَيْدٍ عَن أبيهِ عَن سَعيدِ بنِ زَيْدٍ عَن النَّبيِّ ﷺ نَحوَ هَذَا، وَهَذَا أَصَحُّ مِنَ الْحَدِيثِ الأَوَّلِ.

(32) The merits of Abdurrahman Ibn Ouf Az-Zuhri (R.A.A.)

3755- Abdurrahman Ibn Ouf (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Abu Bakr is in Paradise, Omar is in Paradise, Othman is in Paradise, Ali is in Paradise, Talha is in Paradise, Az-Zubair is in Paradise, Abdurrahman Ibn Ouf is in Paradise, Saad is in Paradise, Said is in Paradise, and Abu Ubaida Ibn Al-Jarrah is in Paradise."

Abu E'isa said that there is another narration of the same hadeeth without mentioning Abdurrahman Ibn Ouf but this hadeeth is stronger.

3756 - حَدَّثَنَا صَالِحُ بنُ مِسْمَارٍ المِرْوَزِيُّ، حدثنا ابنُ أبي فُدَيْكٍ، عَن مُوسَى بنِ يَعْقُوبَ، عَن عُمَرَ بنِ سَعِيدٍ، عَن عبْدِ الرَّحمٰنِ بنِ حُمَيْدٍ عَن أبيهِ أَنَّ سَعِيدَ بنَ زَيْدٍ حَدَّثَهُ في نَفَرٍ أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «عَشَرةٌ في الجنَّةِ: أَبُو بَكْرٍ في الجنَّةِ، وَعُمَرُ في الجنَّةِ، وَعلِيٌّ وَعُثْمَانُ وَالزُّبَيْرُ وَطَلْحَة وَعبْدُ الرَّحْمٰنِ وَأَبُو عُبَيْدَةَ وَسَعْدُ بنُ أبي وَقَّاصٍ - قالَ فَعَدَّ هَؤُلاَءِ التِّسْعَةَ وَسَكَتَ عَنِ العَاشِرِ - فقال القَوْمُ نَنْشُدُكَ اللّه يا أَبَا الأَعْوَرِ مَنِ العَاشِرُ؟ قالَ نَشَدْتُمُونِي باللّهِ أَبُو الأَعْوَرِ في الجنَّةِ».

قالَ أبو عيسى: [الأعور] هُوَ سَعِيد بنُ زَيْدِ بنِ عَمْرِو بنِ نُفَيْلٍ، وَسَمِعْتُ مُحمّداً يقُولُ هو أَصَحُّ مِنَ الْحَدِيثِ الأَوَّلِ.

3756- Said Ibn Zaid narrated to a group of people that the Messenger of Allah (S.A.W.) said, "Ten people are in Paradise. Abu Bakr is in Paradise. Omar is in Paradise, and Othman, Ali, Talha, Abdurrahman, Abu Ubaida, and Saad Ibn Abi Waqqas." So he counted nine and did mention the tenth. People said, "We ask you by Allah, oh Abu Al-Aa'war, who is the tenth person?" He (R.A.A.) said, "Since you asked me by Allah, Abu Al-Aa'war is in Paradise."

Abu E'isa said that Abu Al-Aa'war is Said Ibn Zaid Ibn Amr Ibn Nafeel.

Abu E'isa said that he heard Muhammad say that this is a stronger hadeeth than the previous one.

باب - [م: تابع 25، ت: 88]

3757 - حَدَّثَنَا قُتَيْبَةُ حدثنا بَكْرُ بنُ مُضَرَ عَن صَخْرِ بنِ عبْدِ اللّهِ عَن أَبي سَلَمَةَ عَن عَائِشَةَ أَنَّ رَسُولَ اللّهِ ﷺ كَانَ يقولُ: «إِنَّ أَمْرَكُنَّ لَمِمَّا يُهِمُّنِي بَعْدِي، ولَنْ يَصْبِرَ عَلَيْكُنَّ إِلاَّ الصَّابِرُونَ قالَ ثُمَّ تَقُولُ عَائِشَةُ: فَسَقَى اللّهُ أَبَاكَ مِنْ سَلْسَبِيلِ الجنَّةِ - تُرِيدُ عبْدَ الرَّحْمٰنِ بنَ عَوْفٍ - وَقَدْ كانَ وَصَلَ أَزْوَاجَ النبيِّ ﷺ بِمَالٍ بِيعَتْ بأَرْبَعِينَ أَلْفاً».

[قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ.

Another hadeeth

3757- Abu Salama reported that A'isha (R.A.A.) narrated that the

Messenger of Allah (S.A.W.) used to say, "Your welfare (his wives) concerns me after I die, and no one but the persistent will be patient enough to assist you." Abu Salama then said that A'isha (R.A.A.) said to him, "And Allah (S.W.T.) gave your father a drink from the Salsabil (Fountain) of Paradise." She meant Abdurrahman Ibn Ouf. He took care of the wives of the Prophet (S.A.W.) with a property (he left them) that was sold for forty thousand.

He said that this hadeeth is hasan sahih gharib.

3758 ـ حَدَّثَنَا [أحمد بن عثمان البصري و] إِسحَاقُ بنُ إِبْرَاهِيمَ بنِ حَبِيبِ بنِ الشَّهِيدِ البَصْرِيُّ [وأحمد بن عثمان قالا] أخبرنا قُرَيْشُ بنُ أَنَسٍ عَن مُحَمَّدِ بنِ عَمْرٍو عَن أبي سَلَمَةَ أنَّ عبْدَ الرَّحمٰنِ بنَ عَوْفٍ أَوْصَى بِحَدِيقَةٍ لأُمَّهَاتِ المُؤْمِنِينَ بِيعَتْ بِأَرْبَعِمِائَةِ أَلْفٍ». [قال] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

3758- Abu Salama narrated that Abdurrahman Ibn Ouf left for the wives of the Prophet (S.A.W.) in his will a property that was sold for four hundred thousand.

He said that this hadeeth is gharib.

---

33 ـ باب مناقب أَبي إِسْحَاقَ سَعْدِ بنِ أَبي وَقَّاصٍ رضي الله عنه واسْمُ أَبي وقَّاصٍ مَالِكُ بنُ وَهِيبٍ [م: تابع 26، ت: 89]

3759 ـ حَدَّثَنَا رَجَاءُ بنُ مُحَمَّدٍ [العدوي بصري] حدثنا جَعْفَرُ بنُ عَوْنٍ، عَن إِسمَاعِيلَ بنِ أبي خَالِدٍ عَن قَيْسٍ عَن سَعْدٍ أَنَّ رَسُولَ اللهِ ﷺ قالَ: «اللَّهُمَّ اسْتَجِبْ لِسَعْدٍ إِذَا دَعَاكَ».

قال أبو عيسى: وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَن إِسمَاعِيلَ عَن قَيْس أَنَّ النبيَّ ﷺ قالَ: «اللَّهُمَّ اسْتَجِبْ لِسَعْدٍ إِذَا دَعَاكَ». وَهَذَا أَصَحُّ.

(33) The merits of Saad Ibn Abi Waqqas (R.A.A.)

3759- Saad (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Oh Allah, answer Saad's supplicates to You."

Abu E'isa said that there is another narration to the same hadeeth, but this one is stronger.

باب ـ [م: تابع 26، ت: 90]

3760 ـ حَدَّثَنَا أَبُو كُرَيْبٍ وأَبُو سَعِيدٍ الأَشَجُّ قَالاَ: أخبرنا أَبُو أُسَامَةَ عَن مُجَالِدٍ، عَن عَامِرٍ عَن جَابِرِ بنِ عبْدِ اللهِ قالَ: «أَقْبَلَ سَعْدٌ فقالَ النَّبيُّ ﷺ هَذَا خَالِي فَلْيُرِنِي امْرُؤٌ خَالَهُ».

[قال]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لا نعْرِفهُ إلاَّ مِنْ حَدِيثِ مُجَالِدٍ، وَكَانَ سَعْد [بن أبي وقاص] مِنْ بَنِي زُهْرَةَ وَكَانتْ أُمُّ النَّبِيِّ ﷺ مِنْ بَنِي زُهْرَةَ، لِذَلِكَ قالَ النَّبِيُّ ﷺ «هَذَا خَالِي».

Another hadeeth

3760- Jaber Ibn Abdullah (R.A.A.) narrated that Saad was once coming towards the Prophet (S.A.W.), and he (S.A.W.) said (with pride), "This is my uncle (to his mother's side)! Let someone else show me his uncle (if he is as good as him)."

He said that this hadeeth is hasan gharib.

باب ـ [م: تابع 26، ت: 91]

3761 ـ حَدَّثَنَا الْحَسَنُ بنُ الصَّبَّاحِ البَزَّارُ حدثنا سُفْيَانُ بنُ عُيَيْنَة عَن عَلِيِّ بنِ زَيْدٍ وَيَحْيَى بنِ سَعِيدٍ سَمِعَا سَعِيدَ بنَ المُسَيَّبِ يَقُولُ قالَ عَلِيٌّ: «مَا جَمَعَ رَسُولُ اللَّهِ ﷺ أَبَاهُ وَأُمَّهُ لِأَحَدٍ إلاَّ لِسَعْدٍ، قالَ لَهُ يَوْمَ أُحُدٍ: ارْمِ فِدَاكَ أَبِي وَأُمِّي، ارْمِ أَيُّهَا الغُلاَمُ الْحَزَوَّرُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ [صحيح. وفي الباب عن سعد] وَقَدْ رَوَى غَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عَن يَحْيَى بنِ سَعِيدٍ عَن سَعِيدِ بنِ المُسَيَّبِ عَن سَعْدٍ.

Another hadeeth

3761- Said Ibn Al-Mussaib narrated that Ali (R.A.A.) said, "The Messenger of Allah (S.A.W.) never said to anyone 'I sacrifice both my father and mother for you' except for Saad on the day of Uhud. That day he (S.A.W.) said to him, 'Throw! I sacrifice my father and mother for you.' And on a second instance he (S.A.W.) said, 'Throw, oh you strong young man.'"

Abu E'isa said that this hadeeth is hasan sahih.

3762 ـ حَدَّثَنَا قُتَيْبَةُ حدثنا اللَّيْثُ بنُ سَعْدٍ وعبْدُ العَزِيزِ بنُ مُحمَّدٍ عَن يَحْيَى بنِ سَعِيدٍ عَنْ سَعِيدِ بنِ المُسَيَّبِ عَن سَعْدِ بنِ أَبِي وَقَّاصٍ قالَ: «جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ».

[قال]: هَذَا حَدِيثٌ [حسن] صحيحٌ. وقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عبْدِ اللَّهِ بنِ شَدَّادِ بنِ الْهَادِ عَن عَلِيٍّ [بن أبي طالب] عَن النَّبِيِّ ﷺ.

3762- Saad Ibn Abi Waqqas said, "The Messenger of Allah said to me that he would sacrifice both his father and mother for me on the day of Uhud."

Abu E'isa said that this hadeeth is hasan sahih.

3763 ـ حَدَّثَنَا بِذَلِكَ محمُودُ بنُ غَيْلاَنَ، حدثنا وَكِيع، حدثنا سُفْيَانُ، عَن سَعْدِ بنِ

إِبْرَاهِيمَ، عَن عبْد اللّهِ بنِ شَدَّادٍ عَن عَلِيِّ بنِ أبي طالبٍ قال: «مَا سَمِعْتُ النَّبيَّ ﷺ يَفْدِي أَحَداً بِأَبَوَيْهِ إلاَّ لِسَعْدٍ فإِنِّي سَمِعْتُهُ يَوْمَ أُحُدٍ يَقُولُ: ارْمِ سَعْدُ فِدَاكَ أَبِي وَأُمِّي».

[قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3763- Ali Ibn Abi Taleb (R.A.A.) narrated that he never heard the Prophet (S.A.W.) saying that he would sacrifice both his father and mother to anyone except to Saad on the day of Uhud. Ali heard him (S.A.W.) say, "Throw Saad! I sacrifice my father and mother for you."

He said that this hadeeth is sahih.

باب - [م: تابع 26، ت: 92]

3764 - حَدَّثَنَا قُتَيْبَةُ، أخبرنا اللَّيْثُ، عَن يَحْيى بنِ سَعِيدٍ، عَن عبْدِ اللّهِ بنِ عَامِرِ بنِ رَبِيعَةَ أَنَّ عَائِشَةَ قالتْ: «سَهِرَ رَسُولُ اللّهِ ﷺ مَقْدَمَهُ المَدِينَةَ لَيْلَةً فقالَ لَيْتَ رَجُلاً صَالحاً يَحْرُسُنِي اللَّيْلَةَ، قالَتْ فَبَيْنَمَا نَحْنُ كَذَلِكَ إِذْ سَمِعْنَا خَشْخَشَةَ السِّلاَحِ فقالَ مَنْ هَذَا؟ فقالَ سَعْدُ بنُ أَبي وَقَّاصٍ، فقالَ لَهُ رَسُولُ اللّهِ ﷺ مَا جاءَ بِكَ؟ فقالَ سَعْدٌ: وَقَعَ في نَفْسِي خَوْفٌ عَلَى رَسُولِ اللّهِ ﷺ فَجِئْتُ أَحْرُسُهُ. فَدَعَا لَهُ رَسُولُ اللّهِ ﷺ ثُمَّ نَامَ».

[قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

Another hadeeth

3764- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) stayed up late at one night when he (S.A.W.) arrived at Medina (after a certain battle). He (S.A.W.) said, "I wish there was a righteous man who would stay up and guard me." At that moment, they heard the sound of an armed man coming towards them. He (S.A.W.) said, "Who is this?" He said, "It is Saad Ibn Abi Waqqas." The Messenger of Allah (S.A.W.) said, "What brings you here?" Saad said, "I felt fearful for the Messenger of Allah (S.A.W.), so I came to guard him." The Messenger of Allah (S.A.W.) supplicated for him and went to sleep.

Abu E'isa said that this hadeeth is hasan sahih.

34 - باب مناقب أبي الأعْوَرِ واسْمُهُ: سَعِيدُ بنُ زَيْدِ بنِ عَمْرِو ابنِ نُفَيْلٍ رضي الله عنه [م: 27، ت: 93]

3765 - حَدَّثَنَا أَحْمَدُ بنُ مَنِيعٍ، حدثنا هُشَيْمٌ، حدثنا حُصَيْنٌ، عَن هِلاَلِ بنِ يَسَافٍ، عَن عبْدِ اللّهِ بنِ ظَالِمٍ المَازِنِيِّ، عَن سَعِيدِ بنِ زَيْدِ بنِ عَمْرِو بنِ نُفَيْلٍ أَنَّهُ قالَ: «أَشْهَدُ عَلَى التِّسْعَةِ أَنَّهُمْ في الجَنَّةِ وَلَوْ شَهِدْتُ عَلَى العَاشِرِ لَمْ آثَمْ. قِيلَ وَكَيْفَ ذَاكَ؟ قالَ كُنَّا مَعَ رَسُولِ اللّهِ ﷺ بِحِرَاءَ فقالَ اثْبُتْ حِرَاءُ فإِنَّهُ لَيْسَ عَلَيْكَ إلاَّ نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ، قِيلَ وَمَنْ هُمْ؟ قالَ: رَسُولُ اللّهِ ﷺ وَأَبُو بَكْرٍ وعُمَرُ وَعُثْمَانُ وَعلِيٌّ وَطَلْحَةُ والزُّبَيْرُ وَسَعْدٌ

وَعبْدُ الرَّحْمٰنِ بنُ عَوْفٍ، قِيلَ فَمَنِ العَاشِرُ قالَ أَنَا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَن سَعِيدِ بنِ زَيْدٍ عَن النَّبِيِّ ﷺ.

. . . ـ حَدَّثَنَا أَحْمَدُ بنُ مَنِيعٍ، حدثنا الحَجَّاجُ بنُ محمَّدٍ، حدثني شُعْبَةُ، عَن الْحُرِّ بنِ الصَّيَّاحِ، عَن عبْدِ الرَّحْمٰنِ بنِ الأَخْنَسِ، عَن سَعِيدِ بنِ زَيْدٍ عَن النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ.

[قال]: هَذَا حَدِيثٌ حَسَنٌ.

(34) The merits of Said Ibn Zaid Ibn Amr Ibn Nafeel (R.A.A.)

3765- Said Ibn Zaid Ibn Amr Ibn Nafeel narrated that he would testify about the nine that would be in Paradise and he would testify about the tenth if it was not that he might commit a sin if he did. They asked, "How is that?" He (R.A.A.) said, "We were with the Messenger of Allah on Mount Hira when it shook. He (S.A.W.) said, 'Settle down Hira! There is no one on you but that is a prophet, a Siddiq, or a martyr." They asked, "Who were they?" He (R.A.A.) said, "The Messenger of Allah (S.A.W.), Abu Bakr, Omar, Othman, Ali, Talha, Az-Zubair, Saad, and Abdurrahman Ibn Ouf." They said, "Who was the tenth?" He said, "It is I."

Abu E'isa said that this hadeeth is hasan sahih.

مناقب أبي عُبَيْدَةَ عَامِرِ بنِ الْجَرَّاحِ رضي الله عنه

. . . ـ حَدَّثَنَا مَحْمُودُ بنُ غَيْلاَنَ حدثنا وَكِيعٌ حدثنا سُفْيَانُ، عَن أبي إسْحَاقَ، عَن صِلَةَ بنِ زُفَرَ عَن حُذَيْفَةَ بنِ اليَمَانِ قالَ: «جَاء العَاقِبُ والسَّيِّدُ إلى النبيِّ ﷺ فقالاَ ابْعَثْ مَعَنَا أَمِينَكَ، قالَ: فإنِّي سَأَبْعثُ مَعَكُمْ أَمِيناً حَقَّ أَمِينٍ، فأَشْرَفَ لَهَا النَّاسُ فَبعثَ أَبَا عُبَيْدَةَ». قالَ وكَانَ أَبُو إسْحَاقَ إذَا حَدَّثَ بِهَذَا الْحَدِيثِ عَن صِلَةَ قالَ سَمِعْتُهُ مُنذ سِتِّينَ سَنَةً. هَذَا حَدِيث حَسنٌ صحيح. وَقَدْ رُوِيَ عَن ابنِ عُمَرَ وأَنَس عَن النَّبِيِّ ﷺ أَنَّهُ قالَ: «لِكُلِّ أُمَّةٍ أَمِينٌ وَأَمِينُ هَذِهِ الأُمَّةِ أَبُو عُبَيْدَةَ بنُ الْجَرَّاحِ».

. . . ـ حَدَّثَنَا مُحمَّدُ بنُ بَشَّارٍ، أخبرنا سَلْمُ بنُ قُتَيْبَةَ وأَبُو دَاوُدَ، عَن شُعْبَةَ، عَن أبي إسْحَاقَ قالَ: قالَ حُذَيْفَةُ: «قَلْبُ صِلَةَ بنِ زُفَرَ مِنْ ذَهَبٍ».

. . . ـ حَدَّثَنَا أَحْمَدُ الدَّوْرَقِيُّ، حدثنا إسمَاعِيلُ بنُ إبْرَاهِيم، عَن الْجُرَيْرِيِّ، عَن عبْدِ اللّٰهِ بنِ شَقِيقٍ قالَ: «قُلْتُ لِعَائِشَةَ أيُّ أَصْحَابِ النبيِّ ﷺ كانَ أَحَبَّ إلَيْهِ؟ قالَتْ: أَبُو بَكْرٍ، قُلْتُ: ثُمَّ مَنْ؟ قَالَتْ: ثُمَّ عُمَرُ، قلْتُ: ثُمَّ مَنْ؟ قالَتْ: ثُمَّ أَبُو عُبَيْدَةَ بنُ الْجَرَّاحِ، قُلْتُ: ثُمَّ مَنْ؟ فَسَكَتَتْ».

. . . ـ حَدَّثَنَا قُتَيْبَةُ، أخبرنا عبْدُ العَزِيزِ بنُ مُحمَّدٍ، عَن سُهَيْلِ بنِ أَبِي صَالِحٍ، عن أَبِيهِ، عن أَبِي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللّٰهِ ﷺ: «نِعْمَ الرَّجُلُ أَبُو بَكْرٍ، نِعْمَ الرَّجُلُ عُمَرُ،

نِعْمَ الرَّجُلُ أَبُو عبيْدَةَ بنُ الْجَرَّاحِ». هَذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُهَيْلٍ].

The Attributes of Abu Ubaida, Amer Ibn Al-Jarrah (R.A.A.)

- Sila Ibn Zufar reported that Huthaifa Ibn Al-Yaman said, "Al-A'qeb and Al-Sayyed came to the Prophet (S.A.W.) and said, 'Send your most trustworthy man with us.' He (S.A.W.) replied, 'I will send with you a trustworthy man, the true trustworthy one.' Everyone hoped it would be himself. The Messenger of Allah (S.A.W.) sent Abu Ubaida."

When Abu Is-haq used to narrate this hadeeth he would say that he had heard this hadeeth sixty years before from Sila. This hadeeth is hasan sahih.

-Abu Is-haq also said that Huthaifa said about Sila, "The heart of Sila Ibn Zufar is made out of gold."

- Abdullah Ibn Shaqiq narrated that he once asked A'isha (R.A.A.) about which one of the companions was dearest to the Prophet (S.A.W.). She (R.A.A.) said, "Abu Bakr." He asked, "Then who?" She (R.A.A.) replied, "Then Omar." He asked, "Then who?" She (R.A.A.) said, "Then Abu Ubaida Ibn Al-Jarrah." He said, "Then who?" She (R.A.A.) did not reply.

- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "A better man is Abu Bakr, a better man is Omar, and a better man is Abu Ubaida Ibn Al-Jarrah." This hadeeth is hasan.

---

35 ـ باب مناقب أَبِي الفَضْلِ عَمِّ النَّبِيِّ ﷺ
وَهُوَ العَبَّاسُ بنُ عبْدِ المُطَّلِبِ رضي اللَّهُ عنه [م: تابع 28، ت: 95]

3766 ـ حَدَّثَنَا قُتَيْبَةُ أخبرنا أَبُو عَوَانَةَ عَن يزِيدَ بنِ أبي زِيَادٍ عَن عبْد اللَّهِ بنِ الحَارِثِ قالَ حدثني عبْدُ المُطَّلِبِ بنُ رَبِيعَةَ بنِ الْحَارِثِ بنِ عبْدِ المُطَّلِبِ «أَنَّ العَبَّاسَ بنَ عبْدِ المُطَّلِبِ دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ مُغْضَباً وَأَنَا عِنْدَهُ فقالَ: ما أَغْضَبَكَ؟ قالَ يا رَسُولَ اللَّهِ مَا لَنَا وَلِقُرَيْشٍ إِذَا تَلاَقَوْا بَيْنَهُمْ تَلاَقَوا بِوُجُوهٍ مُبْشَرَةٍ؟ وَإِذَا لَقُونَا لَقُونَا بِغَيْرِ ذَلِكَ. قالَ فَغَضِبَ رَسُولُ اللَّهِ ﷺ حَتَّى احْمَرَّ وَجْهُهُ ثُمَّ قالَ: وَالَّذِي نَفْسِي بِيَدِهِ لاَ يَدْخُلُ قَلْبَ رَجُلٍ الإِيمَانُ حَتَّى يُحِبَّكُمْ لِلَّهِ وَلِرَسُولِهِ، ثُمَّ قالَ: يا أَيُّهَا النَّاسُ مَنْ آذَى عَمِّي فَقَدْ آذَانِي فَإِنَّمَا عَمُّ الرَّجُلِ صِنْوُ أَبِيهِ».

[قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(35) The merits of Al-Abbas Ibn Abdulmuttalib (R.A.A.)

3766- Abdulmuttalib Ibn Rabe'ah Ibn Al-Hareth Ibn Abdulmuttalib narrated that Al-Abbas Ibn Abdulmuttalib went once to the Messenger of Allah (S.A.W.), and he was very angry. Abdulmuttalib Ibn Rabe'ah was sitting there. The Messenger of Allah (S.A.W.) asked him, "What makes you so angry?" Al-Abbas said, "Oh Messenger of Allah (S.A.W.)! What is with us and

the Quraish? When they meet with each other they meet with happy faces, and if they see us, they meet us with other faces (frowns)." The Messenger of Allah (S.A.W.) got so angry that his face turned red. He said, "By the One Who owns my soul, (true) faith will not enter the heart of a man until he loves you for Allah (S.W.T.) and for His Messenger (S.A.W.)." Then he (S.A.W.) said, "Oh people! Whoever harms my uncle has harmed me because the uncle is the same as the father."

Abu E'isa said that this hadeeth is hasan sahih.

باب

3767 ـ حَدَّثَنَا القَاسِمُ بنُ دِينَارٍ الكُوفِيُّ [قال:] حَدَّثَنَا عُبَيْدُ اللَّهِ، عَن إِسْرَائِيلَ، عَن عَبْدِ الأَعْلَى، عَن سَعِيدِ بنِ جُبَيْرٍ، عَن ابنِ عَبَّاسٍ قالَ: قال رَسُولُ اللَّهِ ﷺ: «العَبَّاسُ مِنِّي وَأَنَا مِنْهُ». قالَ: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ، لا نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ إِسْرَائِيلَ.

Another hadeeth

3767- Said Ibn Jubair (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Al-Abbas is from me, and I am from Al-Abbas."

Abu E'isa said that this hadeeth is hasan sahih gharib.

باب ـ [م: تابع 28، ت: 97]

3768 ـ حَدَّثَنَا أَحْمَدُ بنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ حدثنا شَبَابَةُ حدثنا وَرْقَاءُ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَن أَبِي هُرَيْرَةَ أَنَّ النبيَّ ﷺ قالَ: «العَبَّاسُ عَمُّ رَسُولِ اللَّهِ ﷺ، وَإِنَّ عَمَّ الرَّجُلِ صِنْوُ أَبِيهِ أَوْ مِنْ صِنْوِ أَبِيهِ». هَذَا حَدِيثٌ حَسَنٌ [صحيح] غَرِيبٌ لا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي الزِّنَادِ إلاَّ مِنْ هَذَا الْوَجْهِ.

Another hadeeth

3768- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said to Omar (R.A.A.) about Al-Abbas (R.A.A.), "The uncle of a man is like his father." Omar (R.A.A.) had commented something about Al-Abbas's charity.

Abu E'isa said that this hadeeth is hasan sahih.

باب ـ [م: تابع 28، ت: 98]

3769 ـ حَدَّثَنَا أَحْمَدُ بنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، أخبرنا وَهْبُ بنُ جَرِيرٍ، حدثنا أَبِي قالَ: سَمِعْتُ الأَعْمَشَ يُحَدِّثُ عَن عَمْرِو بنِ مُرَّةَ، عَن أَبِي البَخْتَرِيِّ، عَن عَلِيٍّ: «أَنَّ النبيَّ ﷺ قالَ لِعُمَرَ فِي العَبَّاسِ: إِنَّ عَمَّ الرَّجُلِ صِنْو أَبِيهِ» وكانَ عُمَرُ تكلم في صَدَقَتِهِ [قال]. هَذَا حَدِيثٌ حَسَنٌ [صحيحٌ].

Another hadeeth

3769- Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Al-Abbas is the uncle of the Messenger of Allah (S.A.W.), and the uncle of a man is like his father," or "from the likeness of his father."

This hadeeth is hasan sahih gharib.

3770 - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ أخبرنا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ ثَوْرِ بْنِ يَزِيدَ عَنْ مَكْحُولٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ لِلْعَبَّاسِ: إِذَا كَانَ غَدَاةَ الاثْنَيْنِ فَأْتِنِي أَنْتَ وَوَلَدُكَ حَتَّى أَدْعُو لَهُمْ بِدَعْوَةٍ يَنْفَعُكَ اللَّهُ بِهَا وَوَلَدَكَ، فَغَدَا وَغَدَوْنَا مَعَهُ فَأَلْبَسَنَا كِسَاءً ثُمَّ قَالَ: اللَّهُمَّ اغْفِرْ لِلْعَبَّاسِ وَوَلَدِهِ مَغْفِرَةً ظَاهِرَةً وَبَاطِنَةً لاَ تُغَادِرُ ذَنْباً، اللَّهُمَّ احْفَظْهُ فِي وَلَدِهِ». [قال] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الْوَجْهِ.

3770- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said to Al-Abbas (R.A.A.), "On Monday morning come to me with your son so I can supplicate for you a supplication with which Allah (S.W.T.) will benefit you and your son." On Monday morning they went to the Prophet (S.A.W.). He wrapped them with a garment and said, "Oh Allah (S.W.T.)! Forgive Al-Abbas and his son! Make it a forgiveness that is outward and inward and wipes out any sin. Oh Allah, please him with his son."

He said that this hadeeth is hasan gharib.

---

36 - باب مناقب جَعْفَرِ بنِ أَبي طالِبٍ أَخِي عَلِيٍّ رضي اللَّهُ عنهما [م: 29، ت: 99]

3771 - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، أخبرنا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنِ الْعَلاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ جَعْفَراً يَطِيرُ فِي الْجَنَّةِ مَعَ الْمَلاَئِكَةِ».

قَالَ: هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ لا نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، وَقَدْ ضَعَّفَه يَحْيَى بْنُ مَعِينٍ وَغَيْرُهُ وَعَبْدُ اللَّهِ بن جَعْفَرٍ هُوَ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ. وَفِي الْبَابِ عَنِ ابْنِ عَبَّاسٍ.

(36) The merits of Jafar Ibn Abi Taleb (R.A.A.)

3771- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "I saw Jafar flying in Paradise with the angels."

Abu E'isa said that this hadeeth is gharib.

باب - [م: تابع، ت: 29ت 100]

3772 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حدثنا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ حدثنا خَالِدٌ الْحَذَّاءُ عَنْ

عِكْرِمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: «ما احْتَذَى النِّعَالَ وَلاَ انْتَعَلَ، وَلاَ رَكِبَ الْمَطَايَا، وَلاَ رَكِبَ الْكُورَ بَعْدَ رَسُولِ اللَّهِ ﷺ أَفْضَلُ مِنْ جَعْفَرِ بن أَبِي طالب».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ. [والكور: الرحل].

Another hadeeth

3772- Abu Huraira (R.A.A.) said, "No one has worn shoes or slippers, rode camels or sat on saddles after the Messenger of Allah (S.A.W.) that is better than Jafar Ibn Abi Taleb."

3773 ـ حَدَّثَنَا مُحَمَّدُ بنُ إِسْمَاعِيلَ حدثنا عُبَيْدُ اللَّهِ بنُ مُوسَى عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ بنِ عَازِبٍ: «أَنَّ النبيَّ ﷺ قَالَ لجعْفَرِ بنِ أَبِي طَالِبٍ أَشْبَهْتَ خَلْقِي وَخُلُقِي». وَفِي الْحَدِيثِ قِصَّةٌ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. [حدثنا سفيان بن وكيع حدثنا أَبِيٌّ عن إسرائيل نحوه].

3773- Al-Barra' Ibn Azeb narrated that the Messenger of Allah (S.A.W.) said to Jafar Ibn Abi Taleb, "You are like me in your looks and manners." This hadeeth is a part of a longer story.

Abu E'isa said that this hadeeth is hasan sahih.

3774 ـ حَدَّثَنَا أَبُو سَعِيدٍ الأَشَجُّ حدثنا إِسْمَاعِيلُ بنُ إِبْرَاهِيمَ أَبُو يَحْيَى التَّيْمِيُّ حدثنا إِبْرَاهِيمُ أَبُو إِسْحَاقَ الْمَخْزُومِيُّ عَنْ سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: «إِنْ كُنْتُ لأَسْأَلُ الرَّجُلَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنِ الآيَاتِ مِنَ الْقُرْآنِ أَنَا أَعْلَمُ بِهَا مِنْهُ مَا أَسْأَلُهُ إِلاَّ لِيُطْعِمَنِي شَيْئاً؛ فَكُنْتُ إِذَا سَأَلْتُ جَعْفَرَ بنَ أَبِي طَالِبٍ لَمْ يجِبْنِي حَتَّى يَذْهَبَ بِي إِلَى مَنْزِلِهِ فَيَقُولَ لامْرَأَتِهِ: يا أَسْمَاءُ أَطْعِمِينَا فإِذَا أَطْعَمَتْنَا أَجَابَنِي، وَكَانَ جَعْفَرٌ يُحِبُّ الْمَسَاكِينَ وَيَجْلِسُ إِلَيْهِمْ وَيُحَدِّثُهُمْ وَيُحَدِّثُونَهُ فَكَانَ رَسُولُ اللَّهِ ﷺ يُكْنِيهِ بِأَبِي الْمَسَاكِينِ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ وأَبُو إِسْحَاقَ الْمَخْزُومِيُّ هُوَ إِبْرَاهِيمُ بنُ الْفَضْلِ الْمَدِينِيُّ وَقَدْ تَكَلَّمَ فِيهِ بَعْضُ أَهْلِ الْحَدِيثِ مِنْ قِبَلِ حِفْظِهِ. ولَه غرائبُ.

3774- Abu Huraira (R.A.A.) narrated that he used to ask men from among the companions about the verses of the Quran even though he knew its interpretation better just so they would give him some food. Abu Huraira (R.A.A.) used to ask Jafar Ibn Abi Taleb. Jafar would not answer him until he took him home and asked Asmaa' if she had food to feed him. If she had food, then Jafar would answer Abu Huraira's question. Abu Huraira (R.A.A.) reported that Jafar (R.A.A.) used to love the poor, and he used to sit with them and have conversations with them. The Messenger of Allah (S.A.W.) gave him the nickname "The father of the poor".

Abu E'isa said that this hadeeth is gharib.

37 ـ باب مناقب [م: 30، ت: 101]
أبي مُحمّدٍ الْحَسَنِ بنِ عَلِيِّ بنِ أبي طالبٍ
وَالْحُسَيْنِ بنِ عَلِيِّ بنِ أَبي طالبٍ رَضِيَ اللّهُ عَنْهُمَا

3775 ـ حَدَّثَنَا محمُودُ بنُ غَيْلاَنَ حدثنا أَبُو دَاوُدَ الْحُفْرِيُّ، عَن سُفْيَانَ، عَن يَزِيدَ بنِ أَبي زِيَادٍ، عَن ابنِ أبي نُعْمٍ عَن أَبي سَعِيدٍ [الخدري] قالَ: قالَ رَسُولُ اللّهِ ﷺ: «الحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ».

. . . ـ حَدَّثَنَا سُفْيَانُ بنُ وَكِيعٍ، حدثنا جَرِيرٌ [ومحمد] بنُ فُضَيْلٍ عَن يَزِيدَ نَحْوَهُ.

قال أبو عيسى: هَذَا حَدِيثٌ صحيحٌ حَسَنٌ. وابنُ أَبي نُعْمٍ هُوَ عبْدُ الرَّحْمٰنِ بنُ أبي نُعْمٍ البَجَلِيُّ الكُوفِيُّ. ويكنّى أبا الحكم.

(37) The merits of Al-Hasan and Al-Hussein (R.A.A.)

3775- Abu Said Al-Khudri (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Al-Hasan and Al-Hussein are the masters of the youth of Paradise."

Abu E'isa said that this hadeeth is hasan sahih.

3776 ـ حَدَّثَنَا سُفْيَانُ بنُ وَكِيعٍ وعبْدُ بنُ حُمَيْدٍ قالا: أخبرنا خَالِدُ بنُ مَخْلَدٍ حدثنا مُوسَى بنُ يَعْقُوبَ الزَّمْعِيُّ عَن عبْدِ اللّهِ بنِ أبي بَكْرِ بنِ زَيْدِ بنِ المُهَاجِرِ قالَ أَخْبَرَنِي مُسْلِمُ بنُ أبي سَهْلٍ النَّبَّالُ قالَ أَخْبَرَنِي الْحَسَنُ بنُ أُسَامَةَ بنِ زَيْدٍ قالَ أَخْبَرَنِي أبي أُسَامَةُ بنُ زَيْدٍ قالَ: «طَرَقْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ في بَعْضِ الْحَاجَةِ فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ مُشْتَمِلٌ عَلَى شَيْءٍ لا أَدْرِي مَا هُوَ، فَلَمَّا فَرَغْتُ مِنْ حَاجَتِي قُلْتُ: مَا هَذَا الَّذِي أَنْتَ مُشْتَمِلٌ عَلَيْهِ فَكَشَفَهُ فإِذَا حَسَنٌ وَحُسَيْنٌ عَلَى وَرِكَيْهِ. فقالَ: هَذَانِ ابْنَايَ وابْنَا ابْنَتِي اللَّهُمَّ إِنِّي أُحِبُّهُمَا فأَحِبَّهُمَا وَأَحِبَّ مَنْ يُحِبُّهُمَا».

[قال]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

3776- Osama Ibn Zaid reported that one night he needed to see the Prophet (S.A.W.) for something he needed. He knocked on his door, and the Prophet (S.A.W.) came out wrapped in something that Osama did not recognize. When he finished telling him what he needed, he asked, "What is that wrapped around you?" He (S.A.W.) took off the garment, and he had Al-Hasan and Al-Hussein on his knees. He (S.A.W.) said, "These are my sons and the sons of my daughter. Oh Allah, I love them. So I ask You to love them and love those who love them."

Abu E'isa said that this hadeeth is hasan gharib.

3777 ـ حَدَّثَنَا عُقْبَةُ بنُ مُكْرَمٍ البَصْرِيُّ العَمِّيُّ أخبرنا وَهْبُ بنُ جَرِيرِ بنِ حَازِمٍ حدثنا أبي عَن مُحمّدِ بنِ أبي يَعْقُوبَ عَنْ عَبْدِ الرَّحْمٰنِ بنِ أبي نُعْمٍ: «أنَّ رَجُلاً مِن أهْلِ العِرَاقِ سَأَلَ ابنَ عُمَرَ عَن دَمِ البَعُوضِ يُصِيبُ الثَّوْبَ، فقالَ ابنُ عُمَرَ: انْظُرُوا إلى هَذَا يَسْأَلُ عَن دَمِ البَعُوضِ وَقَدْ قَتَلُوا ابنَ رَسُولِ اللّهِ ﷺ؛ وسَمِعْتُ رَسُولَ اللّهِ ﷺ يقُولُ إنَّ الْحَسَنَ وَالْحُسَيْنَ هُمَا رَيْحَانَتَايَ مِنَ الدُّنْيَا».

قال أبو عيسى: هَذَا حَدِيثٌ صحيحٌ. وَقَدْ رَوَاهُ شُعْبَةُ [ومهدي بن ميمون] عَن مُحمّدِ بنِ أبي يَعْقُوبَ. وقَدْ رَوَى أبُو هُرَيْرَةَ عَن النَّبِيِّ ﷺ نَحْوَ هذا [وابنُ أبي نُعْمٍ هُوَ عبْدُ الرَّحمٰنِ بنُ أبي نُعْمٍ البَجَلِيُّ].

3777- Abdurrahman Ibn Abi Num narrated that a man from Iraq asked Ibn Omar about the blood from a mosquito when it gets on clothes. Ibn Omar (R.A.A.) said, "Look at this man asking about the blood of a mosquito, but yet they killed the son of the Messenger of Allah (S.A.W.)! I heard the Messenger of Allah (S.A.W.) say, 'Al-Hasan and Al-Hussein are my Rih'anas (a plant with a beautiful scent that he (S.A.W.) used to love to hug, kiss, and smell) from this world."

Abu E'isa said that this hadeeth is sahih.

3778 ـ حَدَّثَنَا أبُو سَعِيدٍ الأشَجُّ، حدثنا أبُو خَالِدٍ الأحْمَرُ، حدثنا رَزِينٌ قالَ حَدَّثَتْنِي سَلْمَى قالتْ: «دَخَلْتُ عَلَى أمِّ سَلَمَةَ وَهِيَ تَبْكِي فَقُلْتُ مَا يُبْكِيكِ؟ قالَتْ رَأيْتُ رَسُولَ اللّهِ ﷺ ـ تَعْنِي في المَنَامِ ـ وَعَلَى رَأْسِهِ وَلِحْيَتِهِ التُّرَابُ فَقُلْتُ مَا لَكَ يَا رَسُولَ اللّهِ؟ قالَ: شَهِدْتُ قَتْلَ الْحُسَيْنِ آنِفاً» [قال] هَذَا حَدِيثٌ غَرِيبٌ.

3778- Salma narrated that she went to Um Salama and found her crying. Salma asked her, "What makes you cry?" She said, "I saw the Messenger of Allah," and she meant in her dream, "and he had sand on his head and beard. I said to him, 'What is wrong with you, oh Messenger of Allah (S.A.W.)?' He (S.A.W.) said, 'I just witnessed the killing of Al-Hussein.'"

He said that this hadeeth is gharib.

3779 ـ حَدَّثَنَا أبُو سَعِيدٍ الأشَجُّ أخبرنا عُقْبَةُ بنُ خَالِدٍ حدثني يُوسُفُ بنُ إبْرَاهِيمَ أنَّهُ سَمِعَ أنَسَ بنَ مَالِكٍ يقُولُ: «سُئِلَ رَسُولُ اللّهِ ﷺ أيُّ أهْلِ بَيْتِكَ أحَبُّ إلَيْكَ؟ قالَ الْحَسَنُ والْحُسَيْنُ، وكَانَ يَقُولُ لِفَاطِمَةَ: ادْعِي لي ابْنَيَّ فَيَشُمُّهُمَا ويَضُمُّهُمَا إلَيْهِ». [قال] هَذَا حَدِيثٌ غَرِيبٌ مِنْ [هذا الوجه من] حَدِيثِ أنَسٍ.

3779- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah

(S.A.W.) was asked who he loved the most among his family. He (S.A.W.) said, "Al-Hasan and Al-Hussein." He (S.A.W.) used to ask Fatima to bring them to him and he (S.A.W.) would hug them and breathe in their scent."

He said that this hadeeth is gharib.

باب ـ [م تابع30، ت: 102]

3780 ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ، حدثنا مُحَمَّدُ بنُ عَبْدِ اللَّهِ الأَنْصَارِيُّ، حدثنا الأَشْعَثُ هُوَ ابنُ عبْدِ المَلِكِ عَنِ الْحَسَنِ عَنْ أَبِي بَسرَةَ قالَ: «صَعِدَ رَسُولُ اللَّهِ ﷺ الْمنبَرَ فقالَ: إنَّ ابْنِي هَذَا سَيِّدٌ يُصْلِحُ اللَّهُ عَلَى يَدَيْهِ بَيْنَ فِئَتَيْنِ [عظيمتين]».

قال هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. يَعْنِي الحَسَنَ بنَ عَلِيٍّ.

Another hadeeth

3780- Abu Bakra (R.A.A.) narrated that the Messenger of Allah (S.A.W.) stood up on the pulpit one day and said, "This is my son, and he is a master. Allah (S.W.T.) will reconcile through his hands two great groups."

Abu E'isa said that this hadeeth is hasan sahih. By "my son" he (S.A.W.) meant Al-Hasan Ibn Ali.

باب ـ [م تابع30، ت: 103]

3781 ـ حَدَّثَنَا الْحُسَيْنُ بنُ حُرَيْثٍ حدثنا عَلِيُّ بنُ الْحُسَيْنِ بنِ وَاقِدٍ حدثني أَبِي حدثني عَبْدُ اللَّهِ بنُ بُرَيْدَةَ قالَ: سَمِعْتُ أَبَا بُرَيْدَةَ يَقُولُ: «كانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُنَا إِذْ جَاءَ الْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَمْشِيَانِ وَيَعْثُرَانِ فَنَزَلَ رَسُولُ اللَّهِ ﷺ مِنَ المِنْبَرِ فَحَمَلَهُمَا وَوَضَعَهُمَا بَيْنَ يَدَيْهِ ثُمَّ قالَ: صَدَقَ اللَّهُ ﴿إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ﴾ نَظَرْتُ إِلى هَذَيْنِ الصَّبِيَّيْنِ يَمْشِيَانِ وَيَعْثُرَانِ فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ حَدِيثِي وَرَفَعْتُهُمَا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ الْحُسَيْنِ بنِ وَاقِدٍ.

Another hadeeth

3781- Abu Buraida narrated that the Messenger of Allah (S.A.W.) was giving a sermon when Al-Hasan and Al-Hussein came walking in wearing red shirts that made them trip. The Messenger of Allah (S.A.W.) descended from the pulpit, picked them up and placed them in his arms. Then he (S.A.W.) said, "Allah (S.W.T.) has said the Truth; '*And know that your possessions and your children are but a trial and that surely with Allah is a mighty reward.*' (Surah Al-Anfal, verse 28) I looked at these two boys and saw them walking and tripping, and I could not be patient with it. Therefore I interrupted my sermon to come down and pick them up."

Abu E'isa said that this hadeeth is hasan gharib.

3782 ـ حَدَّثَنَا الْحَسَنُ بنُ عَرَفَةَ أخبرنا إِسْمَاعيلُ بنُ عَيَّاشٍ عَن عبْدِ اللّهِ بنِ عُثْمَانَ بنِ خَثْيَم عَن سَعِيدِ بنِ رَاشِدٍ عَن يَعْلَى بنِ مُرَّةَ قالَ قالَ رَسُولُ اللّهِ ﷺ: «حُسَيْنٌ مِنِّي وَأَنَا مِنْ حُسَيْنٍ، أَحَبَّ اللّهُ مَنْ أَحَبَّ حُسَيْناً، حُسَيْنٌ سِبْطٌ مِنَ الأَسْبَاطِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ [وإنما نعرفه من حديث عبد الله بن عثمان بن خُثيم. وقد رواه غير واحد عن عبد الله بن عثمان بن خثيم].

3782- Yaa'la Ibn Murra narrated that the Messenger of Allah (S.A.W.) said, "Hussein is from me, and I am from Hussein. Allah (S.W.T.) loves whoever love Al-Hussein. Hussein is a good nation among the good nations."

Abu E'isa said that this hadeeth is hasan.

3783 ـ حَدَّثَنَا مُحمَّدُ بنُ يَحْيى أخبرنا عَبْدُ الرَّزَّاقِ عَن مَعْمَرٍ عَن الزُّهْرِيِّ عَن أَنَسِ بنِ مَالِكٍ قالَ: «لَمْ يَكُنْ أحدٌ مِنْهُمْ أَشْبَهَ بِرَسُولِ اللّهِ ﷺ مِنَ الْحَسَنِ بنِ عَلِيٍّ». [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3783- Anas Ibn Malek narrated that no one looked more like the Messenger of Allah (S.A.W.) than Al-Hasan Ibn Ali (R.A.A.)."

Abu E'isa said that this hadeeth is hasan sahih.

3784 ـ حَدَّثَنَا مُحمَّدُ بنُ بَشَّارٍ أخبرنا يَحْيى بنُ سَعِيدٍ أخبرنا إسماعِيلُ بنُ أَبي خالِدٍ عَن أَبي جُحَيْفَةَ قالَ: «رَأَيْتُ رَسُولَ اللّهِ ﷺ فكانَ الْحَسَنُ بنُ عَلِيٍّ يُشْبِهُهُ». هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. [قال] وَفِي البَابِ عَن أَبي بَكْرٍ الصِّدِّيقِ وابنِ عبَّاسٍ وابنِ الزُّبَيْرِ.

3784- Abu Juhaifa said that he had seen the Messenger of Allah (S.A.W.) and that Al-Hasan Ibn Ali looked like him.

Abu E'isa said that this hadeeth is hasan sahih.

3785 ـ حَدَّثَنَا خَلاَّدُ بنُ أَسْلَمَ البَغْدَادِيُّ أخبرنا النَّضْرُ بنُ شُمَيْلٍ أخبرنا هِشَامُ بنُ حَسَّانَ عَن حَفْصَةَ بِنْتِ سِيرِينَ قالَتْ حدثني أَنَسُ بنُ مالِكٍ قالَ: «كُنْتُ عِنْدَ ابنِ زِيَادٍ فَجِيءَ بِرأْسِ الْحُسَيْنِ فَجَعَلَ يَقُولُ بِقَضِيبٍ في أَنْفِهِ ويَقُولُ ما رَأَيْتُ مِثْلَ هَذَا حُسْناً لِمَ يُذْكَرُ، قال قُلْتُ أَمَا إِنَّهُ كانَ مِنْ أَشْبَهِهِمْ بِرَسُولِ اللّهِ ﷺ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ.

3785- Anas Ibn Malek (R.A.A.) narrated that he was at Ubaidullah Ibn Ziad's house (he is the one who had ordered Al-Hussein to be killed) when the head of Al-Hussein was brought to him. Ibn Ziad had a stick, so he pointed with it at the nose and said, "I have never seen a better looking man than him." Anas said, "He resembled the Messenger of Allah (S.A.W.) the most."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3786 - حَدَّثَنَا عبدُ اللّهِ بنُ عبدِ الرَّحْمٰنِ أخبرنا عُبَيْدُ اللّهِ بنُ مُوسَى عَن إسْرَائِيلَ عَن أبي إسْحَاقَ عَن هَانِىءِ بنِ هَانِىءٍ عَن عَلِيٍّ قال: «الْحَسَنُ أَشْبَهُ بِرَسُولِ اللّهِ ﷺ ما بَيْنَ الصَّدْرِ إلى الرَّأْسِ، وَالْحُسَيْنُ أَشْبَهُ بِرَسُول اللّهِ ﷺ مَا كَانَ أَسْفَلَ مِنْ ذَلِكَ». هَذَا حَدِيثٌ حَسَنٌ [صحيح] غَرِيبٌ.

3786- Hani Ibn Hani reported that Ali (R.A.A.) said, "Al-Hasan resembled the Messenger of Allah (S.A.W.) from the head down to the chest, and Al-Hussein resembled the Prophet (S.A.W.) from the chest down."

This hadeeth is hasan sahih gharib.

3787 - حَدَّثَنَا وَاصِلُ بنُ عَبْدِ الأعْلَى، حدثنا أبو مُعَاوِيَةَ، عَن الأعْمَشِ، عَن عِمَارَةَ بنِ عُمَيْرٍ قالَ: «لَمَّا جِيءَ بِرَأْسِ عُبَيْدِ اللّهِ بنِ زِيَادٍ وَأَصْحَابِهِ نُضِدَتْ في المَسْجِدِ في الرَّحَبَةِ فانْتَهَيْتُ إلَيْهِمْ وَهُمْ يَقُولُونَ قَدْ جَاءَتْ قَدْ جَاءَتْ فإذَا حَيَّةٌ قَدْ جَاءَتْ تُخَلِّلُ الرُّؤُوسَ حَتَّى دَخَلَتْ في مِنْخَرَيْ عُبَيْدِ اللّهِ بنِ زِيَادٍ فَمَكَثَتْ هُنَيْهَةً ثُمَّ خَرَجَتْ فَذَهَبَتْ حَتَّى تَغَيَّبَتْ ثُمَّ قالُوا قَدْ جَاءَتْ قَدْ جاءَتْ فَفَعَلَتْ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلاثاً». هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3787- Umara Ibn Umair narrated that that the head of Ubaidullah Ibn Ziad was put on display in the Ar-Rahba mosque stacked amongst the heads of his comrades. Umara heard the people exclaim, "It is coming out! It is coming out!" He looked and there was a little snake which was slithering through the heads and going into the nose of Ubaidullah. It stayed a little while and then came out and disappeared again. Then they said, "It came out! It came out!" The snake did that two or three times.

This hadeeth is hasan sahih.

باب - [م تابع30، ت: 104]

3788 - حَدَّثَنَا عبدُ اللّهِ بنُ عَبْدِ الرَّحْمٰنِ وَإسْحَاقُ بنُ مَنصورٍ قالاَ أخبرنا مُحمّدُ بنُ يُوسُفَ عَن إسْرَائِيلَ عَن مَيْسَرَةَ بنِ حَبِيبٍ عَن المِنْهَالِ بنِ عَمْرٍو عَن زِرِّ بنِ حُبَيْشٍ عَن حُذَيْفَةَ قالَ: «سَأَلَتْنِي أُمِّي مَتَى عَهْدُكَ؟ تَعْنِي بالنبيِّ ﷺ؛ فَقُلْتُ مَا لِي بِهِ عَهْدٌ مُنْذُ كَذَا وَكَذَا، فَنَالَتْ مِنِّي فَقُلْتُ لَهَا دَعِينِي آتِي النبيَّ ﷺ فَأُصَلِّي مَعَهُ المَغْرِبَ وَأَسْأَلُهُ أنْ يَسْتَغْفِرَ لِي وَلَكِ؛ فأتَيْتُ النبيَّ ﷺ فَصَلَّيْتُ مَعَهُ المَغْرِبَ فَصَلَّى حَتَّى صَلَّى العِشَاءَ ثُمَّ انْفَتَلَ فَتَبِعْتُهُ فَسَمِعَ صَوْتِي فقالَ: مَنْ هَذَا حُذَيْفَةُ؟ قُلْتُ نَعَمْ. قالَ: مَا حَاجَتُكَ غَفَرَ اللّهُ لَكَ وَلأُمِّكَ؟ قالَ: إنَّ هَذَا مَلَكٌ لَمْ يَنْزِلِ الأَرْضَ قَطُّ قَبْلَ هَذِهِ اللَّيْلَةِ، اسْتَأْذَنَ رَبَّهُ أنْ يُسَلِّمَ عَلَيَّ وَيُبَشِّرَنِي

بِأَنَّ فاطِمَةَ سَيِّدَةُ نِساءِ أَهْلِ الْجَنَّةِ، وَأَنَّ الْحَسَنَ والْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ». [قال] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الوَجْهِ لا نعْرِفهُ إلاَّ مِنْ حَدِيثِ إِسْرَائِيلَ.

Another hadeeth

3788- Huthaifa (R.A.A.) narrated that his mother asked him when was the last time he visited the Prophet (S.A.W.). He answered it had been awhile. She chastised him, so he told her that he would go to the Prophet (S.A.W.) and ask him to supplicate for forgiveness for him and her. He went to the Prophet (S.A.W.) whlie he (S.A.W.) was praying Mughrib prayers. He (S.A.W.) kept praying (voluntary prayers) until it was Isha time, and then he (S.A.W.) prayed that. When he (S.A.W.) left, Huthaifa followed him and he (S.A.W.) heard his voice. He (S.A.W.) said, "Is this Huthaifa?" Huthaifa said yes. He (S.A.W.) told him, "What do you need? Allah (S.W.T.) has forgiven you and your mother." He (S.A.W.) also said, "I see an angel who has never came down to Earth before tonight. He (the angel) asked permission from his Lord to come down to greet me and give me the good tidings that Fatima is the mistress of the ladies of Paradise and that Al-Hasan and Al-Hussein are the masters of the youth of Paradise."

He said that this hadeeth is hasan gharib.

3789 ـ حَدَّثَنَا محمودُ بنُ غَيْلاَنَ، حدثنا أَبُو أُسَامَةَ، عَن فُضَيْلِ بنِ مَرْزُوقٍ، عَن عدِيِّ بنِ ثَابِتٍ عَن البَرَاءِ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَبْصَرَ حَسَنًا وَحُسَيْناً فقالَ اللَّهُمَّ إِنِّي أُحِبُّهُمَا فأَحِبَّهُمَا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3789- Al-Barra' (R.A.A.) narrated that the Prophet (S.A.W.) saw Al-Hasan and Al-Hussein and said, "Oh Allah (S.W.T.), I love them so (I ask You to) love them."

Abu E'isa said that this hadeeth is hasan sahih.

3790 ـ حَدَّثَنَا مُحمَّدُ بنُ بَشَّارٍ، حدثنا أَبُو عَامِرٍ العَقَدِيُّ، حدثنا زَمْعَةُ بنُ صالحٍ، عَن سَلَمَةَ بنِ وَهْرَامَ، عَن عِكْرِمَةَ، عَن ابنِ عَبَّاسٍ قالَ: «كانَ رَسُولُ اللَّهِ ﷺ حَامِلَ الْحَسَنِ بنِ عَلِيٍّ عَلَى عَاتِقِهِ فقالَ رَجُلٌ نِعْمَ المَرْكَبُ رَكِبْتَ يَا غُلاَمُ. فقالَ النبيُّ ﷺ ونِعْمَ الرَّاكِبُ هُوَ». هَذَا حَدِيثٌ غَرِيبٌ لا نعْرِفهُ إلاَّ مِنْ هَذَا الْوَجْهِ. وَزَمْعَةُ بنُ صَالحٍ قَدْ ضَعَّفَهُ بَعْضُ أَهْلِ العِلْمِ مِنْ قِبَلِ حِفْظِهِ.

3790- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) was once carrying Al-Hussein on his shoulder. A man said, "What a blessed ride

you are riding, oh boy." The Prophet (S.A.W.) said, "He is a blessed rider (too)."

Abu E'isa said that this hadeeth is hasan gharib.

3791 - حَدَّثَنَا مُحمَّدُ بنُ بَشَّارٍ، حدثنا مُحمَّدُ بنُ جَعْفَرٍ، حدثنا شُعْبَةُ عَن عَدِيِّ بنِ ثَابِتٍ قالَ سَمِعْتُ البَرَاءَ بنَ عَازِبٍ قال: «رَأَيْتُ النبيَّ ﷺ وَاضِعَ الْحَسنِ بنِ عَلِيٍّ عَلَى عَاتِقِهِ وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. [وهو أصح من حديث الفضيل بن مرزوق].

3791- Al-Baraa' Ibn Azeb (R.A.A.) narrated that he saw the Prophet (S.A.W.) carrying Al-Hasan on his shoulder, and he (S.A.W.) said, "Oh Allah (S.A.W.), I love him so (I ask You to) love him."

Abu E'isa said that this hadeeth is hasan sahih.

---

38 - مناقب أَهْلِ بَيْتِ النبيِّ ﷺ [م: 31، ت: 105]

3792 - حَدَّثَنَا نَصْرُ بنُ عبْدِ الرَّحْمٰنِ الكُوفيّ، حدثنا زَيْدُ بنُ الْحَسَنِ، عَن جَعْفَرِ بنِ مُحمّدٍ، عَن أبيهِ، عَن جابِرِ بنِ عَبْدِ اللّهِ قال: «رَأَيْتُ رَسُولَ اللّهِ ﷺ في حَجَّتِهِ يَوْمَ عَرَفَةَ وَهُوَ عَلَى نَاقَتِهِ القَصوَاءِ يَخْطُبُ فَسَمِعْتُهُ يَقُولُ: يَا أَيُّهَا النَّاسُ إِنِّي تَرَكْتُ فِيكُمْ مَنْ [مَا] إِنْ أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللّهِ وَعِتْرَتِي أَهْلَ بَيْتِي». وفي البابِ عَن أبي ذَرٍّ وَأبي سَعِيدٍ وَزَيْدِ بنِ أَرْقَمَ وَحُذَيْفَةَ بنِ أُسَيْدٍ. هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ مِنْ هَذَا الوَجْهِ. وَزَيْدُ بنُ الْحَسَنِ قَدْ رَوَى عَنْهُ سَعِيدُ بنُ سُلَيْمَانَ وَغَيْرُ وَاحِدٍ مِنْ أَهْلِ العِلْمِ.

(38) The merits of the family of the Prophet (S.A.W.)

3792- Jaber Ibn Abdullah (R.A.A.) narrated that he saw the Messenger of Allah (S.A.W.) during the Hajj. He was riding his camel Qaswaa' and giving a sermon on Arafat. He (S.A.W.) said, "Oh people, I have left you with two things, and if you hold on to them, you will never go astray; the Book of Allah and my close family."

Abu E'isa said that this hadeeth is hasan gharib.

3793 - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ حدثنا مُحمدُ بنُ سُلَيْمَانَ بنِ الأَصْبَهَانِيِّ، عَن يَحْيى بنِ عُبَيْدٍ، عَن عَطَاءٍ، عَن عُمَرَ بنِ أَبي سَلَمَةَ رَبِيبِ النبيِّ ﷺ قالَ نَزَلَتْ هَذِهِ الآيَةُ عَلَى النَّبيِّ ﷺ ﴿إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ في بَيْتِ أُمِّ سَلَمَةَ، فَدَعَا النبيُّ ﷺ فَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَجَلَّلَهُمْ بِكِسَاءٍ وَعَلِيٌّ خَلْفَ ظَهْرِهِ فَجَلَّلَهُ بِكِسَاءٍ ثُمَّ قالَ: اللَّهُمَّ هَؤُلاَءِ أَهْلُ بَيْتِي فَأَذْهِبْ عَنْهُمُ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيراً. قَالَتْ أُمُّ سَلَمَةَ وأَنَا

مَعَهُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: أَنْتِ عَلَى مَكَانِكِ وَأَنْتِ إِلَيَّ خَيْرٌ». وفي البَابِ عَن أُمِّ سَلَمَةَ وَمَعْقِلِ بنِ يَسَارٍ وأبي الحَمْرَاءِ وأَنَسِ بنِ مَالِكٍ. هَذَا حَدِيث غَرِيب مِنْ هَذَا الْوَجْهِ.

3793- Omar Ibn Abu Salama, the stepson of the Prophet (S.A.W.), narrated that the (following) verse was revealed on the Prophet (S.A.W.) when he (S.A.W.) was in Um Salama's house; "*And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salat (Iqamat-as-Salat), and give Zakat and obey Allah and His Messenger. Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, Oh members of the family (of the Prophet (S.A.W.)), and to purify you with a thorough purification.*" (Surah Al-Ahzab, verse 33) He (S.A.W.) called for Fatima, Al-Hasan, and Al-Hussein. He covered them and himself with a blanket. Ali (R.A.A.) was behind him, and he covered him with the blanket too. He (S.A.W.) then said, "Oh Allah, these are the members of my family. So remove *Ar-Rijs* (see verse) from them and purify them with a thorough purification." Um Salama asked, "Can I be with them, oh Prophet of Allah (S.A.W.)?" He (S.A.W.) said, "Stay where you are, and that is good for you."

Abu E'isa said that this hadeeth is gharib.

3794 ـ حَدَّثَنَا عَلِيُّ بنُ المُنْذِرِ الكُوفِيُّ، حدثنا مُحَمَّدُ بنُ فُضَيْلٍ حدثنا الأَعْمَشُ، عَن عَطِيَّةَ، عَن أَبِي سَعِيدٍ والأَعْمَشِ عَن حَبِيبِ بنِ أَبِي ثَابِتٍ عَن زَيْدِ بنِ أَرقَمَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا بَعْدِي؛ أَحَدُهُمَا أَعْظَمُ مِنَ الآخَرِ؛ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الأَرْضِ وعِتْرَتِي أَهْلُ بَيْتِي وَلَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَانْظُرُوا كَيْفَ تَخْلُفُونِي فِيهِمَا». هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

3794- Zaid Ibn Arqam (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "I am leaving you with something that if you hold on to it you will never go astray after me. One of them is greater than the other; the Book of Allah which is the dangling rope from the sky to the earth and my close family. They will not be separated until they both meet me at the Hawd (Fountain), so be careful how you deal with them after me."

He said that this hadeeth is hasan gharib.

3795 ـ حَدَّثَنَا ابنُ أَبِي عُمَرَ أخبرنا سُفْيَانُ عَن كَثِيرٍ النَّوَّاءِ عَن أَبِي إِدْرِيسَ عَن المُسَيَّبِ بنِ نَجَبَةَ قَالَ قَالَ عَلِيُّ بن أَبِي طَالِبٍ: قَالَ النَّبِيُّ ﷺ: «إِنَّ كُلَّ نَبِيٍّ أُعْطِيَ سَبْعَةَ نُجَبَاءَ رُفَقَاءَ أَوْ قَالَ [رُقَبَاءَ] نقباء وَأُعْطِيتُ أَنَا أَرْبَعَةَ عَشَرَ، قُلْنَا مَنْ هُمْ؟ قَالَ أَنَا وابْنَايَ وَجَعْفَرٌ وَحَمْزَةُ وَأَبُو بَكْرٍ وَعُمَرُ وَمُصْعَبُ بنُ عُمَيْرٍ وبِلَالٌ وَسَلْمَانُ وَعَمَّارٌ والمِقْدَادُ [وَحُذَيْفَةُ] وأبو ذرٍّ وَعَبْدُ اللَّهِ بنُ مَسْعُودٍ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْه. وقد رُوِيَ هَذَا الحَدِيثُ عَن عَلِيٍّ مَوْقُوفاً.

3795- Ali Ibn Abi Taleb (R.A.A.) narrated that the Prophet (S.A.W.) said, "Every prophet was given seven assistants, and I was given fourteen." They said, "Who are they?" He said, "Me, my two sons, Jafar, Hamza, Abu Bakr, Omar, Musa'ab Ibn Umair, Bilal, Salman, Al-Miqdad, Huthaifa, Ammar, and Abdullah Ibn Mas'oud."

Abu E'isa said that this hadeeth is hasan gharib.

3796 ـ حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بنُ الأَشْعَثِ قال: حدثنا يَحْيى بنُ مَعِينٍ قال: حدثنا هِشَامُ بنُ يُوسُفَ، عَن عَبْدِ اللهِ بنِ سُلَيْمَانَ النَّوْفَلِيِّ عَن محَمَّدِ بنِ عَلِيِّ بنِ عَبْدِ اللهِ بنِ عَبَّاسٍ عَنْ أَبِيهِ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللهِ ﷺ: «أَحِبُّوا اللهَ لِمَا يَغْذُوكُمْ مِنْ نِعَمِهِ، وَأَحِبُّونِي بِحُبِّ اللهِ، وَأَحِبُّوا أَهْلَ بَيْتِي لِحُبِّي».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ.

3796- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Love Allah because of all of the bounties with which He nourishes you, love me for the love of Allah, and love my family for my love."

Abu E'isa said that this hadeeth is hasan gharib.

---

39 ـ باب مناقب مُعَاذِ بنِ جَبَلٍ وَزَيْدِ بنِ ثَابِتٍ وَأُبَيِّ بنِ كَعْبٍ وأبي عُبَيْدَةَ بن الْجَرَّاحِ رَضِيَ اللهُ عَنْهُمْ [م: 32، ت: 106]

3797 ـ حَدَّثَنَا سُفْيَانُ بنُ وَكِيعٍ أخبرنا حُمَيْدُ بنُ عَبْدِ الرَّحْمٰنِ عَن دَاوُدَ العَطَّارِ عَن مَعْمَرٍ عَن قَتَادَةَ عَن أَنَسِ بنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللهِ ﷺ: «أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ، وَأَشَدُّهُمْ فِي أَمْرِ اللهِ عُمَرُ وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ بنُ عَفَّانَ وَأَعْلَمُهُم بِالْحَلاَلِ وَالْحَرَامِ مُعَاذُ بنُ جَبَلٍ، وَأَفْرَضُهُمْ زَيْدُ بنُ ثَابِتٍ، وَأَقْرَؤُهُم أُبَيُّ بنُ كَعْبٍ، وَلِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هَذِهِ الأُمَّةِ أَبُو عُبَيْدَةَ بنُ الجَرَّاحِ». [قال] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لاَ نَعْرِفُهُ مِنْ حَدِيثِ قَتَادَةَ إِلاَّ مِنْ هَذَا الوَجْهِ وَقَدْ رَوَاهُ أَبُو قِلاَبَةَ عَن أَنَسٍ عَن النَّبِيِّ ﷺ نَحْوَهُ [والمشهور حديث أبي قلابة].

(39) The merits of Mua'ath Ibn Jabal, Zaid Ibn Thabet, Ubbai Ibn Kaab, Abu Ubaida Ibn Al-Jarrah (R.A.A.)

3797- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The most merciful with my nation from my nation is Abu Bakr, the firmest among them in the doctrine of Allah is Omar, the truest in shyness is Othman, the most knowledgeable of the halal (lawful) and haram (unlawful) is

Mua'ath Ibn Jabal, the most knowledgeable about the obligations is Zaid Ibn Thabet, and the best reader of the Quran is Ubbai. In addition for every nation there is a trustee, and the trustee of this nation is Abu Ubaida Ibn Al-Jarrah."

He said that this hadeeth his hasan gharib.

3798 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ. حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ. قَالَ: «سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لأُبَيِّ بْنِ كَعْبٍ: إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾ قَالَ: وَسَمَّانِي؟ قَالَ: نَعَمْ، فَبَكَى».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَقَدْ رُوِيَ عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ. قَالَ لِي النَّبِيُّ ﷺ فَذَكَرَ نَحْوَهُ.

3798- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said to Ubbai Ibn Ka'ab, "Allah has ordered me to recite the Surah of '*Lam Yakuni Al-Lathina Kafaroo*' (Surah Al-Bayyinah) to you." Ubbai asked, "He (S.W.T.) specified me by name?" He (S.A.W.) said, "Yes," and Ubbai cried.

Abu E'isa said that this hadeeth is hasan sahih.

3799 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ أخبرنا يَحْيَى بْنُ سَعِيدٍ أخبرنا شُعْبَةُ، عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «جَمَعَ الْقُرْآنَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ أَرْبَعَةٌ كُلُّهُمْ مِنَ الأَنْصَارِ أُبَيُّ بْنُ كَعْبٍ وَمُعَاذُ بْنُ جَبَلٍ وَزَيْدُ بْنُ ثَابِتٍ وَأَبُو زَيْدٍ، قُلْتُ لِأَنَسٍ مَنْ أَبُو زَيْدٍ؟ قَالَ أَحَدُ عُمُومَتِي».

قال أبو عيسى: هذا حَدِيثٌ حَسَنٌ صَحِيحٌ.

3799- Anas Ibn Malek (R.A.A.) narrated that the Quran was memorized by four people during the time of the Messenger of Allah (S.A.W.), and all of them are from the Ansar; Ubbai Ibn Kaab, Mua'ath Ibn Jabal, Zaid Ibn Thabet, and Abu Zaid. Qutada asked Anas who Abu Zaid was. Anas said, "One of my uncles."

Abu E'isa said that this hadeeth is hasan sahih.

3800 - حَدَّثَنَا قُتَيْبَةُ حدثنا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «نِعْمَ الرَّجُلُ أَبُو بَكْرٍ. نِعْمَ الرَّجُلُ عُمَرُ. نِعْمَ الرَّجُلُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ. نِعْمَ الرَّجُلُ أُسَيْدُ بْنُ حُضَيْرٍ. نِعْمَ الرَّجُلُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ، نِعْمَ الرَّجُلُ مُعَاذُ بْنُ جَبَلٍ. نِعْمَ الرَّجُلُ مُعَاذُ بْنُ عَمْرِو بْنِ الْجَمُوحِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ سُهَيْلٍ.

3800- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Blessed be the good man Abu Bakr, blessed be the good man Omar,

blessed be the good man Abu Ubaida Ibn Al-Jarrah, blessed be the good man Usaid Ibn Hudair, blessed be the good man Thabet Ibn Qais Ibn Shammas, blessed be the good man Mua'ath Ibn Jabal, and blessed be the good man Mua'ath Ibn Amr Ibn Al-Jamouh."

Abu E'isa said that this hadeeth is hasan.

3801 ـ حَدَّثَنَا محمُودُ بنُ غَيْلاَنَ حدثنا وَكِيعٌ حدثنا سُفْيَانُ عَن أبي إسْحَاقَ عَن صِلَةَ بنِ زُفَرَ عَن حُذَيْفَةَ بنِ اليَمَانِ قَالَ «جَاءَ العَاقِبُ والسَّيِّدُ إلى النَّبِيِّ ﷺ فَقالاَ ابْعَثْ مَعَنَا أميناً فَقَالَ: فَإِنِّي سَأَبْعَثُ مَعَكُمْ أَمِيناً حَقَّ أَمِينٍ فَأَشْرَفَ لَهَا النَّاسُ فَبَعَثَ أَبَا عُبَيْدَةَ بن الجراح. قَالَ وَكَانَ أَبُو إِسْحَاقَ إِذَا حَدَّثَ بِهَذَا الحَدِيثِ عَن صِلَةَ قَالَ سَمِعْتُهُ مُنْذُ سِتِّينَ سَنَةٍ» [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وقَدْ رُوِيَ عَن ابن عُمَرَ وَأَنَس عَن النَّبِيِّ ﷺ أَنَّهُ قَالَ «لِكُلِّ أُمَّةٍ أَمِينٌ وَأَمِينُ هَذِهِ الأُمَّةِ أَبُو عُبَيْدَةَ بنُ الجَرَّاحِ».

3801- Huthaifa Ibn Al-Yaman narrated that Al-A'aqeb and As-Sayed (the two rulers of Najran) came to the Prophet (S.A.W.) and said, "Send us a trustworthy man." He (S.A.W.) said, "I will send with you the most trustworthy man." People looked up, each one hoping he would be the trustworthy one. He (S.A.W.) sent Abu Ubaida Ibn Al-Jarrah with them.

Abu E'isa said that this hadeeth is hasan sahih.

---

40 ـ باب مناقب سَلْمَانَ الفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ [م33، ت: 107]

3802 ـ حَدَّثَنَا سُفْيَانُ بنُ وَكِيعٍ حدثنا أبي عَن الحَسَنِ بنِ صَالِحٍ عَن أَبي رَبِيعَةَ الإِيَادِيِّ عَن الحَسَنِ عَن أَنَسِ بنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الجَنَّةَ تَشْتَاقُ إلى ثَلاَثَةٍ: عَلِيٍّ وَعَمَّارٍ وَسَلْمَانَ».

[قال]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لا نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ الحَسَنِ بن صَالِحٍ.

(40) The merits of Salman Al-Faresi (R.A.A.)

3802- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Paradise misses three people; Ali, Ammar, and Salman."

Abu E'isa said that this hadeeth is hasan gharib.

---

41 ـ باب مناقب عَمَّارِ بنِ يَاسِرٍ وَكُنْيَتُهُ أَبُو اليَقْظَانِ رَضِيَ اللَّهُ عَنْهُ [م: 34، ت: 108]

3803 ـ حَدَّثَنَا مُحمَّدُ بنُ بَشَّارٍ، حدثنا عَبْدُ الرَّحمٰنِ بنُ مَهْدِيٍّ، حدثنا سُفْيَانُ عَن أَبي إِسْحَاقَ عَن هَانِىءِ بنِ هَانِىءٍ عَن عَلِيٍّ قَالَ «جَاءَ عَمَّارُ بنُ يَاسِرٍ يَسْتَأْذِنُ عَلَى النَّبِيِّ ﷺ فَقَالَ: ائْذَنُوا لَهُ مَرْحَباً بِالطَّيِّبِ المُطَيَّبِ». [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(41) The merits of Ammar Ibn Yaser (R.A.A.)

3803- Hani Ibn Hani narrated that Ali said that Ammar once came asking permission to enter on the Prophet (S.A.W.), and he (S.A.W.) said, "Allow him to come in. Welcome oh you! The pure man and pure in actions."

Abu E'isa said that this hadeeth is hasan sahih.

3804 ـ حَدَّثَنَا القَاسِمُ بنُ دِينَارٍ الكُوفِيُّ، حَدَّثَنَا عُبَيْدُ اللّهِ بنُ مُوسَى، عَن عَبْدِ العَزِيزِ بنِ سِيَاهٍ [كوفي] عَن حَبِيبِ بنِ أَبِي ثَابِتٍ، عَن عَطَاءِ بنِ يَسَارٍ، عَن عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللّهِ ﷺ: «مَا خُيِّرَ عَمَّارٌ بَيْنَ أَمْرَيْنِ إِلاَّ اخْتَارَ أَرْشَدَهُمَا» [قال] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الوَجْهِ مِنْ حَدِيثِ عَبْدِ العَزِيزِ بنِ سِيَاهٍ وَهُوَ شَيْخٌ كُوفِيٌّ. وَقَد رَوَى عَنْهُ النَّاسُ وَلَهُ ابنٌ يُقَالُ لَهُ يَزِيدُ بنُ عَبْدِ العَزِيزِ رَوَى عَنْهُ يَحْيَى بنُ آدَمَ.

3804- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Every time Ammar was asked to choose between two things, he chose the one that made more sense."

He said that this hadeeth is hasan gharib.

3805 ـ حَدَّثَنَا مَحْمُودُ بنُ غَيْلاَنَ حدثنا وَكِيعٌ حدثنا سُفْيَانُ عَن عَبْدِ المَلِكِ بنِ عُمَيْرٍ عَن مَولى لِرِبْعِيٍّ عَن رِبْعِيِّ بنِ حِرَاشٍ عَن حُذَيْفَةَ قَالَ «كُنَّا جُلُوساً عِنْدَ النَّبِيِّ ﷺ فَقَالَ: إِنِّي لاَ أَدْرِي مَا قَدْرُ بَقَائِي فِيكُمْ فَاقْتَدُوا باللذَيْنِ مِنْ بَعْدِي. وَأَشَارَ إِلى أَبِي بَكْرٍ وَعُمَرَ، وَاهْتَدُوا بِهَدْيِ عَمَّارٍ. وَمَا حَدَّثَكُم ابنُ مَسْعُودٍ فَصَدِّقُوهُ». [قال] هَذَا حَدِيثٌ حَسَنٌ. وَرَوَى إِبْرَاهِيمُ بنُ سَعْدٍ هَذَا الحَدِيثَ عَن سُفْيَانَ الثَّوْرِيِّ عَن عَبْدِ المَلِكِ بنِ عُمَيْرٍ عَن هِلاَلٍ مَوْلَى رِبْعِيٍّ عَن رِبْعِيٍّ عَن حُذَيْفَةَ عَن النبيِّ ﷺ نَحْوَهُ. وَقَدْ رَوَى سَالِمٌ المُرَادِيُّ الكُوفِيُّ عَن عَمْرِو بنِ هَرِمٍ عَن رِبْعِيِّ بنِ حِرَاشٍ عَن حُذَيْفَةَ عَن النبيِّ ﷺ نَحْوَ هَذَا.

3805- Huthaifa (R.A.A.) narrated that they were sitting with the Prophet (S.A.W.) and he (S.A.W.) said, "I do not know how much longer I have with you, so follow the examples of the two after me," and he (S.A.W.) pointed at Abu Bakr and Omar. He (S.A.W.) continued, "And follow the guidance of Ammar and anything Ibn Mas'oud narrates to you, believe him."

This hadeeth is hasan.

3806 ـ حَدَّثَنَا أَبُو مُصْعَبٍ المَدِينِيُّ حدثنا عَبْدُ العَزِيزِ بنُ مُحَمَّدٍ عَن العَلاَءِ بنِ عَبْدِ الرَّحمٰنِ عَن أَبِيهِ عَن أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّهِ ﷺ «أَبْشِرْ عَمَّارُ تَقْتُلُكَ الفِئَةُ البَاغِيَةُ».

قال أبو عيسى: وفي البَابِ عَن أُمِّ سَلَمَةَ وَعَبْدِ اللّهِ بنِ عَمْرٍو وَأَبِي اليُسْرِ وَحُذَيْفَةَ. [قال] وهذا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ مِنْ حَدِيثِ العَلاَءِ بنِ عَبْدِ الرَّحمٰنِ.

3806- Abu Huraira (R.A.A.) narrated that the Messenger of Allah said, "Receive the good tidings, oh Ammar, you will be killed by the group of the wrongdoers."

Abu E'isa said that this hadeeth is hasan sahih gharib.

---

42 ـ بابُ مناقب أَبي ذَرٍّ الغِفَارِيِّ رَضِيَ اللّهُ عَنْهُ [م: 35، ت: 109]

3807 ـ حَدَّثَنَا مَحمودُ بنُ غَيْلاَنَ حدثنا ابنُ نُمَيْرٍ عَن الأعْمشِ عَن عُثْمَانَ بنِ عُمَيْرٍ هُوَ أَبُو اليَقْظانِ عَن أَبي حَرْبِ بنِ أَبي الأَسْوَدِ الدِّيْلِيِّ عَن عَبدِ اللّهِ بنِ عَمْرو وقالَ سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ: «مَا أَظَلَّت الْخَضْرَاءُ ولاَ أَقَلَّت الغَبْرَاء أَصْدَقَ مِنْ أَبي ذَرٍّ». [قال] وفي البَابِ عَن أَبِي الدَّرْدَاءِ وأَبِي ذَرٍّ. [قال] وهذَا حَدِيثٌ حَسَنٌ.

(42) The merits of Abu Tharr Al-Ghifari (R.A.A.)

3807- Abdullah Ibn Amr narrated that the Messenger of Allah (S.A.W.) said, "A sky never shaded anyone nor did a dusty land ever carry anyone more honest than Abu Tharr."

He said that this hadeeth is hasan.

3808 ـ حَدَّثَنَا العَبَّاسُ العَنْبَرِيُّ حدثنا النَّضْرُ بنُ مُحمّدٍ أخبرنا عِكْرِمَةُ بنُ عَمَّارٍ حدثني أَبُو زُمَيْلٍ [هو سماك بن الوليد الحنفي] عَن مَالِكِ بنِ مَرْثَدٍ عَن أَبِيهِ عَن أَبي ذَرٍّ قالَ قالَ رَسُولُ اللّهِ ﷺ: «مَا أَظَلَّت الْخَضْراءُ وَلاَ أَقَلَّت الغَبْراءُ مِنْ ذِي لَهْجَةٍ أَصْدَقَ ولاَ أَوْفى مِنْ أَبِي ذَرٍّ؛ شِبهَ عِيسَى ابنِ مَرْيَمَ، فَقَالَ عُمَرُ بنُ الْخَطَّابِ كَالحَاسِدِ: يا رَسُولَ اللّهِ أَفَتَعْرِفُ ذَلِكَ لَهُ قَالَ نَعَمْ فَاعْرِفُوهُ» قال هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وقَدْ رَوَى بَعْضُهُمْ هَذَا الحَدِيثَ فَقَالَ «أَبُو ذَرٍّ يَمْشِي في الأَرْضِ بِزُهْدِ عِيسَى ابنِ مَرْيَمَ».

3808- Abu Tharr (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said to him, "A sky never shaded anyone nor did a dusty land ever carry anyone who was truer in speech, more honest, or more loyal than Abu Tharr; (he is) like of Jesus son of Mary, peace be upon him."

Omar Ibn Al-Khattab (R.A.A.) said out of being happy for him, "Oh Messenger of Allah (S.A.W.)! Do you acknowledge that for him?" He (S.A.W.) said, "Yes, and so should you."

He said that this hadeeth is hasan gharib.

---

43 ـ باب مناقب عَبْد اللّهِ بنِ سَلاَمٍ رَضِيَ اللّهُ عنهُ [م: 36، ت: 110]

3809 ـ حَدَّثَنَا عَلِيُّ بنُ سَعِيدٍ الكِنْدِيُّ، حدثنا أَبُو مَحْيَاةَ يَحْيى بنُ يَعْلَى، عَن عَبْدِ المَلِكِ بنِ عُمَيْرٍ، عَن ابنِ أَخِي عَبْدِ اللّهِ بنِ سَلاَمٍ قَالَ: «لمَّا أُرِيدَ قَتْلُ عُثْمَانَ جَاءَ عبْدُ اللّهِ بنُ سَلاَمٍ فَقَالَ لَهُ عُثْمَانُ مَا جَاءَ بِكَ؟ قالَ جِئْتُ في نَصْرِكَ. قالَ اخْرُجْ إلى النَّاسِ

فاطْرُدْهُمْ عَنِّي فَإِنَّكَ خَارِجاً خَيْرٌ لِي مِنْكَ دَاخِلاً، فَخَرَجَ عَبْدُ اللَّهِ إِلَى النَّاسِ فَقَالَ أَيُّهَا النَّاسُ إِنَّهُ كَانَ اسْمِي فِي الْجَاهِلِيَّةِ فُلاَنٌ فَسَمَّانِي رَسُولُ اللَّهِ ﷺ عَبْدَ اللَّهِ وَنَزَلَتْ فِيَّ آيَاتٌ مِنْ كِتَابِ اللَّهِ، نَزَلَتْ فِيَّ ﴿وَشَهِدَ شَاهِدٌ مِّنْ بَنِيٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ فَـَٔامَنَ وَٱسْتَكْبَرْتُمْ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾ ونزلت فيَّ ﴿قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَمَنْ عِندَهُۥ عِلْمُ ٱلْكِتَٰبِ﴾ إِنَّ لِلَّهِ سَيْفاً مَغْمُوداً عَنْكُمْ وإِنَّ الْمَلاَئِكَةَ قَدْ جَاوَرَتْكُمْ فِي بَلَدِكُمْ هَذَا الَّذِي نَزَلَ فِيهِ رَسُولُ اللَّهِ ﷺ؛ فَاللَّهَ اللَّهَ فِي هَذَا الرَّجُلِ أَوْ تَقْتُلُوهُ فَوَاللَّهِ لإِنْ قَتَلْتُمُوهُ لَتَطْرُدُنَّ جِيرَانَكُمُ الْمَلاَئِكَةَ وَلَتَسَلُّنَّ سَيْفَ اللَّهِ الْمَغْمُودَ عَنْكُمْ فَلاَ يغمدُ إِلَى يَوْمِ الْقِيَامَةِ، قَالُوا اقْتُلُوا الْيَهُودِيَّ واقْتُلُوا عُثْمَانَ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ عَبْدِ الْمَلِكِ بنِ عُمَيْرٍ وقد رَوَى شُعَيْبُ بنُ صَفْوَانَ هَذَا الْحَدِيثَ عَنْ عَبْدِ الْمَلِكِ بنِ عُمَيْرٍ فَقَالَ: [عن] عُمَرُ بنُ مُحَمَّدِ بنِ عَبْدِ اللَّهِ بنِ سَلاَمٍ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بنِ سَلاَمٍ.

(43) The merits of Abdullah Ibn Salam (R.A.A.)

3809-Abdulmalek Ibn Umair, the nephew of Abdullah Ibn Salam (R.A.A.), reported that some people wanted to kill Othman (R.A.A.), and Abdullah Ibn Salam went to him. Othman asked him, "What brings you here?" Abdullah (R.A.A.) said, "I came to support you." Othman said, "Go outside to the people and drive them away from me. You are better for me outside than inside." Abdullah Ibn Salam (R.A.A.) went out to the people and said, "Oh people, I had a different name before Islam, and then the Messenger of Allah (S.A.W.) called me Abdullah. Verses in the Book of Allah (S.W.T.) were revealed about me." "... *and a witness from among the Children of Israel (Abdullah Ibn Salam (R.A.A.)) testifies that (this Quran is from Allah (like the Taurat (Torah)), and he believed (embraced Islam) while you are too proud (to believe). Verily, Allah guides not the people who are Zalimun (polytheists, disbelievers and wrong-doers).*" (Surah Al-Ahqaf, verse 10) He told them that another verse was also revealed concerning him. "*And those who disbelieved, say, 'You (Oh Muhammad (S.A.W.)) are not a Messenger.' Say, 'Sufficient as a witness between me and you is Allah and those too who have knowledge of the Scripture (such as Abdullah bin Salam and other Jews and Christians who embraced Islam).*'" (Surah Ar-Raad, verse 43)

Abdullah (R.A.A.) continued, "Allah (S.W.T.) has a sword that he has not drawn against you yet, and angels are your neighbors in this city of yours where the Messenger of Allah (S.A.W.) took his home. Thus fear Allah; fear Allah in this man. Do not kill him! By Allah, if you kill him then your neighboring angels will leave and the sword of Allah will be drawn against you and will not be put back in its scabbard until the Day of Resurrection." They said, "Kill the Jewish man and kill Othman."

Abu E'isa said that this hadeeth is gharib.

3810 ـ حَدَّثَنَا قُتَيْبَةُ، أخبرنا اللَّيْثُ، عَن مُعَاوِيَةَ بنِ صَالِح، عَن رَبِيعَةَ بنِ يَزِيدَ، عَن أَبِي إِدْرِيسَ الخَوْلاَنِيِّ، عَن يَزِيدَ بنِ عَمِيرَةَ قَالَ: «لَمَّا حَضَرَ مُعَاذَ بن جَبَلٍ المَوْتُ قِيلَ لَهُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ أَوْصِنَا قَالَ: أَجْلِسُونِي فَقَالَ إِنَّ العِلْمَ والإِيمَانَ مَكَانَهُمَا. مَن ابْتَغَاهُمَا وَجَدَهُمَا، يَقُولُ ذَلِكَ ثَلاثَ مَرَّاتٍ وَالْتَمِسُوا العِلْمَ عِنْدَ أَرْبَعَةٍ رَهْطٍ: عِنْدَ عُوَيْمِرٍ أَبِي الدَّرْدَاءِ وَعِنْدَ سَلْمَانَ الفَارِسِيِّ وَعِنْدَ عَبْدِ اللّهِ بنِ مَسْعُودٍ وعِنْدَ عَبْدِ اللّهِ بنِ سَلاَمٍ الَّذِي كَانَ يَهُودِيًّا فَأَسْلَمَ. فإِنِّي سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ إِنَّهُ عَاشِرُ عَشَرَةٍ فِي الجَنَّةِ» [قال] وفي البَابِ عَن سَعْدٍ [قال] وهَذَا حَدِيثٌ حَسَنٌ [صحيح] غَرِيبٌ.

3810- Yazid Ibn Umairah narrated that when Mua'ath Ibn Jabal was dying, they said to him, "Oh Abu Abdurrahman, advise us." He (R.A.A.) said, "Sit me up. Knowledge and faith are out there and whosoever seeks them will find them." He said that three times. "Seek knowledge with four people; U'uwaymer Abu Ad-Dardaa', Salman Al-Faresi, Abdullah Ibn Mas'oud, and with Abdullah Ibn Salam who was a Jew and embraced Islam. I heard the Messenger of Allah (S.A.W.) say, 'He is the tenth of ten people in Paradise.'"

He said that this hadeeth is hasan gharib.

---

44 ـ باب مناقب عَبْدِ اللّهِ بنِ مَسْعُودٍ رَضِيَ اللّهُ عَنْهُ [م: 37، ت: 111]

3811 ـ حَدَّثَنَا إِبْرَاهِيمُ بنُ إِسْمَاعِيلَ بنِ يَحْيى بنِ سَلَمَةَ بنِ كُهَيْلٍ حَدَّثَنِي أَبِي، عَن أَبِيهِ، عَن سَلَمَةَ بنِ كُهَيْلٍ، عَن أَبِي الزَّعْرَاءِ، عَن ابنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: «اقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي مِنْ أَصْحَابِي؛ أَبِي بَكْرٍ وَعُمَرَ واهْتَدُوا بِهَدْيِ عَمَّارٍ وَتَمَسَّكُوا بِعَهْدِ ابنِ مَسْعُودٍ». [قال] هَذَا حَدِيثٌ [حسن] غَرِيبٌ مِنْ هَذَا الوَجْهِ مِنْ حَدِيثِ ابنِ مَسْعُودٍ لا نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ يَحْيى بنِ سَلَمَةَ بنِ كُهَيْلٍ، ويَحْيى بنُ سَلَمَةَ يُضَعَّفُ فِي الحَدِيثِ وأَبُو الزَّعْرَاءِ اسْمُه عَبْدُ اللّهِ بنُ هَانِىءٍ، وَأَبُو الزَّعْرَاءِ الَّذِي رَوَى عَنْهُ شُعْبَةُ والثَّورِيُّ وابنُ عُيَيْنَةَ اسْمُهُ عَمْرُو بنُ عَمْرٍو وَهُوَ ابنُ أَخِي أَبِي الأَحْوَصِ صَاحِبِ [عبد الله] بنِ مَسْعُودٍ.

(44) The merits of Abdullah Ibn Mas'oud (R.A.A.)

3811- Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.) said, "Follow the example of the two that come after me from my companions; Abu Bakr and Omar. Follow the guidance of Ammar and hold on to the covenant of Ibn Mas'oud."

He said that this hadeeth is hasan gharib.

3812 ـ حَدَّثَنَا أَبُو كُرَيْبٍ حدثنا إِبْرَاهِيمُ بنُ يُوسُفَ بنِ أَبِي إِسْحَاقَ عَنْ أَبِيهِ عَنْ أَبِي

إِسْحَاقَ عَنِ الأَسْوَدِ بنِ يَزِيدَ أَنَّهُ سَمِعَ أَبَا مُوسَى يَقُولُ «لَقَدْ قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ وَمَا نُرَى حِيناً إِلاَّ أَنَّ عَبْدَ اللَّهِ بنَ مَسْعُودٍ رَجُلٌ مِنْ أَهْلِ بَيْتِ النبيِّ ﷺ لِمَا نَرَى مِنْ دُخُولِهِ وَدُخُولِ أُمِّهِ عَلَى النبيِّ ﷺ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ [غريب من هذا الوجه] وَقَدْ رَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ.

3812- Abu Musa (R.A.A.) narrated that he arrived from Yemen with his brothers, and he thought for a while that Abdullah Ibn Mas'oud was a member of the family of the Prophet (S.A.W.) because of the way they saw him and his mother going in and out if the Prophet's house.

Abu E'isa said that this hadeeth is hasan sahih gharib.

3813 ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ، حدثنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ، حدثنا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بنِ يَزِيدَ قَالَ: «أَتَيْنَا حذيفَةَ فَقُلْنا حَدِّثْنَا بِأَقْرَبِ النَّاسِ مِنْ رَسُولِ اللَّهِ ﷺ هَدْياً وَدَلاً فَنَأْخُذَ عَنْهُ وَنَسْمَعَ مِنْهُ، قَالَ كَانَ أَقْرَبُ النَّاسِ هَدْياً وَدَلاً وَسَمْتاً بِرَسُولِ اللَّهِ ﷺ ابنُ مَسْعُودٍ حَتَّى يَتَوَارى مِنَّا فِي بَيْتِهِ وَلَقَدْ عَلِمَ الْمَحْفُوظُونَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ أَنَّ ابنَ أُمِّ عَبْدٍ هُوَ مِنْ أَقْرَبِهِمْ إِلى اللَّهِ زُلْفاً» [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3813- Abdurrahman Ibn Yazid narrated that they went to Huthaifa once and asked him to tell them who he thought was the closest to the Messenger of Allah (S.A.W.) in guidance, conduct and good appearance so that they could learn from him. Huthaifa said, "The closest to the Messenger of Allah (S.A.W.) in guidance, conduct, and good appearance is Ibn Mas'oud as much as we see of him outside his home. The knowledgeable people among the companions of the Messenger of Allah (S.A.W.) know that the son of Um Abed (Ibn Mas'oud) is the closest to Allah (S.W.T.) in his worship."

Abu E'isa said that this hadeeth is hasan sahih.

3814 ـ حَدَّثَنَا عَبْدُ اللَّهِ بنُ عَبْدِ الرحْمٰنِ، أخبرنا صَاعِدٌ الحَرَّانِيُّ، حدثنا زُهَيْرٌ حدثنا مَنْصُورٌ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُؤَمِّراً أَحَداً مِنْهُمْ مِنْ غَيْرِ مَشْوَرَةٍ لأَمَّرْتُ عَلَيْهِمْ ابنَ أُمِّ عَبْدٍ».

قال أبو عيسى: هَذَا حَدِيثٌ [غريب] إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ الْحَارِثِ عَنْ عَلِيٍّ.

3814- Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If I wanted to appoint anyone a commander without having to consult anyone, I would have appointed on them the son of Um Abed."

Abu E'isa said that this hadeeth is gharib.

3815 - حَدَّثَنَا سُفْيَانُ بنُ وَكِيعٍ حدثنا أَبِي عَن سُفْيَانَ الثَّوْرِيِّ عَن أَبِي إِسْحَاقَ عَن الحَارِثِ عَن عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُؤَمِّراً أَحَداً مِنْ غَيْرِ مَشْوَرَةٍ لأَمَّرْتُ ابنَ أُمِّ عَبْدٍ».

3815- Ali (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If I wanted to appoint anyone a commander without having to consult anyone, I would have appointed on them the son of Um Abed."

3816 - حَدَّثَنَا هَنَّادٌ حدثنا أَبُو مُعَاوِيَةَ عَن الأَعْمَشِ عَن شَقِيقِ بنِ سَلَمَةَ عَن مَسْرُوقٍ عَن عَبْدِ اللَّهِ بنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خُذُوا القُرآنَ مِنْ أَرْبَعَةٍ مِن ابنِ مَسْعُودٍ وأُبَيِّ بنِ كَعْبٍ وَمُعاذِ بنِ جَبَلٍ وَسَالِمٍ مَوْلَى أَبِي حُذَيْفَةَ».

[قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3816- Abdullah Ibn Amr (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Take the Quran from four people; Ibn Mas'oud, Ubbai Ibn Kaab, Mua'ath Ibn Jabal, and Salem the servant of Abu Huthaifa."

Abu E'isa said that this hadeeth is hasan sahih.

3817 - حَدَّثَنَا الْجَرَّاحُ بنُ مَخْلَدٍ البَصْرِيُّ، حدثنا مُعَاذُ بنُ هِشَامٍ حدثني أبي، عَن قَتَادَةَ، عن خَيْثَمَةَ بنِ أَبِي سَبْرَةَ قَالَ: «أَتَيْتُ المَدِينَةَ فَسَأَلْتُ اللَّهَ أَنْ يُيَسِّرَ لِي جَلِيساً صَالِحاً فَيَسَّرَ لِي أَبَا هُرَيْرَةَ فَجَلَسْتُ إِلَيْهِ فَقُلْتُ لَهُ إِنِّي سَأَلْتُ اللَّهَ أَنْ يُيَسِّرَ لِي جَلِيساً صَالِحاً فَوُفِّقْتَ لِي فَقَالَ مِنْ أَيْنَ أَنْتَ؟ قُلْتُ مِنْ أَهْلِ الكُوفَةِ جِئْتُ أَلْتَمِسُ الْخَيْرَ وَأَطْلُبُهُ فَقَالَ أَلَيْسَ فِيكُمْ سَعْدُ بنُ مَالِكٍ مُجَابُ الدَّعْوَةِ وابنُ مَسْعُودٍ صَاحِبُ طَهُورِ رَسُولِ اللَّهِ ﷺ ونَعْلَيْهِ وحُذَيْفَةُ صَاحِبُ سِرِّ رَسُولِ اللَّهِ ﷺ وَعَمَّارٌ الَّذِي أَجَارَهُ اللَّهُ مِنَ الشَّيْطَانِ عَلَى لِسَانِ نَبِيِّهِ وَسَلْمَانُ صَاحِبُ الكِتَابَيْنِ، قَالَ قَتَادَةُ والكِتَابَانِ الإِنْجِيلُ والقرآنُ». [قال] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صحيحٌ وَخَيْثَمَةُ هُوَ ابنُ عَبْدِ الرَّحْمَنِ بنِ أَبِي سَبْرَةَ [إنما] نُسِبَ إِلَى جَدِّهِ.

3817- Khauthama Ibn Abi Sabra reported that he went to Medina and supplicated to Allah (S.W.T.) to make it easy for him to find a righteous man to meet. He met with Abu Huraira (R.A.A.) and sat with him. He said, "I asked Allah (S.W.T.) to make easy for me finding a righteous man to sit with and I found you." Abu Huraira (R.A.A.) asked him, "Where are you from?" Khuthaima said, "I am for Kufa, and I came seeking knowledge." Abu Huraira (R.A.A.) said, "Do not you have among you Saad Ibn Malek whose supplications are answered; Ibn Mas'oud, the owner of the ablution of the Messenger of Allah (S.A.W.) and the owner of his (S.A.W.) shoes; Huthaifa, the

keeper of the secret of the Messenger of Allah (S.A.W.); Ammar who Allah (S.W.T.) protected from Satan as was stated by His Prophet (S.A.W.); and Salman, the one of the two Books?" Qutada said that the two books are the Bible and the Quran.

Abu E'isa said that this hadeeth is hasan sahih gharib.

---

45 ـ باب مناقب حُذَيْفَةَ بنِ اليَمَانِ رَضِيَ اللَّهُ عنه [م: 38، ت: 112]

3818 ـ حَدَّثَنَا عَبْدُ اللَّهِ بنُ عَبْدِ الرَّحْمٰنِ أخبرنا إسْحَاقُ بنُ عِيسَى عَن شريكٍ عَن أبي اليَقْظَانِ عَن زَاذَانَ عَن حُذَيْفَةَ قالَ «قالُوا يَا رَسُولَ اللَّهِ لو اسْتَخْلَفْتَ؟ قالَ: إن اسْتَخْلَفْتُ عَلَيْكم فَعَصَيْتُمُوهُ عُذِّبْتُمْ؛ وَلَكِنْ مَا حَدَّثَكُمْ حُذَيْفَةُ فَصَدِّقُوهُ وَمَا أقْرَأَكُمْ عَبْدُ اللَّهِ فَاقْرَؤُوهُ. قالَ عَبْدُ اللَّهِ فَقُلْتُ لإسْحَاقَ بنِ عِيسَى يَقُولُونَ هَذَا عَن أبي وَائِلٍ قالَ لاَ عَنْ زَاذَانَ إنْ شَاءَ اللَّهُ» [قال] هَذَا حَدِيثٌ حَسَنٌ وَهُوَ حَدِيثُ شَرِيكٍ.

(45) The merits of Huthaifa Ibn Al-Yaman (R.A.A.)

3818- Huthaifa (R.A.A.) narrated that they said, "Oh Messenger of Allah (S.A.W.), why do you not name a successor?" He (S.A.W.) said, "If I name a successor, and you disobeyed him, then you will be tormented. However whatever Huthaifa tells you believe him, and however Abdullah recites for you recite the same way."

He said that this hadeeth is hasan.

---

46 ـ باب مناقب زَيْدِ بنِ حَارِثَةَ رضيَ اللَّهُ عَنْهُ [م: 39، ت: 113]

3819 ـ حَدَّثَنَا سُفْيَانُ بنُ وَكِيعٍ حدثنا مُحمَّدُ بنُ بَكْرٍ عَن ابنِ جُرَيْجٍ عَن زَيْدِ بنِ أسْلَمَ عَن أبِيهِ عَن عُمَرَ «أنَّهُ فَرَضَ لأُسَامَةَ في ثَلاَثَةِ آلافٍ وخمْسِمائَةٍ وَفَرَضَ لِعَبْدِ اللَّهِ بنِ عُمَرَ في ثَلاَثَةِ آلافٍ فَقَالَ عَبْدُ اللَّهِ بنُ عُمَرَ لأبِيهِ لِمَ فَضَّلْتَ أُسَامَةَ عَلَيَّ فَوَاللَّهِ مَا سَبَقَنِي إلى مَشْهَدٍ. قالَ لأنَّ زَيْداً كَانَ أحَبَّ إلى رَسُولِ اللَّهِ ﷺ مِنْ أبِيكَ وَكانَ أُسَامَةُ أحَبَّ إلى رَسُولِ اللَّهِ ﷺ مِنْكَ فَآثَرْتُ حُبَّ رَسُولِ اللَّهِ ﷺ عَلَى حُبِّي» [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(46) The merits of Zaid Ibn Haretha (R.A.A.)

3819- Aslam (R.A.A.) narrated that Omar (R.A.A.) gave to Osama Ibn Zaid three thousand five hundred from the spoils and gave to Abdullah Ibn Omar three thousand only. Abdullah Ibn Omar (R.A.A.) said to his father, "Why did you prefer Osama over me? By Allah, he did not lead me to any of the battles." Omar (R.A.A.) said, "Because Zaid was more loved by the Messenger of Allah (S.A.W.) than your father, and Osama was more loved by the Messenger of Allah (S.A.W.) than you. So I preferred the love of the Messenger of Allah (S.A.W.) over my love."

He said that this hadeeth is hasan gharib.

3820 - حَدَّثَنَا قُتَيْبَةُ حدثنا يَعْقُوبُ بنُ عَبْدِ الرَّحْمٰنِ، عن مُوسَى بنِ عُقْبَةَ، عَن سَالِمِ بنِ عَبْدِ اللّهِ بنِ عُمَرَ عَن أَبِيهِ قَالَ «مَا كُنَّا نَدْعُو زَيْدَ بنَ حَارِثَةَ إِلاَّ زَيْدَ بنَ مُحَمَّدٍ حَتَّى نَزَلَتْ ﴿ٱدْعُوهُمْ لِآبَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ﴾ [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3820- Salem Ibn Abdullah Ibn Omar (R.A.A.) narrated that his father said, "We used to call Zaid Ibn Haretha, Zaid Ibn Muhammad, until the verse was revealed, '*Call them (adopted sons) by (the names of) their fathers: that is more just with Allah. But if you know not their father's (names, call them) your brothers in faith and Mawalikum (your freed slaves). And there is no sin on you concerning that in which you made a mistake, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.*'" (Surah Al-Ahzab, verse 5)

He said that this hadeeth is sahih.

3821 - حَدَّثَنَا الْجَرَّاحُ بنُ مَخْلَدٍ [البصري] وَغَيْرُ وَاحِدٍ قَالُوا حدثنا مُحَمَّدُ بنُ عُمَرَ بنِ الرُّومِيِّ حدثنا عَلِيُّ بنُ مُسْهِرٍ عَن إِسْمَاعِيلَ بنِ أَبِي خَالِدٍ عن أَبِي عَمْرٍو الشَّيْبَانِيِّ قَالَ أَخْبَرَنِي جَبَلَةُ بنُ حَارِثَةَ أَخُو زَيْدٍ قَالَ «قَدِمْتُ عَلَى رَسُولِ اللّهِ ﷺ فَقُلْتُ يَا رَسُولَ اللّهِ ابْعَثْ مَعِي أَخِي زَيْداً. قَالَ هُوَ ذَا [قال] فَإِن انْطَلَقَ مَعَكَ لَمْ أَمْنَعْهُ، قَالَ زَيْدٌ يَا رَسُولَ اللّهِ واللّهِ لاَ أَخْتَارُ عَلَيْكَ أَحَداً، قَالَ فَرَأَيْتُ رَأْيَ أَخِي أَفْضَلَ مِنْ رَأْيِي» قال هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ ابنِ الرُّومِيِّ عَن عَلِيِّ بنِ مُسْهِرٍ.

3821- Jabala Ibn Haretha, the brother of Zaid, narrated that he went to the Messenger of Allah (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), send my brother Zaid back with me." HE (S.A.W.) said, "If he wants to go with you, I will not prevent him." Zaid said, "Oh Messenger of Allah (S.A.W.), by Allah, I will choose no one over you." Jabala thought that his brother had made the right decision.

Abu E'isa said that this hadeeth is hasan gharib.

3822 - حَدَّثَنَا أَحْمَدُ بنُ الْحَسَنُ أخبرنا عَبْدُ اللّهِ بنُ مَسْلَمَةَ عَن مَالِكِ بنِ أَنَسٍ عَن عَبْدِ اللّهِ بنِ دِينَارٍ عَن ابنِ عُمَرَ «أَنَّ رَسُولَ اللّهِ ﷺ بَعَثَ بَعْثاً وَأَمَّرَ عَلَيْهِمْ أُسَامَةَ بن زَيْدٍ فَطَعَنَ النَّاسُ فِي إِمْرَتِهِ فَقَالَ إِنْ تَطْعَنُوا فِي إِمْرَتِهِ فَقَدْ كُنْتُمْ تَطْعَنُونَ فِي إِمْرَةِ أَبِيهِ مِنْ قَبْلُ وَأَيْمُ اللّهِ إِنْ كَانَ لَخَلِيقاً لِلإِمَارَةِ وإِنْ كَانَ مِنْ أَحَبِّ النَّاسِ إِلَيَّ وإِنَّ هَذَا مِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَه» [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

... - حَدَّثَنَا عَلِيُّ بنُ حُجرٍ حدثنا إِسْمَاعِيلُ بنُ جَعْفَرٍ عَن عَبْدِ اللّهِ بنِ دِينَارٍ عَن ابنِ

عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَالِكِ بنِ أَنَسٍ.

3822- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) sent an expedition and appointed Osama Ibn Zaid as its commander. People objected to such appointment, so the Prophet (S.A.W.) said, "If you object to his leadership, you have objected to his father's leadership before. By Allah, his father was worthy of that leadership, and he used to be very much loved by me, and this (Osama) is very much loved by me after his father."

Abu E'isa said that this hadeeth is hasan sahih.

47 ـ باب مناقب أُسَامَةَ بنِ زَيْد رَضِيَ اللَّهُ عَنْهُ [م: 40، ت: 114]

3823 ـ حَدَّثَنَا أَبُو كُرَيْبٍ أخبرنا يُونُسُ بنُ بُكَيْرٍ عَن مُحمَّدِ بنِ إِسْحَاقَ عَن سَعِيدِ بنِ عُبَيْدِ بنِ السَّبَّاقِ عَن مُحمَّدِ بنِ أُسَامَةَ بنِ زَيْد عَن أبيهِ قَالَ «لَمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ هَبَطْتُ وَهَبَطَ النَّاسُ المَدِينَةَ فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وقَدْ أُصْمِتَ فَلَمْ يَتَكَلَّمْ فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَضَعُ يَدَيْهِ عَلَيَّ وَيَرْفَعُهُمَا فَأَعْرِفُ أَنَّهُ يَدْعُو لِي».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(47) The merits of Osama Ibn Zaid (R.A.A.)

3823- Osama Ibn Zaid (R.A.A.) narrated that the Messenger of Allah (S.A.W.) became weaker, and the people came down from high places around Medina. Osama visited the Messenger of Allah (S.A.W.) when he (S.A.W.) was not able talk anymore. The Messenger of Allah (S.A.W.) started putting his hands on Osama and then lifted them up. Osama knew that he (S.A.W.) was supplicating for him.

Abu E'isa said that this hadeeth is hasan gharib.

3824 ـ حَدَّثَنَا الْحُسَيْنُ بنُ حُرَيْثٍ أخبرنا الفَضْلُ بنُ مُوسَى عَن طَلْحَةَ بنِ يَحْيَى عَن عَائِشَةَ بِنْتِ طَلْحَةَ عَن عَائِشَةَ أُمِّ المُؤْمِنِينَ قَالَتْ «أَرَادَ النَّبِيُّ ﷺ أَنْ يُنْحِي مُخَاطَ أُسَامَةَ قَالَتْ عَائِشَةُ دَعْنِي حَتَّى أَنَا الَّذِي أَفْعَلُ قَالَ يَا عَائِشَةُ أَحِبِّيهِ فَإِنِّي أُحِبُّهُ». [قال] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

ـ أخبرنا أَحْمَدُ بنُ الحَسَنِ حدثنا مُوسَى بنُ إِسْمَاعِيلَ حدثنا أَبُو عَوَانَةَ حدثنا عَمْرُ بنُ أَبِي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ عن أبيهِ أَخْبَرَنِي أُسَامَةُ بنُ زَيْدٍ قَالَ «كُنْتُ جَالِساً إِذْ جَاءَ عَلِيٌّ والعَبَّاسُ يَسْتَأْذِنَانِ فَقَالاَ يَا أُسَامَةُ اسْتَأْذِنْ لَنَا عَلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ يَا رَسُولَ اللَّهِ عَلِيٌّ والعَبَّاسُ يَسْتَأْذِنَانِ قَالَ أَتَدْرِي مَا جَاءَ بِهِمَا؟ قُلْتُ لاَ. فَقَالَ النَّبِيُّ ﷺ لَكِنِّي أَدْرِي ائْذَنْ لَهُمَا. فَدَخَلاَ فَقَالاَ يَا رَسُولَ اللَّهِ جِئْنَاكَ نَسْأَلُكَ أَيُّ أَهْلِكَ أَحَبُّ إِلَيْكَ؟ قَالَ فَاطِمَةُ بِنْتُ مُحمَّدٍ قَالاَ جِئْنَاكَ نَسْأَلُكَ عَن أَهْلِكَ قَالَ أَحَبُّ أَهْلِي إِلَيَّ مَنْ قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتُ

عَلَيْهِ أُسَامَةُ بنُ زَيْدٍ، قَالاَ ثُمَّ مَنْ؟ قَالَ ثُمَّ عَلِيُّ بنُ أَبِي طَالِبٍ، فَقَالَ العَبَّاسُ يَا رَسُولَ اللَّهِ جَعَلْتَ عَمَّكَ آخِرَهُمْ قَالَ إِنَّ عَلِيًّا قَدْ سَبَقَكَ بِالهِجْرَةِ» [قال] هَذَا حَدِيثٌ حَسَنٌ [صحيح] [وكَانَ شُعْبَةُ يُضَعِّفُ عُمَرَ بنَ أَبِي سَلَمَةَ].

3824- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) wanted to clean Osama's runny nose and she said, "Let me do it for you." He (S.A.W.) said, "Oh A'isha, love him because I love him."

Abu E'isa said that this hadeeth is hasan gharib.

Osama Ibn Zaid (R.A.A.) narrated that he was sitting with the Prophet (S.A.W.) when Ali and Al-Abbas came asking for permission to enter. Osama said, "Oh Messenger of Allah (S.A.W.), Ali and Al-Abbas are asking for permission to come in." He (S.A.W.) said, "Do you know what brought them here?" Osama said that he did not. The Prophet (S.A.W.) said, "But I know." He (S.A.W.) gave them permission, so they entered and said, "Oh Messenger of Allah (S.A.W.), we came to ask you who is the most loved by you from among your family?" He (S.A.W.) answered, "Fatima Bint Muhammad?" They said, "That is not what we meant (not your closest family)." He (S.A.W.) said, "The most beloved of my family is the one upon whom Allah (S.W.T.) has bestowed His Grace on him, and I have done him a favor, Osama Ibn Zaid." They said, "Then who?" He (S.A.W.) said, "Ali Ibn Abi Taleb." Al-Abbas said, "Oh Messenger of Allah, you made your uncle come after them?" He (S.A.W.) said, "Because Ali immigrated before you."

Abu E'isa said that this hadeeth is hasan and that Shuba considered Omar Ibn Abi Salama a weak narrator.

48 ـ باب مناقب جَرِيرِ بنِ عَبْدِ اللَّهِ البَجَلِيِّ رضي اللَّهُ عَنْهُ [م: 41، ت: 115]

3825 ـ حَدَّثَنَا أَحْمَدُ بنُ مَنِيعٍ حدثنا مُعَاوِيَةُ بنُ عَمْرٍو الأَزْدِي، حدثنا زَائِدَةُ، عَنْ بَيَانٍ، عَنْ قَيْسِ بنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بنِ عَبْدِ اللَّهِ قَالَ: «مَا حَجَبَنِي رَسُولُ اللَّهِ ﷺ مُنْذُ أَسْلَمْتُ ولاَ رَآنِي إِلاَّ ضَحِكَ» [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(48) The merits of Jarir Ibn Abdullah Al-Bajali (R.A.A.)

3825- Jarir Ibn Abdullah narrated that the Messenger of Allah (S.A.W.) never refused to receive him in his house after he embraced Islam and whenever he (S.A.W.) saw him, he would laugh.

Abu E'isa said that this hadeeth is hasan sahih.

3826 ـ حَدَّثَنَا أَحْمَدُ بنُ مَنِيعٍ، حدثني مُعَاوِيَةُ بنُ عَمْرٍو، حدثنا زَائِدَةُ، عَنْ إِسْمَاعِيلَ بنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قَالَ: «مَا حَجَبَنِي رَسُولُ اللَّهِ ﷺ مُنْذُ أَسْلَمْتُ

وَلاَ رَآنِي إِلاَّ تَبَسَّمَ» [قال] هَذَا حَدِيثٌ حَسَنٌ.

3826- Jarir Ibn Abdullah narrated that the Messenger of Allah (S.A.W.) never refused to receive him in his house after he embraced Islam and whenever he (S.A.W.) saw him, he would smile.

Abu E'isa said that this hadeeth is hasan sahih.

49 ـ باب مناقب عَبْدِ اللّهِ بنِ العَبَّاسِ رضيَ اللّهُ عَنْهُمَا [م: 42، ت: 116]

3827 ـ حَدَّثَنَا [محمد بن بشار] ومَحْمُودُ بنُ غَيْلاَنَ قالاَ: حدثنا أَبُو أَحْمَدَ عَن سُفْيَانَ، عَن لَيْثٍ، عَن أَبِي جَهْضَمٍ، عَن ابنِ عَبَّاس: «أَنَّهُ رَأَى جِبْرَائِيلَ مَرَّتَيْنِ وَدَعَا لَهُ النبيُّ ﷺ مَرَّتَيْنِ».

قال أبو عيسى: هَذَا حَدِيثٌ مُرْسَلٌ ولا نعرف لأبي جَهْضَمٍ سماعاً، لَمْ يُدْرِك ابنَ عَبَّاسٍ واسْمُهُ مُوسَى بنُ سَالِمٍ.

(49) The merits of Abdullah Ibn Al-Abbas (R.A.A.)

3827- Ibn Abbas (R.A.A.) reported that he saw Jibril twice and that the Messenger of Allah (S.A.W.) supplicated for him twice.

This hadeeth is Mursal because there is a discontinuation in the narration.

3828 ـ حَدَّثَنَا مُحمّدُ بنُ حَاتِمٍ [المكتب] المُؤَدِّبُ حدثنا قَاسِمُ بنُ مَالِكٍ المَزَنِيُّ، عَن عَبْدِ المَلِكِ بنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَن ابن عَبَّاسٍ قَالَ «دَعَا لِي رَسُولُ اللّهِ ﷺ أَنْ يُؤْتِيَنِي اللّهُ الحُكْمَ مَرَّتَيْنِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ عَطاء وَقد رَوَاهُ عِكْرِمَةُ عَن ابنِ عَبَّاسٍ.

3828- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) supplicated twice for him that Allah (S.W.T.) would give him wisdom.

Abu E'isa said that this hadeeth is hasan gharib.

3829 ـ حَدَّثَنَا مُحمّدُ بنُ بَشَّارٍ أخبرنا عبْدُ الْوَهَّابِ الثَّقَفِيُّ، عن خَالِدٍ الْحَذَّاء، عَنِ عِكْرِمَةَ عَن ابنِ عَبَّاسٍ قَالَ: «ضَمَّنِي إِلَيهِ رَسُولُ اللّهِ ﷺ وَقَال اللَّهُمَّ عَلِّمْهُ الحِكْمَةَ». [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3829- Ibn Abbas narrated that the Messenger of Allah (S.A.W.) hugged him and said, "Oh Allah (S.W.T.), teach him wisdom."

Abu E'isa said that this hadeeth is hasan sahih.

50 ـ باب مناقب عَبْدِ اللّهِ بنِ عُمَرَ رضي اللّهُ عَنْهُمَا [م: 43، ت: 117]

3830 ـ حَدَّثَنَا أَحْمَدُ بنُ مَنِيعٍ حدثنا إِسْمَاعِيلُ بنُ إِبْرَاهِيمَ عَن أَيُّوبَ عَن نَافِعٍ عَن

ابنِ عُمَرَ قَالَ «رَأَيتُ في المَنامِ كَأَنَّمَا بِيَدِي قِطْعَةُ إِسْتَبْرَقٍ وَلاَ أَشِيرُ بِهَا إِلى مَوْضِعٍ مِنَ الجَنَّةِ إِلاَّ طارَتْ بِي إِلَيْهِ فَقَصَصْتُهَا عَلَى حَفْصَةَ فَقَصَّتْهَا حَفْصَةُ عَلَى النبيِّ ﷺ فَقَالَ إِنَّ أَخَاكَ رَجُلٌ صَالِحٌ أَو إِنَّ عَبْدَ اللّهِ رَجُلٌ صَالِحٌ». [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(50) The merits of Abdullah Ibn Omar (R.A.A.)

3830- Ibn Omar (R.A.A.) reported that he saw in his dream that there was a garment of *Istabraq* (the clothes of heaven) in his hand and that it would fly to any place he pointed to in Paradise. He told Hafsa (R.A.A.) about his dream and she told the dream to the Prophet (S.A.W.). So he (S.A.W.) said, "Your brother is a good man." - or he might have said that Abdullah is a good man.

Abu E'isa said that this hadeeth is hasan sahih.

---

51 ـ باب مناقب عَبْدِ اللّهِ بنِ الزُّبَيْرِ رضي اللّهُ عَنهُ [م: 44، ت: 118]

3831 ـ حَدَّثَنَا عَبْدُ اللّهِ بنُ إِسْحَاقَ الْجَوْهَرِيُّ حدثنا أَبُو عَاصِمٍ عَن عَبْدِ اللّهِ بنِ المؤَمِّلِ عَن ابنِ أَبِي مُلَيْكَةَ عَن عَائِشَةَ «أَنَّ النبيَّ ﷺ رَأَى في بَيْتِ الزُّبَيْرِ مِصْبَاحاً فَقَالَ يَا عَائِشَةُ مَا أُرَى أَسْمَاءَ إِلاَّ قَدْ نُفِسَتْ فَلاَ تُسَمُّوهُ حَتَّى أُسَمِّيَه فَسَمَّاهُ عَبْدَ اللّهِ وَحَنَّكَهُ بِتَمْرَةٍ [بيده]» [قال]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(51) The merits of Abdullah Ibn Az-Zubair (R.A.A.)

3831- A'isha (R.A.A.) narrated that the Prophet (S.A.W.) saw that the lantern was still lit in the house of Az-Zubair, so he (S.A.W.) said, "I think that Asmaa' has had her baby so do not name it until I get there." So he (S.A.W.) named him Abdullah and using his (S.A.W.) fingers he brushed his jaw with a date.

Abu E'isa said that this hasan gharib.

---

52 ـ باب مناقب [م: 45، ت: 119]
أَنَسِ بنِ مَالِكٍ رضيَ اللّهُ عَنهُ

3832 ـ حَدَّثَنَا قُتَيْبَةُ أخبرنا جَعْفَرُ بنُ سُلَيْمَانَ عَن الْجعْدِ أبي عُثْمَانَ عَن أَنَسِ بنِ مَالِكٍ قَالَ «مَرَّ رَسُولُ اللّهِ ﷺ فَسَمِعَتْ أُمِّي أُمُّ سُلَيْمٍ صَوْتَهُ فَقَالَتْ بِأَبِي وَأُمِّي يَا رَسُولَ اللّهِ أُنَيْسٌ قَالَ فَدَعَا لِي رسولُ اللّهِ ﷺ ثَلاَثَ دَعَوَاتٍ قَدْ رَأَيْتُ مِنْهُنَّ اثْنَتَيْنِ في الدُّنْيَا وَأَنَا أَرْجُو الثَّالِثَةَ في الآخِرَةِ» [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وقد رُوِيَ هَذَا الحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَن أَنَسِ بنِ مَالِكٍ عَن النبيِّ ﷺ.

(52) The merits of Anas Ibn Malek (R.A.A.)

3832- Anas Ibn Malek narrated that the Messenger of Allah (S.A.W.) passed by them and that his mother, Um Sulaim heard his voice. She said, "I

sacrifice my father and mother for you oh Messenger of Allah, supplicate for Unais (i.e. Anas)." So the Messenger of Allah (S.A.W.) made three supplications for him. Anas reported that he saw two of the supplications come true in his life and that he (R.A.A.) hoped that he would get the third one in Paradise.

Abu E'isa said that this hadeeth is hasan sahih gharib.

3833 ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ أخبرنا محمدُ بن جعفر أخبرنا شُعْبَةُ قَالَ سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَن أَنَسِ بنِ مَالِكٍ عَن أُمِّ سُلَيْمٍ أَنَّهَا قَالَتْ: «يا رَسُولَ اللّهِ أَنَسُ بنُ مَالِكٍ خَادِمُكَ ادْعُ اللّهَ لَهُ. قالَ: اللّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبارِكْ لَهُ فِيمَا أَعْطَيْتَهُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3833- Anas Ibn Malek (R.A.A.) narrated that Um Sulaim (R.A.A.) said, "Oh Messenger of Allah (S.A.W.), Anas is your servant so supplicate to Allah (S.W.T.) for him." He (S.A.W.) said, "Oh Allah (S.W.T.), make abundant his wealth and offspring and bless him in whatever You have bestowed upon him."

Abu E'isa said that this hadeeth is hasan sahih.

3834 ـ حَدَّثَنَا زَيْدُ بنُ أَخْزَمَ الطَّائِيُّ، حدثنا أَبُو دَاوُدَ، عَن شُعْبَةَ، عن جَابِرٍ، عَنْ أبي نَضْرٍ، عَن أَنَسٍ قالَ: «كَنَّانِي رَسُولُ اللّهِ ﷺ بِبَقْلَةٍ كُنْتُ أَجْتَنِيها» [قال] هَذَا حَدِيثٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ جَابِرٍ الْجُعْفِيِّ عَن أَبي نَضْرٍ وَأَبُو نَضْرٍ هُوَ خَيْثَمَةُ بنُ أَبي خَيْثَمَةَ الْبَصْرِيُّ رَوَى عَن أَنَسٍ أَحَادِيثَ.

3834- Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) nicknamed him after a plant he used to pick.

Abu E'isa said that this hadeeth is gharib.

3835 ـ حَدَّثَنَا إِبْرَاهِيمُ بنُ يَعْقُوبَ، أخبرنا زَيْدُ بنُ الْحُبَابِ، حدثنا مَيْمُونٌ أَبُو عَبْدِ اللّهِ، حدثنا ثَابِتٌ الْبُنَانِيُّ قَالَ: قَالَ لِي أَنَسُ بنُ مَالِكٍ: «يَا ثَابِتُ خُذْ عَنِّي فَإِنَّكَ لَمْ تَأْخُذْ عَن أَحَدٍ أَوْثَقَ مِنِّي إِنِّي أَخَذْتُهُ عَن رَسُولِ اللّهِ ﷺ وَأَخَذَهُ رَسُولُ اللّهِ ﷺ عَنِ جِبْرَئِيلَ وَأَخَذَهُ جِبْرَئِيلُ عَن اللّهِ عَزَّ وَجَلَّ».

3835- Thabet Al-Bunani narrated that Anas Ibn Malek said to him, "Oh Thabet, take knowledge from me because when you take it from me you are taking it from someone who is more trustworthy than me. I have taken it from the Messenger of Allah (S.A.W.) who took it from Jibril, and Jibril took it from Allah (S.W.T.)."

Abu E'isa said that this hadeeth is hasan gharib.

3836 - حَدَّثَنَا أَبُو كُرَيْبٍ أخبرنا زَيْدُ بنُ الْحُبَابِ عَن مَيْمُونٍ أبي عَبْدِ اللَّهِ عَن ثَابِتٍ عَن أَنَسِ بنِ مَالِكٍ نَحْوَ حَدِيثِ إِبْرَاهِيمَ بنِ يَعْقُوبَ وَلَمْ يَذْكُرْ فِيهِ «وَأَخَذَهُ النَّبِيُّ ﷺ عَن جِبْرَئِيلَ». هَذَا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ زَيْدِ بنِ حُبَابٍ.

3836- Maimoon Ibn Abdullah narrated a similar hadeeth but he did not mention that the Prophet (S.A.W.) took it from Jibril.

3837 - حَدَّثَنَا محمُودُ بنُ غَيْلاَن حدثنا أَبُو دَاوُدَ، عَن أبي خَلْدَةَ قالَ: «قُلْتُ لِأَبِي العَالِيَةِ سَمِعَ أَنَسٌ مِنَ النَّبِيِّ ﷺ؟ قَالَ خَدَمَهُ عَشْرَ سِنِينَ وَدَعَا لَهُ النبيُّ ﷺ وكَانَ لَهُ بُسْتَانٌ يَحْمِلُ في السَّنَةِ الفَاكِهَةَ مَرَّتَيْنِ وكَانَ فِيهَا رَيْحَانٌ يَجِدُ مِنْهُ رِيحَ المِسْكِ» [قال] هَذَا حَدِيثٌ حَسن. وأَبُو خِلْدَةَ اسْمُهُ خَالِدُ بنُ دِينَارٍ وَهُوَ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ وَقَدْ أَدْرَكَ [أبو خلدة] أَنَسَ بنَ مَالِكٍ وَرَوَى عَنْهُ.

3837- Abu Khalda reported that he said to Abu Al-A'alia that the servant of Anas heard Anas say that he took the hadeeth from the Prophet (S.A.W.) for ten years and that the Prophet (S.A.W.) supplicated for him. Anas used to have a fruit garden that used to bear fruits twice a year and it had plants spreading the scent of musk.

Abu E'isa said that this hadeeth is hasan gharib.

... - حَدَّثَنَا محمُودُ بنُ غَيْلاَنَ، حدثنا أَبُو أُسَامَةَ، عَن شَرِيكٍ، عَن عَاصِمٍ الأَحْوَلِ، عَن أَنَسٍ قالَ: «رُبَّمَا قالَ لِي رَسُولُ اللَّهِ ﷺ: يَا ذَا الأُذُنَيْنِ قالَ أَبُو أُسَامَةَ يَعْنِي يُمَازِحُهُ» [قال] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

... - Anas (R.A.A.) narrated that the Prophet (S.A.W.) might have called him, "The one with ears." Abu Osama said that he (S.A.W.) was joking with him.

Abu E'isa said that this hadeeth is hasan gharib sahih.

---

53 - باب مناقب أَبِي هُرَيْرَةَ رضيَ اللَّهُ عَنه [م: 46، ت: 120]

3838 - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بنُ الْمُثَنَّى، حدثنا عُثْمَانُ بنُ عُمَرَ، أخبرنا ابنُ أَبِي ذِئْبٍ عَن سَعِيدٍ المَقْبُرِيِّ، عَن أَبِي هُرَيْرَةَ قَالَ: «قُلْتُ يَا رَسُولَ اللَّهِ أَسْمَعُ مِنْكَ أَشْيَاءَ فَلاَ أَحْفَظُهَا قَالَ أَبْسُطْ رِدَاءَكَ فَبَسَطْتُهُ فَحَدَّثَ حَدِيثاً كَثِيراً فَمَا نَسِيتُ شَيْئاً حَدَّثَنِي بِهِ» [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ قد رُوِيَ مِنْ غَيْرِ وَجْهٍ عَن أَبِي هُرَيْرَةَ.

(53) The merits of Abu Huraira (R.A.A.)

3838- Abu Huraira (R.A.A.) narrated that he went to the Prophet (S.A.W.) and spread his garment out in front of him. The Prophet (S.A.W.) took the

garment and folded it around his heart (him). Abu Huraira (R.A.A.) said he never forgotten a hadeeth after that.

Abu E'isa said that this hadeeth is hasan gharib.

3839 ـ حَدَّثَنَا مُحمَّدُ بنُ عُمَرَ بنِ عَلِيٍّ المَقْدِمِيُّ، حدثنا ابنُ أبي عَدِيٍّ، عَن شُعْبَةَ، عَن سِمَاكٍ، عَن أبِي الرَّبِيعِ، عَن أبي هُرَيْرَةَ قالَ: «أَتَيْتُ النبيَّ ﷺ فَبَسَطْتُ ثَوْبِي عِنْدَهُ ثُمَّ أَخَذَهُ فَجَمَعَهُ عَلَى قَلْبِي قالَ فَمَا نَسِيتُ بَعْدَهُ [حديثاً].

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الوجْهِ.

3839- Abu Huraira (R.A.A.) narrated that he asked the Messenger of Allah (S.A.W.), "Oh Messenger of Allah (S.A.W.), I hear things from you and I cannot memorize them." He (S.A.W.) said, "Put down your cloak." Abu Huraira (R.A.A.) put down his cloak and he (S.A.W.) repeated many hadeeths. Abu Huraira (R.A.A.) then did not forget any of the hadeeths that he (S.A.W.) told him.

Abu E'isa said that this hadeeth is hasan sahih.

3840 ـ حَدَّثَنَا أَحْمَدُ بنُ مَنِيعٍ، حدثنا هُشَيْمٌ، أخبرنا يَعْلَى بنُ عَطاءٍ، عَن الوَلِيدِ بنِ عَبْدِ الرَّحْمٰنِ، عَن ابنِ عُمرَ أنَّهُ قالَ لِأَبِي هُرَيْرَةَ: «يَا أَبَا هُرَيْرَةَ أَنْتَ كُنْتَ أَلْزَمَنَا لِرَسُولِ اللّهِ ﷺ وَأَحْفَظَنَا لِحَدِيثِهِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ.

3840- Ibn Omar (R.A.A.) reported that he said to Abu Huraira (R.A.A.), "Oh Abu Huraira (R.A.A.), you were with the Messenger of Allah (S.A.W.) more than any of us, and you were the best in memorizing his hadeeth amongst us."

Abu E'isa said that this hadeeth is hasan.

3841 ـ حَدَّثَنَا عَبْدُ اللّهِ بنُ عَبْدِ الرَّحْمٰنِ أخبرنا أحْمَدُ بنُ سَعِيدٍ [شعيب] الْحَرَّانِيُّ أخبرنا مُحمَّدُ بنُ سَلَمَةَ عَن مُحمَّدِ بنِ إسْحَاقَ عَن مُحمَّدِ بنِ إبْرَاهِيمَ عَن مَالِكِ بنِ أبِي عَامِرٍ قالَ «جَاءَ رَجُلٌ إلى طَلْحَةَ بنِ عُبَيْدِ اللّهِ فَقَالَ يَا أَبَا مُحمَّدٍ أَرَأَيْتَ هَذَا اليَمَانِيَّ ـ يَعْنِي أَبَا هُرَيْرَةَ ـ أَهُوَ أَعْلَمُ بِحَدِيثِ رَسُولِ اللّهِ ﷺ مِنْكُمْ نَسْمَعُ مِنْهُ ما لا نَسْمَعُ مِنْكُمْ أَوْ يَقُولُ عَلَى رَسُولِ اللّهِ ﷺ مَا لَمْ يَقُلْ؟ قَالَ أَمَّا أَنْ يَكُونَ سَمِعَ مِنْ رَسُولِ اللّهِ ﷺ مَا لَمْ نَسْمَعْ عَنْهُ وَذَلِكَ أَنَّهُ كَانَ مِسْكِيناً لاَ شَيْءَ لَهُ ضَيْفاً لِرَسُولِ اللّهِ ﷺ يَدُهُ مَعَ يَدِ رَسُولِ اللّهِ ﷺ؛ وَكُنَّا نَحْنُ أَهْلَ بُيُوتَاتٍ وَغِنًى وَكُنَّا نَأْتِي رَسُولَ اللّهِ ﷺ طَرَفَي النَّهَارِ لاَ أَشُكُّ إلاَّ أَنَّهُ سَمِعَ مِنْ رَسُولِ اللّهِ ﷺ مَا لَم نَسْمَعْ وَلاَ تَجِدُ أَحَداً فِيهِ خَيْرٌ يَقُولُ عَلَى رسولِ اللّهِ ﷺ مَا لَمْ يَقُلْ».

قال أبو عيسى: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ مُحمَّدِ بنِ

إِسْحَاقَ، وَقد رَوَاهُ يُونُسُ بنُ بُكَيْرٍ وَغَيْرُهُ عن مُحمَّدِ بنِ إِسْحَاقَ.

3841- Malek Ibn Abu Amer (R.A.A) narrated that: A man came to Talha Ibn Ubaidullah (R.A.A.) and said, "Oh Abu Muhammad, do you see this Yemeni," meaning Abu Huraira, "as more knowledgeable of the hadeeth than you are? We hear more hadeeth from him than we hear from you. Or is it that he says things that the Messenger of Allah (S.A.W.) did not say?" Talha said, "I do not doubt that he has heard from the Messenger of Allah (S.A.W.) more hadeeth than we have heard. That was because he was a poor man who owned nothing and was the guest of the Messenger of Allah (S.A.W.). His hand was in the Prophet's hand (all the time). The rest of us had homes and wealth, and we used to visit with the Messenger of Allah (S.A.W.) in the mornings and the evenings. So I do not doubt that he heard more from the Messenger of Allah (S.A.W.) than we did. Also there is no one whom we think is a good man who would dare say something from the Messenger of Allah (S.A.W.) that he (S.A.W.) did not actually say."

Abu E'isa said that this hadeeth is hasan gharib.

3842 ـ حَدَّثَنَا بِشْرُ بنُ آدَمَ ابنِ بنت أَزْهَرَ السَّمَّانُ، حدثنا عَبْدُ الصَّمَدِ بنُ عَبْدِ الوَارِثِ، أخبرنا أَبُو خَلْدَةَ، حدثنا أَبُو الْعَالِيَةِ عن أَبي هُرَيْرَةَ قالَ: قالَ لِيَ النَّبيُّ ﷺ: «مِمَّنْ أَنْتَ قُلْتُ: مِنْ دَوْس، قالَ: مَا كُنْتُ أُرَى أَنَّ فِي دَوْسٍ أَحداً فِيهِ خَيْرٌ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صحيحٌ. وَأَبُو خَلْدَةَ اسْمُهُ خَالِدُ بنُ دِينَارٍ، وَأَبُو الْعَالِيَةِ اسْمُهُ رَفِيعٌ.

3842-Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) asked him, "From what tribe are you?" Abu Huraira (R.A.A.) said, "From Dous." He (S.A.W.) said, "I did not think that there would be a good man from Dous."

Abu E'isa said that this hadeeth is hasan sahih.

3843 ـ حَدَّثَنَا عِمْرَانُ بنُ مُوسَى الْقَزَّازُ، حدثنا حَمَّادُ بنُ زَيْدٍ، حدثنا المَهَاجِرُ عن أَبي الْعَالِيَةِ الرِّيَاحِيِّ عن أَبي هُرَيْرَةَ، قالَ: «أَتَيْتُ النَّبيَّ ﷺ بِتَمَرَاتٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ فِيهِنَّ بِالْبَرَكَةِ فَضَمَّهُنَّ، ثُمَّ دَعَا لِي فِيهِنَّ بِالْبَرَكَةِ، فَقَالَ لِي: خُذْهُنَّ فَاجْعَلْهُنَّ فِي مِزْوَدِكَ هَذَا أَو فِي هَذَا المِزْوَدِ كُلَّمَا أَرَدْتَ أَنْ تَأْخُذَ مِنْهُ شَيْئاً فَأَدْخِلْ يَدَكَ فِيهِ فَخُذْهُ وَلاَ تَنْثُرْهُ نَثْراً، فَقَدْ حَمَلْتُ مِنْ ذَلِكَ التَّمْرِ كَذَا، وَكَذَا مِنْ وَسْقٍ فِي سَبِيلِ اللَّهِ وَكُنَّا نَأْكُلُ مِنْهُ وَنُطْعِمُ، وَكَانَ لاَ يُفَارِقُ حِقْوِي حَتَّى كَانَ يَوْمُ قَتْلِ عُثْمَانَ فَإِنَّهُ انْقَطَعَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقد رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الوَجْهِ، عن أَبي هُرَيْرَةَ.

3843- Abu Huraira (R.A.A.) narrated that he once brought few dates to the Prophet (S.A.W.) and said to him, "Oh Messenger of Allah (S.A.W.), ask Allah (S.W.T.) to bless these for me." The Prophet (S.A.W.) took them by his hand and asked Allah (S.W.T.) to bless them and said, "Take them and put them in your provision sack. Every time you need to eat from them, put your hand in the sack and take from them. Do not empty it all at once." Abu Huraira (R.A.A.) said that he carried that date sack for a long time and used to take it when he went into battle for the sake of Allah. He used to eat from it and feed his comrades from it. He used to have it wrapped around his waist and was still eating from it until the day Othman was killed. That day it was empty.

Abu E'isa said that this hadeeth is hasan gharib.

3844 ـ حَدَّثَنَا أَحْمَدُ بنُ سَعِيدٍ المُرَابِطِيُّ، أخبرنا رَوْحُ بنُ عُبَادَةَ حدثنا أُسَامَةُ بنُ زَيْدٍ، عن عَبْدِ اللَّهِ بنِ رَافِعٍ قالَ: «قُلْتُ لأَبِي هُرَيْرَةَ لِمَ كُنِّيتَ أَبَا هُرَيْرَةَ؟ قالَ: أَمَا تَفْرَقُ مِنِّي؟ قُلْتُ: بَلَى وَاللَّهِ إِنِّي لأَهَابُكَ، قال: كُنْتُ أَرْعَى غَنَمَ أَهْلِي، وَكَانَتْ لِي هُرَيْرَةٌ صَغِيرَةٌ فَكُنْتُ أَضَعُهَا بِاللَّيْلِ فِي شَجَرَةٍ، فَإِذَا كَانَ النَّهَارُ ذَهَبْتُ بِهَا مَعِي، فَلَعِبْتُ بِهَا فَكَنَّوْنِي أَبَا هُرَيْرَةَ».

[قال:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

3844- Abdullah Ibn Rafee' narrated that he asked Abu Huraira (R.A.A.), "Why were you nicknamed Abu Huraira?" Abu Huraira asked him, "You do not fear me?' Abdullah said, "Yes, by Allah, I do." He said, "I used to be a shepherd working for my family, and I had a small cat that I used to hide in the hollow of a tree at night and would take it with me during the day to play with. So thus they nicknamed me, Abu Huraira (Huraira means a kitten)."

Abu E'isa said that this hadeeth is hasan gharib.

3845 ـ حَدَّثَنَا قُتَيْبَةُ، أخبرنا سُفْيَانُ بنُ عُيَيْنَةَ، عن عَمْرِو بنِ دِينَارٍ، عن وَهْبِ بنِ مُنَبِّهٍ، عن أَخِيهِ هَمَّامِ بنِ مُنَبِّهٍ، عن أَبِي هُرَيْرَةَ قال: «لَيْسَ أَحَدٌ أَكْثَرَ حَدِيثاً عن رسولِ اللَّهِ ﷺ مِنِّي إِلاَّ عَبْدَ اللَّهِ بنَ عَمْرٍو، فَإِنَّهُ كَانَ يَكْتُبُ، وَكُنْتُ لاَ أَكْتُبُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3845- Abu Huraira (R.A.A.) reported that there was not one of the companions who had memorized more hadeeth than him, except for Abdullah Ibn Amr. He used to write down the hadeeth, but Abu Huraira did not.

Abu E'isa said that this hadeeth is hasan sahih.

---

54 ـ باب مناقب مُعَاوِيَةَ بنِ أَبي سُفْيَانَ رَضِيَ اللَّهُ عَنْهُ [م: ٤٧، ت ١٢١]

3846 ـ حَدَّثَنَا مُحَمَّدُ بنُ يَحْيى، حدثنا أَبُو مُسْهِرٍ [عبد الأعلى بن مسهر]، عن سَعِيدِ بنِ عَبْدِ العَزِيزِ، عن رَبِيعَةَ بنِ يَزِيدَ، عن عَبْدِ الرَّحْمٰنِ بن أبي عَمِيرَةَ، وَكَانَ مِنْ أَصْحَابِ رَسولِ اللَّهِ ﷺ: عن النَّبِيِّ ﷺ أَنَّهُ، قال لِمُعَاوِيَةَ: «اللَّهُمَّ اجْعَلْهُ هَادِياً مَهْدِيًّا وَاهْدِ بِهِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

(54) The merits of Mua'weya Ibn Abu Sufian (R.A.A.)

3846- Abdurrahman Ibn Abi U'mairah (R.A.A.) who was a companion of the Messenger of Allah (S.A.W.) narrated that the Prophet (S.A.W.) said to Mua'weya, "Oh Allah, make him be guided and a guide and guide others by him."

Abu E'isa said that this hadeeth is hasan gharib.

3847 ـ حَدَّثَنَا مُحَمَّدُ بنُ يَحْيى، حدثنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ النُّفَيْلِيُّ أخبرنا عَمْرُو بن وَاقِدٍ، عن يُونُسَ بنِ حَلْبَسٍ، عن أَبي إِدْرِيسَ الْخَوْلاَنِيِّ قال: «لَمَّا عَزَلَ عُمَرُ بنُ الْخَطَّابِ عُمَيْرَ بنَ سَعْدٍ، عن حِمْصَ وَلَّى مُعَاوِيَةَ، فَقَالَ النَّاسُ عَزَلَ عُمَيراً وَوَلَّى مُعَاوِيَةَ. فَقَالَ: عُمَيرٌ لا تَذْكُرُوا مُعَاوِيَةَ إِلاَّ بَخَيْرٍ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: اللَّهُمَّ اهْدِ بِهِ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ قال وعمرو بن واقد يضعف.

3847- Abu Idriss Al-Khawlani reported that when Omar Ibn Al-Khattab (R.A.A.) removed Umair Ibn Saad from the post of governing Homs, he appointed Mua'weya. So people said, "He removed Umair and appointed Mua'weya." Umair said, "Do not say anything but good things about Mua'weya because I heard the Messenger of Allah (S.A.W.) say, 'Oh Allah, guide (others) by him.'"

Abu E'isa said that this hadeeth is gharib.

---

55 ـ باب مناقب عَمْرِو بنِ العَاصِ رَضِيَ اللَّهُ عَنْهُ [م: 48، ت 122]

3848 ـ حَدَّثَنَا قُتَيْبَةُ، أخبرنا ابنُ لَهِيعَةَ، عن مِشْرَحِ بنِ هَاعَانَ عن عُقْبَةَ بنِ عَامِرٍ قال: قال رسولُ اللَّهِ ﷺ: «أَسْلَمَ النَّاسُ وَآمَنَ عَمْرُو بنُ العَاصِ».

[قال]: هَذَا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ حدِيثِ ابنِ لَهِيعَةَ، عن مِشْرَح [بن هاعان]، وَلَيْسَ إِسْنَادُهُ بالقَوِيِّ.

(55) The merits Of Amr Ibn Al-Aas (R.A.A.)

3848- Uqba Ibn Amer (R.A.A.) narrated that the Messenger of Allah

(S.A.W.) said, "People have became Muslims and Amr Ibn Al-Aas has became a believer."

Abu E'isa said that this hadeeth is gharib.

3849 - حَدَّثَنَا إِسْحَاقُ بنُ مَنْصُورٍ، أخبرنا أَبُو أُسَامَةَ، عن نَافِعِ بنِ عُمَرَ الْجُمَحِيِّ، عن ابنِ أبي مُلَيْكَةَ، قالَ: قالَ طَلْحةُ بنُ عُبَيْدِ اللّهِ سَمِعْتُ رسولَ اللّهِ ﷺ يَقُولُ: «إنَّ عَمْرَو بنَ العَاصِ مِنْ صَالِحِي قُرَيْش».

قال أبو عيسى: هَذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ نَافِعِ بنِ عُمَرَ الْجُمَحِيِّ وَنَافِعٌ ثِقَةٌ، وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ. وابنُ أَبِي مُلَيْكَةَ لَمْ يُدْرِكْ طَلْحَةَ.

3849- Talha Ibn Ubaidullah (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "Amr Ibn Al-Aas is one of the pious people of the Quraish."

Abu E'isa said that this hadeeth is only known through Nafee' Ibn Amr Al-Jumahi who is trustworthy, but there is a break in the chain of narrators because Ibn Abu Malika did not meet with Talha.

---

56 - باب مناقب خَالِدِ بنِ الوَلِيدِ رضي اللّهُ عَنْهُ [م: 49، ت 123]

3850 - حَدَّثَنَا قُتَيْبَةُ حدثنا اللَّيْثُ عن هِشَامِ بنِ سَعْدٍ عن زَيْدِ بنِ أَسْلَمَ عن أَبِي هُرَيْرَةَ، قالَ: «نَزَلْنَا مَعَ رسولِ اللّهِ ﷺ مَنْزِلاً، فَجَعَلَ النَّاسُ يَمُرُّونَ، فَيَقُولُ رسولُ اللّهِ ﷺ مَنْ هَذَا يَا أَبَا هُرَيْرَةَ؟ فَأَقُولُ فُلاَنٌ، فَيَقُولُ نِعْمَ عَبْدُ اللّهِ هَذَا. يَقُولُ مَنْ هَذَا؟ فَأَقُولُ فُلاَنٌ، فَيَقُولُ: بِئْسَ عَبْدُ اللّهِ هَذَا. حَتَّى مَرَّ خَالِدُ بنُ الوَلِيدِ، فَقَالَ: مَنْ هَذَا؟ قُلْتُ هَذَا خَالِدُ بنُ الوَلِيدِ قالَ: نِعْمَ عَبْدُ اللّهِ خَالِدُ بنُ الوَلِيدِ سَيْفٌ مِنْ سُيُوفِ اللّهِ».

قال أبو عيسى: هَذَا حَدِيثٌ [حَسَنٌ] غريبٌ. ولاَ نَعْرِفُ لِزَيْدِ بنِ أَسْلَمَ سَمَاعاً مِنْ أَبِي هُرَيْرَةَ وَهُوَ عِنْدِي حَدِيثٌ مُرْسَلٌ.

[قال]: وفي البابِ عن أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللّهُ عَنْهُ.

(56) The merits of Khaled Ibn Al-Walid (R.A.A.)

3850- Abu Huraira (R.A.A.) narrated that they camped once with the Messenger of Allah (S.A.W.) and people were passing by them. The Messenger of Allah (S.A.W.) was asking Abu Huraira, "Who is this?" and Abu Huraira (R.A.A.) would say the man's name. Then the Messenger of Allah (S.A.W.) would say, "This is a good servant of Allah." Another would pass by and he (S.A.W.) would ask, "Who is this?" and Abu Huraira (R.A.A.) would say his name. The Prophet (S.A.W.) then would say, "This is a bad servant of Allah." Khaled Ibn Al-Walid passed by and he (S.A.W.) asked, "Who is this?" Abu Huraira (R.A.A.) said, "This Khaled Ibn Al-Walid." He (S.A.W.) said, "Khaled

Ibn Al- Walid is a good servant of Allah, and he is one of Allah's Swords."

Abu E'isa said that this hadeeth is gharib.

57 ـ باب مناقب سَعْدِ بنِ مُعَاذ رضي اللّهُ عَنهُ [م: 50، ت 124]

3851 ـ حَدَّثَنَا محمودُ بنُ غَيْلاَنَ، أخبرنا وَكِيعٌ عن سُفْيَان عن أبي إسْحَاقَ، عن البَرَاءِ قالَ: «أُهْدِيَ لِرَسُولِ اللّهِ ﷺ ثَوْب حَرِيرٍ فَجَعَلُوا يَعْجَبُونَ مِنْ لِينِهِ، فَقَالَ رسولُ اللّهِ ﷺ: أَتَعْجَبُونَ مِنْ هَذَا؟ لَمَنَادِيلُ سَعْدِ بن مُعَاذٍ في الْجَنَّةِ أَحْسَنُ مِنْ هَذَا» [قال]: وفي البابِ عن أَنَس [قال]. وهذا حديثٌ حسنٌ صحيحٌ.

(57) The merits of Saad Ibn Mua'ath (R.A.A.)

3851- Al-Baraa' narrated that the Messenger of Allah (S.A.W.) received a silk cloak as a gift. People were delighted at its softness, so the Messenger of Allah (S.A.W.) said, "You are so pleased with this, but the handkerchiefs of Saad Ibn Mua'ath in Paradise are better than it."

Abu E'isa said that this hadeeth is hasan sahih.

3852 ـ حَدَّثَنَا محمودُ بنُ غَيْلاَنَ، أخبرنا عبدُ الرَّزَّاقِ، أخبرنا ابنُ جُرَيْج، أخبرني أبو الزُّبَيْرِ، أَنَّهُ سَمِعَ جابرَ بنَ عبدِ اللّهِ يقولُ: «سَمِعْتُ رَسُولَ اللّهِ ﷺ يقولُ: وَجَنَازَةُ سَعْدِ بنِ مُعَاذٍ بَيْنَ أَيْدِيهِمْ: اهْتَزَّ لَهُ عَرْشُ الرَّحْمٰنِ». [قال] وفي البابِ عن أُسَيْدِ بنِ حُضَيْرٍ وَأبي سَعِيدٍ وَرُمَيْثَةَ وهَذَا حديثٌ [حسن] صحيحٌ.

3852- Jaber Ibn Abdullah (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say when they were standing before the funeral of Saad, "The Throne of the Merciful shook for his death (meaning out of happiness for receiving his soul)."

Abu E'isa said that this hadeeth is hasan sahih.

3853 ـ حَدَّثَنَا عَبْدُ بنُ حُمَيْدٍ، أخبرنا عبدُ الرَّزَّاقِ، أخبرنا مَعْمَرٌ عن قَتَادَةَ عن أَنَس قال: «لَمَّا حُمِلَتْ جَنَازَةُ سَعْدِ بنِ مُعَاذٍ قال المُنَافِقُونَ: ما أَخَفَّ جَنَازَتَهُ؟ وَذَلِكَ لِحُكْمِهِ في بَنِي قُرَيْظَةَ. فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فقالَ: إِنَّ المَلاَئِكَةَ كَانَتْ تَحْمِلُهُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ.

3853- Anas Ibn Malek narrated that when they carried the casket of Saad Ibn Mua'ath, the hypocrites said, "It is so light! That must be because he ruled against the tribe of Quraitha." When the Prophet (S.A.W.) was told, he (S.A.W.) said, "It was because the angels were carrying him."

Abu E'isa said that this hadeeth is hasan sahih gharib.

58 ـ باب في مناقب قَيْسِ بْنِ سَعْدِ ابْنِ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ [م: 51، ت 125]

3854 ـ حَدَّثَنَا مُحَمَّدُ بنُ مَرْزُوقٍ الْبَصْرِيُّ، أخبرنا مُحَمَّدُ بنُ عبدِ اللَّهِ الأَنْصَارِيُّ، حدثني أبي عن ثُمَامَةَ عن أَنَسٍ قال: «كَانَ قَيْسُ بنُ سَعْدٍ مِنَ النَّبِيِّ ﷺ بِمَنْزِلَةِ صَاحِبِ الشُّرَطِ مِنَ الأَمِيرِ. قال الأَنْصَارِيُّ: يَعْنِي مِمَّا يَلِي مِنْ أُمُورِهِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ حديثِ الأنصاريِّ.

. . . ـ حَدَّثَنَا مُحَمَّدُ بنُ يَحْيَى، [حدثنا محمد بن عبد الله] الأَنْصَارِيُّ نَحْوَهُ ولم يَذْكُرْ فِيهِ قَوْلَ الأَنْصَارِيِّ.

(58) The merits of Qais Ibn Saad Ibn Ubada (R.A.A.)

3854- Anas (R.A.A.) narrated that Qais Ibn Saad was to the Prophet (S.A.W.) like the chief police is to the governor. Al-Ansari said, "Meaning in how he managed his (S.A.W.) affair."

Abu E'isa said that this hadeeth is hasan gharib.

---

59 ـ باب مناقب جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ [م: 52، ت 126]

3855 ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ، أخبرنا عبدُ الرَّحْمَنِ بنُ مَهْدِيٍّ، أخبرنا سُفْيَانُ، عن مُحَمَّدِ بنِ الْمُنْكَدِرِ، عن جابرِ بنِ عبدِ اللَّهِ قال: «جاءَنِي رَسُولُ اللَّهِ ﷺ لَيْسَ بِرَاكِبِ بَغْلٍ ولا بِرْذَوْنٍ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(59) The merits of Jaber Ibn Abdullah (R.A.A.)

3855- Jaber Ibn Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) came to him, and he (S.A.W.) was not riding a mule or a horse.

Abu E'isa said that this hadeeth is hasan sahih.

3856 ـ حَدَّثَنَا ابْنُ أَبِي عُمَرَ، أخبرنا بِشْرُ بنُ السُّرِيِّ عن حَمَّادِ بنِ سَلَمَةَ، عن أَبِي الزُّبَيْرِ، عن جابر قال: «اسْتَغْفَرَ لِي رَسُولُ اللَّهِ ﷺ لَيْلَةَ الْبَعِيرِ خَمْساً وَعِشْرِينَ مَرَّةً».

[قال] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صحيحٌ. وَمَعْنَى قوله: لَيْلَةَ الْبَعِيرِ ما رُوِيَ من غيرِ وَجْهٍ عن جابرٍ أَنَّهُ كَانَ مَعَ النَّبِيِّ ﷺ في سَفَرٍ فَبَاعَ بَعِيرَهُ مِنَ النَّبِيِّ ﷺ وَاشْتَرَطَ ظَهْرَهُ إِلَى الْمَدِينَةِ، يقولُ جابرٌ: لَيْلَةَ بِعْتُ مِنَ النَّبِيِّ ﷺ الْبَعِيرَ اسْتَغْفَرَ لِي خَمْساً وَعِشْرِينَ مَرَّةً. وكان جابرٌ قد قُتِلَ أَبُوهُ عبدُ اللَّهِ بنِ عَمْرِو بنِ حَرَامٍ يَوْمَ أُحُدٍ وَتَرَكَ بَنَاتٍ، فكانَ جابرٌ يَعُولُهُنَّ وَيُنْفِقُ عَلَيْهِنَّ، وكان النَّبِيُّ ﷺ يَبَرُّ جابراً ويَرْحَمُهُ لسببِ ذَلِكَ. هكَذَا رُوِيَ في حديثٍ عن جابرٍ نحو هذا.

3856- Jaber (R.A.A.) narrated that the Messenger of Allah (S.A.W.) asked Allah (S.W.T.) to forgive him twenty five times on the night when he (S.A.W.) bought his camel.

Abu E'isa said that this hadeeth is hasan sahih gharib.

---

60 ـ باب في مناقب مُصْعَبِ بْنِ عُمَيْرٍ رَضِيَ اللَّهُ عَنْهُ [م: 53، ت 127]

3857 ـ حَدَّثَنَا محمودُ بنُ غَيْلاَنَ، أخبرنا أبو أحْمَدَ، أخبرنا سُفْيَانُ عن الأعْمَشِ عن أبي وَائِلٍ عن خَبَّابٍ قال: «هَاجَرْنَا مَعَ النَّبِيِّ ﷺ نَبْتَغِي وَجْهَ اللَّهِ، فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ، فَمِنَّا مَنْ مَاتَ لَم يأْكُلْ مِنْ أَجْرِهِ شَيْئاً، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُهَا، وَإِنَّ مُصْعَبَ بنَ عُمَيْرٍ مَاتَ وَلَمْ يَتْرُكْ إِلاَّ نَمِرَةً كَانُوا إِذَا غَطُّوا بِهِ رَأْسَهُ خَرَجَتْ رِجْلاَهُ، وَإِذَا غَطُّوا بِهِ رِجْلَيْهِ خَرَجَ رَأْسُهُ، فقال رسولُ اللَّهِ ﷺ: غَطُّوا رَأْسَهُ وَاجْعَلُوا عَلَى رِجْلَيْهِ الإِذْخِرَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

. . . ـ حَدَّثَنَا هَنَّادٌ، أخبرنا ابنُ إِدْرِيسَ، عن الأعمَشِ، عن أبي وَائِلٍ [شقيق بن سلمة]، عن خَبَّابِ بنِ الأَرَتِّ نحْوَهُ.

(60) The merits of Musa'ab Ibn Umair (R.A.A.)

3857- Khabbab said, "We immigrated with the Messenger of Allah (S.A.W.) seeking the Pleasure of Allah (S.W.T.). Our reward was surely incumbent on Allah (S.W.T.). However, some of us died and did not get any rewards in this life while others lived long enough for their fruits to mature and see the rewards. Musa'ab Ibn Umair was among those who died early and did not leave anything but a garment in which they shrouded him. It was so short that when they covered his head with it his feet showed and when they covered his feet his head showed. Thus the Messenger of Allah (S.A.W.) said, 'Cover his head and place *Al-Ithkhir* branches on his feet.'"

Abu E'isa said that this hadeeth is hasan sahih.

---

61 ـ باب مناقب الْبَرَاءِ بنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ [م: 54، ت 128]

3858 ـ حَدَّثَنَا عبدُ اللَّهِ بنُ أبي زِيَادٍ، حدثنا سَيَّارٌ، حدثنا جَعْفَرُ بنُ سُلَيْمانَ، حدثنا ثَابِتٌ وَعَلِيُّ بنُ زَيْدٍ عن أَنَسِ بنِ مَالِكٍ قال: قال رسولُ اللَّهِ ﷺ: «كَمْ مِنْ أَشْعَثَ أَغْبَرَ ذِي طِمْرَيْنِ لا يُؤْبَهُ لَهُ، لَوْ أَقْسَمَ عَلَى اللَّهِ لأَبَرَّهُ، مِنْهُم الْبَرَاءُ بْنُ مَالِكٍ».

قال أبو عيسى: هَذَا حَدِيثٌ [حَسَنٌ غَرِيبٌ].

(61) The merits of Al-Baraa' Ibn Malek (R.A.A.)

3858- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "How many (people) have shabby hair, are dusty, wear two ragged pieces of clothing, and nobody pays attention to them, but if they insist to Allah (S.W.T.) for something, Allah (S.W.T.) will give it to them? One of those is Al-Baraa' Ibn Malek."

Abu E'isa said that this hadeeth is hasan gharib.

---

62 ـ باب في مناقب أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ [م: 55، ت 129]

3859 ـ حَدَّثَنَا مُوسَى بنُ عبدِ الرَّحمَنِ الْكِنْدِيُّ، أخبرنا أبو يَحْيىٰ الحِمَّانيُّ عن بُرَيْدِ بنِ عبدِ اللَّهِ بنِ أبي بُرْدَةَ، عن أبي بُرْدَةَ، عن أبي مُوسَى عن النَّبيِّ ﷺ أَنَّهُ قال: «يَا أَبَا مُوسَى لَقَدْ أُعْطِيتَ مِزْمَاراً مِنْ مَزَامِيرِ آلِ دَاوُدَ» [قال] هَذَا حَدِيثٌ غَرِيبٌ [حسن صحيح].

[قال] وفي البابِ عن بُرَيْدَةَ وأبي هُرَيْرَةَ [وأنسٍ].

(62) The merits of Abu Musa Al-Asha'ari (R.A.A.)

3859- Abu Musa (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Oh Abu Musa, you have been given a flute of the flutes of the family of David (meaning that he had a nice voice)."

Abu E'isa said that this hadeeth is gharib hasan sahih.

The meritsof Sahl Ibn Saad (R.A.A)

مناقبُ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ

3860 ـ حَدَّثَنَا مُحمَّدُ بنُ عبدِ اللَّهِ بنِ بُزَيْعٍ، حدثنا الْفُضَيْلُ بنُ سُلَيْمَانَ، حدثنا أبو حازِمٍ عن سَهْلِ بن سَعْدٍ قال: «كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ وَهُوَ يَحْفُرُ الْخَنْدَقَ وَنَحْنُ نَنْقُلُ التُّرَابَ فَيَمُرُّ بِنَا فقالَ: اللَّهُمَّ لاَ عَيْشَ إِلاَّ عَيْشَ الآخِرَةِ، فَاغْفِرْ لِلأَنْصَارِ وَالمُهَاجِرَةِ».

[قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وأبو حازِمٍ اسْمُهُ سَلَمَةُ بنُ دِينَارٍ الأَعْرَجُ الزَّاهِدُ [قال وفي الباب عن أنس بن مالك].

3860- Sahl Ibn Saad narrated that they were digging the trench with the Messenger of Allah (S.A.W.), and when they were carrying the rocks, he (S.A.W.) would pass by them and say, "Oh Allah, there is no life but the life of the Hereafter so forgive the Ansar and the immigrants."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3861 ـ حَدَّثَنَا مُحمَّدُ بنُ بَشَّارٍ، حدثنا مُحمَّدُ بنُ جَعْفَرٍ، حدثنا شُعْبَةُ عن قَتَادَةَ، عن أَنَسِ بن مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يقولُ: «اللَّهُمَّ لا عَيْشَ إِلاَّ عَيْشَ الآخِرَةِ

فَأَكْرِمِ الأَنْصَارَ وَالمُهَاجِرَةَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ [غريب] وقد رُوِيَ من غيرِ وَجْهٍ عن أَنَسٍ.

3861- Anas narrated that the Prophet (S.A.W.) used to say, "Oh Allah, there is no living but the living of the Hereafter so be generous with the Ansar and the immigrants."

Abu E'isa said that this hadeeth is hasan sahih gharib.

---

63 ـ باب ما جاءَ في فَضْلِ مَنْ رأى النَّبِيَّ ﷺ وَصَحْبَهُ [م: 56، ت 130]

3862 ـ حَدَّثَنَا يَحْيىٰ بنُ حَبِيبِ بنِ عَرَبِيٍّ البَصْرِيُّ، حدثنا مُوسَى بنُ إبراهِيمَ بنِ كَثِيرٍ الأنْصَارِيُّ قال: سَمِعْتُ طَلْحَةَ بنَ خِرَاشٍ يقولُ: سَمِعْتُ جابرَ بنَ عبدِ اللّهِ يقولُ: سَمِعْتُ النَّبِيَّ ﷺ يقولُ: «لاَ تَمَسُّ النَّارُ مُسْلِماً رَآنِي أَوْ رَأَى مَنْ رَآنِي»، قال طَلْحَةُ: فَقَدْ رَأَيْتُ جابِرَ بنَ عبدِ اللّهِ، وقال مُوسَى: وقَدْ رَأَيْتُ طَلْحَةَ، قال يَحْيىٰ وقال لِي مُوسَى: وَقَدْ رَأَيْتَنِي وَنَحْنُ نَرْجُو اللّهَ.

[قال]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ حديثِ مُوسَى بنِ إبراهِيمَ الأنْصَارِيِّ. وَرَوَى عَلِيُّ بنُ المَدِينِيِّ وغيرُ وَاحِدٍ من أهلِ الحديثِ عن مُوسَى هذا الحديثَ.

(63) The merit of those who saw the Prophet (S.A.W.) and his companions (R.A.A.)

3862- Musa Ibn Ibrahim reported that Talha Ibn Kharrash reported that Jaber Ibn Abdullah (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say, "The Fire will not touch any Muslim who saw me or saw someone who saw me." Talha Ibn Kharrash said that he saw Jaber Ibn Abdullah. Musa Ibn Ibrahim said that he met with Talha and said that he hoped he would be one of those to whom Allah had given such good tidings.

Abu E'isa said that this hadeeth is hasan gharib.

3863 ـ حَدَّثَنَا هَنَّادٌ، حدثنا أبو مُعَاوِيَةَ عن الأعمَشِ، عن إبراهِيمَ، عن عَبِيدَةَ هُوَ السَّلْمَانِيُّ عن عبدِ اللّهِ بنِ مَسْعُودٍ قال: قال رسولُ اللّهِ ﷺ: «خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ يَأْتِي قَوْمٌ بَعْدَ ذَلِكَ تَسْبِقُ أَيْمَانُهُمْ شَهَادَاتِهِمْ أَوْ شَهَادَاتُهُمْ أَيْمَانَهُمْ».

[قال]: وفي البابِ عن عُمَرَ وعِمْرَانَ بنِ حُصَيْنٍ وبُرَيْدَةَ.

[قال]: وهذا حديثٌ حسنٌ صحيحٌ.

3863- Abdullah Ibn Mas'oud narrated that the Messenger of Allah (S.A.W.)

said, "The best of people are my generation, then the next generation, and then the next generation. After that, there will come a people and their oaths precede their testimonies... or their testimonies precede their oaths." Abu E'isa said that this hadeeth is hasan sahih.

64 ـ باب في فَضْلِ مَنْ بَايَعَ تَحْتَ الشَّجَرَةِ [م: 57، ت 131]

3864 ـ حَدَّثَنَا قُتَيْبَةُ، حدثنا اللَّيْثُ عن أبي الزُّبَيْرِ عن جابرٍ قال: قال رَسُولُ اللَّهِ ﷺ: «لا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

(64) The merit of those who gave their pledge of allegiance under the tree

3864- Jaber (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "None of those who gave their pledge of allegiance under the tree will enter the Hellfire."

Abu E'isa said that this hadeeth is hasan sahih.

65 ـ باب [في مَنْ سَبَّ أَصْحَابَ النَّبِيِّ ﷺ] [م: 58، ت 132]

3865 ـ حَدَّثَنَا محمودُ بنُ غَيْلاَنَ، حدثنا أبو دَاوُدَ، قال أنبأنا شُعْبَةُ عن الأعمَشِ قال: سَمِعْتُ ذَكْوَانَ أَبَا صَالِحٍ، عن أَبِي سَعِيدٍ الْخُدْرِيِّ قال: قال رسولُ اللَّهِ ﷺ: «لا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَباً مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلاَ نَصِيفَهُ».

[قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

وَمَعْنَى قَوْلِهِ نَصِيفَهُ: يَعْنِي نِصْفَ المد.

. . . ـ حَدَّثَنَا الْحَسَنُ بنُ عَلِيٍّ، [الخلال وكان حافظاً]، أخبرنا أبو مُعَاوِيَةَ، عن الأعمَشِ عن أبي صَالِحٍ عن أبي سَعِيدٍ الْخُدْرِيِّ عن النَّبِيِّ ﷺ نَحْوَهُ.

(65) Those who curse the companions of the Prophet (S.A.W.)

3865- Abu Said Al-Khudri (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Do not curse my companions. By the One Who owns my soul, even if one of you spends the weight of Uhud in gold, it will not equal the weight of a loaf of bread of what they gave- or even half of that."

Abu E'isa said that this hadeeth is hasan sahih.

3866 ـ حَدَّثَنَا مُحَمَّدُ بنُ يَحْيَى، حدثنا يَعْقُوبُ بنُ إبراهِيمَ بنِ سَعْدٍ، حدثنا عَبِيدَةُ بنُ أَبِي رَائِطَةَ، عن عبدِ الرَّحْمَنِ بنِ زِيَادٍ، عن عبدِ اللَّهِ بنِ مُغَفَّلٍ قال: قال رسولُ اللَّهِ ﷺ:

«اللَّهَ اللَّهَ في أَصْحَابِي، لا تَتَّخِذوهُمْ غَرَضاً بَعْدِي، فَمَنْ أَحَبَّهُمْ فَبِحُبِّي أَحَبَّهُمْ، وَمَنْ أَبْغَضَهُمْ فَبِبُغْضِي أَبْغَضَهُمْ، وَمَنْ آذَاهُمْ فَقَدْ آذَانِي، وَمَنْ آذَانِي فَقَدْ آذَى اللَّهَ، وَمَنْ آذَى اللَّهَ يُوشِكُ أَنْ يَأْخُذَهُ».

قال أبو عيسى: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هذا الْوَجْهِ.

3866- Abdullah Ibn Mughaffal (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "(Fear) Allah! (Fear) Allah in my companions. (Fear) Allah! (Fear) Allah in my companions. Do not take them as a means to fulfill personal goals. Whoever loves them, it is because he loves me, and whoever hates them, it is because he hates me. If someone harms them, then it is as if he has harmed me. If someone harms me, it is as if he has harmed Allah, and if someone harms Allah, then He is about to take him."

Abu E'isa said that this hadeeth is hasan gharib.

3867 - حَدَّثَنَا محمودُ بنُ غَيْلاَنَ، حدثنا أَزْهَرُ السَّمَّانُ عن سُلَيْمانَ التَّيْمِيِّ، عن خِدَاشٍ، عن أَبي الزُّبَيْرِ، عن جابرٍ عن النَّبيِّ ﷺ قال: «لَيَدْخُلَنَّ الْجَنَّةَ مَنْ بَايَعَ تَحْتَ الشَّجَرَةِ إِلاَّ صَاحِبَ الْجَمَلِ الأَحْمَرِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

3867- Jaber (R.A.A.) narrated that the Prophet (S.A.W.) said, "Everyone who gave his pledge of allegiance under the tree will enter Paradise, except for the owner of the red camel."

Abu E'isa said that this hadeeth is hasan gharib.

3868 - حَدَّثَنَا قُتَيْبَةُ، حدثنا اللَّيْثُ، عن أَبي الزُّبَيْرِ، عن جابرٍ أَنَّ عَبْداً لِحَاطِب [بن أبي بلتعة] جَاءَ [إلى] رسولِ اللَّهِ ﷺ يَشْكُو حاطِباً، فقال: «يا رسولَ اللَّهِ لَيَدْخُلَنَّ حاطِبٌ النَّارَ، فقال: كَذَبْتَ، لا يَدْخُلُهَا فَإِنَّهُ شَهِدَ بَدْراً وَالْحُدَيْبِيَّةَ».

[قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3868- Jaber narrated that a slave who belonged to Hateb Ibn Abi Balta'a (R.A.A.) came to the Messenger of Allah (S.A.W.) to complain about Hateb. He said, "Oh Messenger of Allah (S.A.W.), Hateb will enter the Hellfire." The Messenger of Allah (S.A.W.) said, "You have lied. He will not enter it because he has witnessed the Battle of Badr and Hudaibia."

Abu E'isa said that this hadeeth is hasan sahih.

3869 - حَدَّثَنَا أبو كُرَيْبٍ، أخبرنا عُثْمَانُ بنُ نَاجِيَةَ، عن عبدِ اللَّهِ بنِ مُسْلِمٍ أبي طَيْبَةَ، عن عبدِ اللَّهِ بنِ بُرَيْدَةَ، عن أَبِيهِ قال: قال رسولُ اللَّهِ ﷺ: «مَا مِنْ أَحَدٍ مِنْ

أَصْحَابِي يَمُوتُ بِأَرْضٍ إِلاَّ بُعِثَ قَائِداً وَنُوراً لَهُمْ يَوْمَ الْقِيَامَةِ».

[قال]: هَذَا حَدِيثٌ غَرِيبٌ.

[وقد] رُوِيَ هذا الحديثُ عن عبدِ اللّهِ بنِ مُسْلِمٍ أبي طَيْبَةَ عن ابنِ بُرَيْدَةَ عن النَّبيِّ ﷺ مُرْسَلاً، وهذا أَصَحُّ.

3869- Buraida (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Not one of my companions will die in a certain land but that he will be resurrected as their leader and their light on the Day of Resurrection."

Abu E'isa said that this hadeeth his gharib.

66 ـ بابٌ [م: 59، ت 133]

3870 ـ حَدَّثَنَا أبو بَكْرٍ [محمد] بنُ نَافِعٍ، أخبرنا النَّضْرُ بنُ حَمَّادٍ، أخبرنا سَيْفُ بنُ عُمَرَ، عن عُبَيْدِ اللّهِ بنِ عُمَرَ، عن نَافِعٍ، عن ابنِ عُمَرَ قال: قال رَسُولُ اللّهِ ﷺ: «إِذَا رَأَيْتُمُ الَّذِينَ يَسُبُّونَ أَصْحَابِي فَقُولُوا لَعْنَةُ اللّهِ عَلَى شَرِّكُمْ».

قال أبو عيسى: هَذَا حَدِيثٌ مُنْكَرٌ لاَ نَعْرِفُهُ من حديثِ عُبَيْدِ اللّهِ بنِ عُمَرَ إلاَّ من هذا الْوَجْهِ [والنضر مجهول وسيف مجهول].

(66) Another hadeeth

3870- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "If you see people cussing out my companions, then say to them, 'May Allah curse your evil.'"

Abu E'isa said that this hadeeth is unknown and two of its narrators are unknown people.

67 ـ باب فَضْل فَاطِمَةَ [بنت محمد ﷺ] رَضِيَ اللّهُ عَنْهَا [م: 60، ت 134]

3871 ـ حَدَّثَنَا قُتَيْبَةُ، حدثنا اللَّيْثُ، عن ابنِ أبي مُلَيْكَةَ، عن الْمِسْوَرِ بنِ مَخْرَمَةَ قال: سَمِعْتُ النَّبيَّ ﷺ يقولُ وَهُوَ عَلَى الْمِنْبَرِ: «إِنَّ بَنِي هِشَامِ بنِ الْمُغِيرَةِ اسْتَأْذَنُونِي في أَنْ يُنْكِحُوا ابْنَتَهُمْ عَلِيَّ بنَ أبي طَالِبٍ فَلاَ آذَنُ ثُمَّ لا آذَنُ ثُمَّ لا آذَنُ، إلاَّ أَنْ يُرِيدَ ابنُ أبي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ، فَإِنَّهَا بِضْعَةٌ مِنِّي، يَرِيبُنِي مَا رَابَهَا، وَيُؤْذِينِي مَا آذَاهَا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. [وقد رواه عمرو بن دينار عن ابن أبي مُليكة عن المسور بن مخرمة نحو هذا].

(67) The merit of Fatima Bint Muhammad (R.A.A.)

3871- Al-Miswar Ibn Makhrama narrated that he heard the Messenger of Allah (S.A.W.) say from the pulpit, "The family of Hisham Ibn Al-Mughira asked me to permit the marriage of their daughter to Ali Ibn Abi Taleb. I do not permit it. I will not permit it unless Ibn Abi Taleb wants to divorce my daughter

and marry their daughter. She (Fatima) is a part of me and what saddens her saddens me and what harms her harms me."

Abu E'isa said that this hadeeth is hasan sahih.

3872 - حَدَّثَنَا إبراهِيمُ بنُ سَعِيدٍ الْجَوْهَرِيُّ، حدثنا الأَسْوَدُ بنُ عَامِرٍ، عن جَعْفَرٍ الأَحْمَرِ، عن عبدِ اللّهِ بنِ عَطَاءٍ، عن ابنِ بُرَيْدَةَ، عن أَبِيهِ قال: «كَانَ أَحَبَّ النِّسَاءِ إِلَى رسولِ اللّهِ ﷺ فَاطِمَةُ وَمِنَ الرِّجالِ عَلِيٌّ». قال إبراهيمُ: يَعْنِي مِنْ أَهْلِ بَيْتِهِ.

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ هذَا الْوَجْهِ.

3872- Buraida (R.A.A.) reported that the Messenger of Allah (S.A.W.) loved his daughter Fatima the most from among the ladies and from among the men, Ali (R.A.A.). Ibrahim Ibn Said said that Buraida meant from among his (S.A.W.) family.

Abu E'isa said that this hadeeth is hasan gharib.

3873 - حَدَّثَنَا أَحْمَدُ بنُ مَنِيعٍ، أخبرنا إِسْمَاعِيلُ ابنُ عُلَيَّةَ، عن أَيُّوبَ عن ابنِ أبي مُلَيْكَةَ عن عبدِ اللّهِ بنِ الزُّبَيْرِ، أَنَّ عَلِيًّا ذَكَرَ بِنْتَ أبي جَهْلٍ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فقالَ: «إِنَّمَا فَاطِمَةُ بِضْعَةٌ مِنِّي، يُؤْذِينِي مَا آذَاهَا، وَيَنْصِبُنِي مَا أَنْصَبَهَا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. هَكَذَا قال أَيُّوبُ عن ابنِ أبي مُلَيْكَةَ عن ابنِ الزُّبَيْرِ، وقال غيرُ وَاحِدٍ عن ابنِ أبي مُلَيْكَةَ عن المِسْوَرِ بنِ مَخْرَمَةَ، ويُحْتَمَلُ أَنْ يَكُونَ ابنُ أبي مُلَيْكَةَ رَوَى عنهما جميعاً [وقد رَوَاهُ عَمْرُو بنُ دِينَارٍ عن ابنِ أبي مُلَيْكَةَ عن المِسْوَرِ بنِ مَخْرَمَةَ نَحْوَ حديثِ اللَّيْثِ].

3873- Abdullah Ibn Az-Zubair (R.A.A.) narrated that Ali (R.A.A.) mentioned the daughter of Abu Jahl, but the Prophet (S.A.W.) knew about it. He (S.A.W.) said, "Fatima is a part of me. I am harmed by what harms her and it saddens me what saddens her."

Abu E'isa said that this hadeeth is hasan sahih.

3874 - حَدَّثَنَا سُلَيْمَانُ بنُ عبدِ الْجَبَّارِ الْبَغْدَادِيُّ، حدثنا عَلِيُّ بنُ قَادِمٍ، حدثنا أَسْبَاطُ بنُ نَصْرٍ الْهَمْدَانِيُّ، عن السُّدِّيِّ، عن صُبَيْحٍ مَوْلَى أُمِّ سَلَمَةَ عن زَيْدِ بنِ أَرْقَمَ، أَنَّ رَسُولَ اللّهِ ﷺ قال لِعَلِيٍّ وفَاطِمَةَ والْحَسَنِ والْحُسَيْنِ: «أَنَا حَرْبٌ لِمَنْ حَارَبْتُمْ، وَسِلْمٌ لِمَنْ سَالَمْتُمْ».

قال أبو عيسى: هَذَا حَدِيثٌ غريبٌ إنما نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ. وَصبيح مَوْلَى أُمِّ سَلَمَةَ ليسَ بمعروفٍ.

3874- Zaid Ibn Arqam (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said to Ali, Fatima, Al-Hasan, and Al-Hussein, "I am at war against

those whom you declare war against, and at peace with those whom you are at peace with."

Abu E'isa said that this hadeeth is gharib.

3875 ـ حَدَّثَنَا محمودُ بنُ غَيْلاَنَ، حدثنا أبو أَحْمَدَ الزُّبَيْرِيُّ، حدثنا سُفْيَانُ عن زُبَيْدٍ عن شَهْرِ بنِ حَوْشَبٍ عن أُمِّ سَلَمَةَ «أَنَّ النَّبِيَّ ﷺ جَلَّلَ عَلَى الْحَسَنِ وَالْحُسَيْنِ وَعَلِيٍّ وَفَاطِمَةَ كِسَاءً ثُمَّ قال: اللَّهُم هَؤُلاَءِ أَهْلُ بَيْتِي وَحَامَتِي؛ أَذْهِبْ عَنْهُمُ الرِّجْسَ وطَهِّرْهُمْ تَطْهِيراً. فقالَتْ أُمُّ سَلَمَةَ: وَأَنَا مَعَهُمْ يا رسولَ اللّهِ؟ قال: إِنَّكِ عَلَى خَيْرٍ».

[قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ، وَهُوَ أَحْسَنُ شَيْءٍ رُوِيَ في هذا البابِ.

وفي البابِ عن أَنَس [بن مالك] وَعُمَرَ بنِ أبي سَلَمَةَ وَأبي الْحَمْرَاءِ، ومَعْقِلِ بن يسار وعائشة.

3875- Um Salama (R.A.A.) narrated that the Prophet (S.A.W.) covered Al-Hasan, Al-Hussein, Ali, and Fatima with a blanket and then said, "Oh Allah, these are my family and my dearest. Remove *rijs* (evil deeds and sins) from them and purify them with thorough purification." Um Salama said, "Can I be with them, oh Messenger of Allah (S.A.W.)?" He (S.A.W.) said, "You will be good."

Abu E'isa said that this hadeeth is hasan sahih.

3876 ـ حَدَّثَنَا مُحمَّدُ بنُ بَشَّارٍ، أخبرنا عُثْمَانُ بنُ عُمَرَ، أخبرنا إِسْرَائِيلُ عن مَيْسَرَةَ بنِ حَبِيبٍ، عن المِنْهَالِ بنِ عَمْرٍو، عن عائِشَةَ بِنتِ طَلْحَةَ عن عائِشَةَ أُمِّ الْمُؤْمِنِينَ قالَتْ: «مَا رَأَيْتُ أَحَداً أَشْبَهَ سَمْتاً وَدلاً وَهَدْياً برسولِ اللّهِ في قِيَامِهَا وَقُعُودِهَا مِنْ فَاطِمَةَ بِنتِ رسولِ اللّهِ ﷺ قالَتْ: وكَانَتْ إِذَا دَخَلَتْ عَلَى النَّبِيِّ ﷺ قَامَ إِلَيْهَا فَقَبَّلَهَا وَأَجْلَسَهَا في مَجْلِسِهِ، وَكَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ عَلَيْهَا قَامَتْ مِنْ مَجْلِسِهَا فَقَبَّلَتْهُ وَأَجْلَسَتْهُ في مَجْلِسِهَا، فَلَمَّا مَرِضَ النَّبِيُّ ﷺ دَخَلَتْ فَاطِمَةُ فَأَكَبَّتْ عَلَيْهِ فَقَبَّلَتْهُ ثُمَّ رَفَعَتْ رَأْسَهَا فَبَكَتْ، ثُمَّ أَكَبَّتْ عَلَيْهِ ثُمَّ رَفَعَتْ رَأْسَهَا فَضَحِكَتْ، فَقُلْتُ: إِنْ كُنْتُ لأَظُنُّ أَنَّ هَذِهِ مِنْ أَعْقَلِ نِسَائِنَا فَإِذَا هِيَ مِنَ النِّسَاءِ، فَلَمَّا تُوُفِّيَ النَّبِيُّ ﷺ قُلْتُ لَهَا: أَرَأَيْتِ حِينَ أَكْبَبْتِ عَلَى النَّبِيِّ ﷺ، فَرَفَعْتِ رَأْسَكِ فَبَكَيْتِ، ثُمَّ أَكْبَبْتِ عَلَيْهِ فَرَفَعْتِ رَأْسَكِ فَضَحِكْتِ، مَا حَمَلَكِ عَلَى ذَلِكَ؟ قالَتْ إِنِّي أُذُنٌ لِبَذِرَةٍ، أَخْبَرَنِي أَنَّهُ مَيِّتٌ مِنْ وَجَعِهِ هَذَا فَبَكَيْتُ ثُمَّ أَخْبَرَنِي أَنِّي أَسْرَعُ أَهْلِهِ لُحُوقاً بِهِ وَذَلِكَ حِينَ ضَحِكْتُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وقد رُوِيَ هذا الحديثُ من غيرِ وَجْهٍ عن عائشةَ.

قالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ].

3876- A'isha (R.A.A.), the mother of the Believers, said, "I have never seen

anyone closer to the Messenger of Allah (S.A.W.) in their modesty, way of handling themselves, or in their good manners than Fatima the daughter of the Messenger of Allah (S.A.W.) in the way she would stand up or sit down. When she would go to the Prophet (S.A.W.), he used to get up and kiss her and have her sit in his place. Also, if he (S.A.W.) went to her she would get up, kiss him and have him sit in her place. When the Prophet (S.A.W.) got sick, Fatima went to him and hugged and kissed him (S.A.W.). She then raised her head and cried. She hugged him again and raised her head and laughed. I thought to myself that I used to think that she was the wisest of us women and now she is (acting) like the rest of us. After the Prophet (S.A.W.) died, I said to her, 'Do you remember when you hugged the Prophet (S.A.W.) and raised your head and cried, and then you hugged him and raised your head and laughed? What made you do that?' She said, 'If I tell you now then I will not be telling secrets. He (S.A.W.) first told me that he was going to die from that illness, so I cried. Then he told me that I would be the first one of his family to die after him, so I laughed.'"

Abu E'isa said that this hadeeth is gharib.

3877 - حَدَّثَنَا حُسَيْنُ بنُ يزِيدَ الْكُوفِيُّ، حدثنا عبدُ السَّلاَمِ بنُ حَرْبٍ عن أبي الْجَحَّافِ عن جُمَيْعِ بنِ عُمَيْرٍ التَّيْمِيِّ قال: «دَخَلْتُ مَعَ عَمتِي عَلَى عائِشَةَ فَسُئِلَتْ: أَيُّ النَّاسِ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ؟ قالَتْ: فَاطِمَةُ، فَقِيلَ: مِنَ الرِّجَالِ، قالَتْ: زَوْجُهَا، إِنْ كَانَ مَا عَلِمْتُ صَوَّاماً قَوَّاماً». هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. قال: وأبو الْجَحَّافِ اسمه دَاوُدُ بنُ أَبِي عَوْفٍ. ويُرْوَى عن سُفْيَانَ الثَّوْرِيِّ حدثنا أبو الْجَحَّافِ وكَانَ مَرْضِيًّا.

3877- Jumaie' Ibn Umair At-Taimi narrated that he went to A'isha (R.A.A.) with his aunt. She (R.A.A.) was asked, "Who was most loved by the Messenger of Allah (S.A.W.) from among the people?" She (R.A.A.) said, "Fatima." Then she was asked, "From the men?" She said, "Her husband who I knew used to fast a lot and pray Qiyam often."

Abu E'isa said that this hadeeth is hasan gharib.

---

68 - باب فَضْل عائشَةَ رَضِيَ اللَّهُ عَنْهَا [م: 62، ت 135]

3878 - حَدَّثَنَا يَحْيىٰ بنُ دُرُسْتَ، حدثنا حَمَّادُ بنُ زَيْدٍ عن هِشَامِ بنِ عُرْوَةَ عن أَبِيهِ عن عائِشَةَ قالَتْ: «كَانَ النَّاسُ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عائِشَةَ، قالَتْ: فَاجْتَمَعَ صَوَاحِبَاتِي إِلَى أُمِّ سَلَمَةَ فَقُلْنَ: يَا أُمَّ سَلَمَةَ إِنَّ النَّاسَ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عائِشَةَ، وَإِنَّا نُرِيدُ الْخَيْرَ كَمَا تُرِيدُ عائِشَةُ، فَقُولِي لِرَسُولِ اللَّهِ ﷺ يَأْمُرِ النَّاسَ يُهْدُونَ إِلَيْهِ أَيْنَ مَا كَانَ، فَذَكَرَتْ ذَلِكَ أُمُّ سَلَمَةَ، فَأَعْرَضَ عَنْهَا، ثُمَّ عَادَ إِلَيْهَا فَأَعَادَتِ الْكَلاَمَ، فقالَتْ: يا رسولَ اللَّهِ إِنَّ صَوَاحِبَاتِي قَدْ ذَكَرْنَ أَنَّ النَّاسَ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عائشةَ فَأَمُرِ النَّاسَ يُهْدُونَ أَيْنَ مَا

كُنْتَ، فَلَمَّا كَانَتْ الثَّالِثَةُ قالَتْ ذَلِكَ، قال: يا أُمَّ سَلَمَة لا تُؤْذِيني في عائشةَ، فإِنَّهُ مَا أُنْزِلَ عَلَيَّ الْوَحْيَ وَأَنَا في لِحَافِ امْرَأَةٍ مِنْكُنَّ غَيْرِهَا».

وقد رَوَى بعضُهم هذا الحديثَ عن حَمَّادِ بنِ زَيْدٍ، عن هِشَامِ بنِ عُرْوَةَ، عن أَبِيهِ عن النَّبِيِّ ﷺ مُرْسَلاً.

قال أبو عيسى: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. وقد رُوِيَ عن هِشَامِ بنِ عُرْوَةَ هذا الحديثُ عن عَوْفِ بنِ الْحَارِثِ عن رُمَيْثَةَ عن أُمِّ سَلمة شَيْئاً مِن هذا، وهذا حَدِيثٌ قد رُوِيَ عنْ هِشَامِ بنِ عُرْوَةَ على رِوَايَات مُخْتَلِفَة، وقد رَوَى سُليمانُ بنُ بِلاَلٍ عن هِشَامِ بنِ عُرْوَةَ [عن أبيه] [عن عائشة] نَحْوَ حديثِ حَمَّادِ بنِ زَيْدٍ.

(68) The merit of A'isha (R.A.A.)

3878-A'isha (R.A.A.) said, "People used to wait on A'isha's day to give the Prophet (S.A.W.) gifts. So my co-wives met at Um Salama and said, 'Oh Um Salama, people wait for the day of A'isha to give gifts, and we would like to get gifts just like A'isha does. So ask the Messenger of Allah (S.A.W.) to order people to give their gifts at all times.' Um Salama (R.A.A.) mentioned that to the Prophet (S.A.W.), and he turned away from her. When he (S.A.W.) turned back to her, she mentioned it again and said, 'Oh Messenger of Allah (S.A.W.), my co-wives say that people wait on A'isha's day to give their gifts, so please order them to give gifts at all times.' When she said it he third time, he (S.A.W.) said, "Oh Um Salama, do not harm me with A'isha. I have never received revelation while I am under the quilt with any of you except her." Abu E'isa said that this hadeeth is gharib.

3879 ـ حَدَّثَنَا عَبْدُ بنُ حُمَيْدٍ، أخبرنا عَبْدُ الرَّزَّاقِ عن عَبْدِ اللَّهِ بنِ عَمْرِو بنِ عَلْقَمَةَ المَكِّيِّ عن ابنِ أَبي حُسَيْنٍ عن ابنِ أَبي مُلَيْكَةَ عن عائشةَ «أَنَّ جِبْرَائِيلَ جَاءَ بِصُورَتِهَا في خِرْقَةِ حَرِيرٍ خَضْرَاءَ إِلَى النَّبِيِّ ﷺ فقالَ: هَذِهِ زَوْجَتُكَ في الدُّنيا وَالآخِرَةِ».

[قال] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ حديثِ عَبْدِ اللَّهِ بنِ عَمْرِو بنِ عَلْقَمَةَ، وقد رَوَى عَبْدُ الرَّحمَنِ بنُ مَهْدِيٍّ هذا الحديثَ، عن عبدِ اللَّهِ بن عَمْرِو بنِ عَلْقَمَةَ بهذا الإسنادِ مُرْسَلاً، ولم يَذْكُرْ فيه عن عائشةَ. وقد رَوَى أبو أُسَامَةَ، عن هِشَامِ بنِ عُرْوَةَ، عن أَبِيهِ عن عائشة، عن النَّبِيِّ ﷺ شَيْئاً من هذا.

3879-A'isha (R.A.A.) narrated that Jibril came down carrying her image in a silky green cloth to the Prophet (S.A.W.) and said to him, "This is your wife in this life and in the Hereafter." Abu E'isa said that this hadeeth is hasan gharib.

3880 ـ حَدَّثَنَا سُوَيْدُ بنُ نَصْرٍ، أخبرنا عبدُ اللَّهِ بنُ المُبَارَكِ، أخبرنا مَعْمَرٌ، عن الزُّهْرِيِّ عن أَبي سَلَمَةَ، عن عائِشَةَ قالَتْ: قالَ رَسُولُ اللَّهِ ﷺ: «يا عائِشَةُ هَذَا جِبْرَئِيلُ

وَهُوَ يَقْرَأُ عَلَيْكِ السَّلاَمَ، قالَتْ قُلْتُ: وَعَلَيْهِ السَّلامُ وَرَحْمَةُ اللّهِ وَبَرَكَاتُهُ تَرَى ما لا نَرَى».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3880- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Oh A'isha (R.A.A.)! This is Jibril extending his greetings to you." She (R.A.A.) said, "*Wa A'alihi As-Salam Wa Rahmatu Allahi Wa Barakatuhu;* you see what we do not see."

Abu E'isa said that this hadeeth is hasan sahih.

3881 - حَدَّثَنَا سُوَيْدٌ، أخبرنا عبدُ اللّهِ بنُ المُبَارَكِ، أخبرنا زَكَرِيَّا عن الشَّعْبِيِّ، عن أبي سَلَمَة بن عبدِ الرَّحمَنِ عن عائشةَ قالَتْ: قال لِي رسولُ اللّهِ ﷺ: «إنَّ جِبْرَئِيلَ يَقْرَأُ عَلَيْكِ السَّلاَمَ، فَقُلْتُ: وَعَلَيْهِ السَّلامُ وَرَحْمَةُ اللّهِ [وبركاتُهُ]».

قال أبو عيسى: هَذَا حَدِيثٌ صحيحٌ.

3881- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Jibril is extending his Salams to you." She said, "*Wa A'alihi As-Salam Wa Rahmatu Allahi Wa Barakatuhu.*"

Abu E'isa said that this hadeeth is sahih.

3882 - حَدَّثَنَا حُمَيْدُ بنُ مَسْعَدَةَ، حدثنا زِيَادُ بنُ الرَّبِيعِ، حدثنا خَالِدُ بنُ سَلَمَة المَخْزُومِيُّ، عن أبي بُرْدَةَ عن أبي مُوسَى قال: «ما أَشْكَلَ عَلَيْنَا أَصْحَاب رَسُولِ اللّهِ ﷺ حَدِيثٌ قَطُّ، فَسَأَلْنَا عائشَةَ إلاَّ وَجَدْنَا عِنْدَهَا مِنْهُ عِلْماً».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ [غَرِيبٌ].

3882- Abu Musa (R.A.A.) said, "Anytime we the companions of the Messenger of Allah (S.A.W.) had difficulty understanding a certain hadeeth, we would go to A'isha and she would always know about it."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3883 - حَدَّثَنَا الْقَاسِمُ بنُ دِينَارٍ الْكُوفِيُّ، أخبرنا مُعَاوِيَة بن عَمْرو عن زَائِدَةَ، عن عبدِ المَلِكِ بنِ عُمَيْرٍ، عن مُوسَى بنِ طَلْحَةَ قال: «مَا رَأَيْتُ أَحَداً أَفْصَحَ مِنْ عَائِشَةَ». [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ.

3883- Musa Ibn Talha narrated that he had never seen anyone more eloquent than A'isha (R.A.A.).

Abu E'isa said that this hadeeth is hasan sahih gharib.

3884 - حَدَّثَنَا إبراهِيمُ بنُ يَعْقُوبَ وبندارٌ [واللفظ لابن يعقوب] قالا: أخبرنا يَحْيىٰ بنُ حَمَّادٍ، أخبرنا عبدُ الْعَزِيزِ بنُ المُخْتَارِ، حدثنا خالِدٌ الْحَذَّاءُ عن أبي عُثْمَانَ

النَّهْدِيِّ عن عَمْرِو بنِ الْعَاصِ «أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَهُ عَلَى جَيْشِ ذَاتِ السَّلاَسِلِ، قال: فَأَتَيْتُهُ فَقُلْتُ: يا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قال: عائِشَةُ، قُلْتُ: مِنَ الرِّجالِ؟ قال: أَبُوهَا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3884- Amr Ibn Al-Aas narrated that the Messenger of Allah (S.A.W.) appointed him the commander of the army in the Battle of the Chains. Amr went to the Prophet (S.A.W.) and said, "Oh Messenger of Allah (S.A.W.), who from the people do you love the most?" He (S.A.W.) said, "A'isha." Amr said, "From the men?" He (S.A.W.) said, "Her father."

Abu E'isa said that this hadeeth is hasan sahih.

3885 - حَدَّثَنَا إبراهِيمُ بنُ سَعِيدٍ الْجَوْهَرِيُّ، أخبرنا يَحْيَى بنُ سَعِيدٍ الأَمَوِيُّ عن إسماعيلَ بنِ أبي خالِدٍ عن قَيْسِ بنِ أبي حازِمٍ عن عَمْرِو بنِ الْعَاصِ «أَنَّهُ قال لرسولِ اللَّهِ ﷺ: مَنْ أَحَبُّ النَّاسِ إِلَيْكَ؟ قال: عائِشَةُ، قال: مِنَ الرِّجالِ؟ قال: أَبُوهَا».

هذا حديثٌ حسنٌ غريبٌ مِنْ هَذَا الْوَجْهِ من حديثِ إسمَاعِيلَ عن قَيْسٍ.

3885- Amr Ibn Al-Aas (R.A.A.) narrated that he asked the Messenger of Allah (S.A.W.), "Oh Messenger of Allah (S.A.W.), who from the people do you love the most?" He (S.A.W.) said, "A'isha." Amr said, "From the men?" He (S.A.W.) said, "Her father."

Abu E'isa said that this hadeeth is hasan gharib.

3886 - حَدَّثَنَا عَلِيُّ بنُ حجرٍ، أخبرنَا إسْماعِيلُ بنُ جَعْفَرٍ، عن عبدِ اللَّهِ بنِ عبدِ الرَّحْمٰنِ بنِ مَعْمَرٍ الأَنْصَارِيِّ عَنْ أَنَسِ بنِ مَالِكٍ أَنَّ رسولَ اللَّهِ ﷺ قال: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

[قال]: وفي الْبَابِ عن عائشةَ وأَبِي مُوسَى قال:

وهذا حديثٌ حسن [صحيحٌ]. وعبد اللَّهِ بنُ عبدِ الرَّحْمٰنِ بنِ مَعْمَرٍ، هُوَ أَبُو طُوَالَةَ الأَنْصَارِيُّ [مَدِينِيٌّ وَهُوَ] ثِقَةٌ.

3886- Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The merit of A'isha over other women is like the merit of *thareed* (meat and sauce) over the rest of the food."

Abu E'isa said that this hadeeth is hasan sahih.

3887 - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ، أخبرنا عبدُ الرحْمٰنِ بنُ مَهْدِيٍّ، حدثنا سُفْيَانُ عن أَبِي إِسْحَاقَ عن عَمْرِو بنِ غالِبٍ «أَنَّ رَجُلاً نَالَ مِنْ عَائِشَةَ عِنْدَ عَمارِ بنِ يَاسِرٍ قال: أَغْرِبْ مَقْبُوحاً مَنْبُوحاً، أَتُؤْذِي حَبِيبَةَ رَسُولِ اللَّهِ ﷺ». [قال]: هذا حديثٌ حسنٌ [صحيحٌ].

3887- Amr Ibn Ghaleb narrated that a man said a bad thing about A'isha in the presence of Ammar Ibn Yaser, and Ammar said, "Get out you ugly barker! You harm the beloved of the Messenger of Allah (S.A.W.)."

Abu E'isa said that this hadeeth is hasan sahih.

3888 - حَدَّثَنَا بُنْدَارٌ، حدثنا عبدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ، أخبرنا أَبُو بَكْرِ بنِ عَيَّاشٍ، عن أَبِي حُصَيْنٍ، عن عبدِ اللَّهِ بنِ زِيَادٍ الأَسَدِيِّ قالَ: سَمِعْتُ عَمَّارَ بنَ يَاسِرٍ يقولُ: «هِيَ زَوْجَتُهُ فِي الدُّنْيَا وَالآخِرَةِ - يَعْنِي عَائِشَةَ». [قال]: هذا حديثٌ حسنٌ [صحيحٌ] [وفي الباب عن علي].

3888- Abdullah Ibn Ziad Al-Asdi narrated that he heard Ammar Ibn Yaser say, "She is his wife in this life and in the Hereafter." He meant A'isha (R.A.A.).

Abu E'isa said that this hadeeth is hasan sahih.

3889 - حَدَّثَنَا أَحْمَدُ بنُ عَبْدَةَ الضَّبِّيُّ، أخبرنا المُعْتَمِرُ بنُ سُلَيْمَانَ عن حُمَيْدٍ، عن أَنَسٍ قالَ: «قِيلَ يَا رَسُولَ اللَّهِ مَنْ أَحَبُّ النَّاسِ إِلَيْكَ؟ قالَ: عَائِشَةُ. قِيلَ مِنَ الرِّجَالِ؟ قالَ: أَبُوهَا».

قال هَذَا حَدِيثٌ حَسَنٌ [صحيح] غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَنَسٍ.

3889- Anas (R.A.A.) narrated that someone said, ""Oh Messenger of Allah (S.A.W.), who from the people do you love the most?" He (S.A.W.) said, "A'isha." It was asked, "From the men?" He (S.A.W.) said, "Her father."

Abu E'isa said that this hadeeth is hasan sahih gharib.

---

69 - باب فَضْلِ خَدِيجَةَ رَضِيَ اللَّهُ عَنْهَا [م: 61، ت 136]

3890 - حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ، أخبرنا حَفْصُ بنُ غِيَاثٍ، عن هِشَامِ بنِ عُرْوَةَ، عن أَبِيهِ، عن عَائِشَةَ قالَتْ: «مَا غِرْتُ عَلَى أَحَدٍ مِنْ أَزْوَاجِ النَّبِيِّ ﷺ مَا غِرْتُ عَلَى خَدِيجَةَ، وَمَا بِي أَنْ أَكُونَ أَدْرَكْتُهَا، وَمَا ذَلِكَ إِلاَّ لِكَثْرَةِ ذِكْرِ رَسُولِ اللَّهِ ﷺ لَهَا وَإِنْ كَانَ لَيَذْبَحُ الشَّاةَ فَيَتَتَبَّعُ بِهَا صَدِيقَ خَدِيجَةَ فَيُهْدِيهَا لَهُنَّ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ.

(69) The merit of Khadija (R.A.A.)

3890- A'isha (R.A.A.) said, "I never felt jealous of any of the Prophet's wives as much as I was jealous of Khadija, and I was not even married at the same time. However I felt that way because the Messenger of Allah (S.A.W.) used to talk a lot about her. He would slaughter a sheep and look for the friends of Khadija in order to send gifts to them."

Abu E'isa said that his hadeeth is hasan sahih gharib.

3891 ـ حَدَّثَنَا الْحُسَيْنُ بنُ حُرَيْثٍ، أخبرنا الْفَضْلُ بنُ مُوسَى، عن هِشَامِ بنِ عُرْوَةَ، عن أَبِيهِ، عن عَائِشَةَ قَالَتْ: «مَا حَسَدْتُ [امْرَأَةً] مَا حَسَدْتُ خَدِيجَةَ، وَمَا تَزَوَّجَنِي رسولُ اللَّهِ ﷺ إلاَّ بَعْدَ مَا مَاتَتْ، وَذَلِكَ أَنَّ رَسُولَ اللَّهِ ﷺ بَشَّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لاَ صَخَبَ فِيهِ وَلا نَصَبَ».

[قال]: هَذَا حَدِيثٌ حَسَنٌ [صحيحٌ]. [من قصب قال: إنما يعني به قصب اللؤلؤ].

3891- A'isha (R.A.A.) said, "I never felt jealous of anyone as much as I felt jealous of Khadija- even though the Messenger of Allah (S.A.W.) did not marry me until after she had died. Also (I was jealous) because the Messenger of Allah (S.A.W.) gave her the good tidings of getting a palace in Paradise that is made of hollow pearls and in it there are no loud noises and no one gets tired in it."

Abu E'isa said that this hadeeth is hasan sahih.

3892 ـ حَدَّثَنَا هَارُونُ بنُ إِسْحَاقَ الْهَمْدَانِيُّ، حدثنا عَبْدَةُ عن هِشَامِ بنِ عُرْوَةَ عن أَبِيهِ عن عَبْدِ اللَّهِ بنِ جَعْفَرٍ قَالَ: سَمِعْتُ عَلِيَّ بنَ أَبِي طَالِبٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَخَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ».

[قال] وفي البابِ عن أَنَسٍ وَابنِ عَبَّاسٍ [وعائشة].

وهذا حديثٌ حسنٌ صحيحٌ.

3892- Ali Ibn Abi Taleb (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The best of the women (in her time) was Khadija Bint Khuwailed and the best of the women (in her time) was Mariam Bint Imran."

Abu E'isa said that this hadeeth is hasan sahih.

3893 ـ حَدَّثَنَا أَبُو بَكْرِ بنُ زَنْجَوِيَّةَ، حدثنا عَبْدُ الرَّزَّاقِ، أخبرنا مَعْمَرٌ، عن قَتَادَةَ عن أَنَسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «حَسْبُكَ مِنْ نِسَاءِ الْعَالَمِينَ: مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ، وَآسِيَةُ امْرَأَةُ فِرْعَوْنَ».

قال أبو عيسى: هَذَا حَدِيثٌ صحيحٌ.

3893-Anas Ibn Malek (R.A.A.) narrated that the Prophet (S.A.W.) said, "It is enough for you to know that the best of the women are Mariam Bint Imran, Khadija Bint Khuwailed, Fatima Bint Muhammad, and Asia the wife of Pharaoh."

Abu E'isa said that his hadeeth is sahih.

---

70 ـ باب فَضْلِ أَزْوَاجِ النبيِّ ﷺ [م: 63، ت 137]

3894 ـ حَدَّثَنَا الْعَبَّاسُ الْعَنْبَرِيُّ، أخبرنا يَحْيَى بنُ كَثِيرٍ الْعَنْبَرِيُّ أَبُو غَسَّانَ، أخبرنا

سَلْمُ بنُ جَعْفَرٍ، وَكَانَ ثِقَةً، عن الْحَكَمِ بنِ أَبَانَ، عن عِكْرِمَةَ قالَ: «قِيلَ لابنِ عَبَّاسٍ بَعْدَ صَلاةِ الصُّبْحِ مَاتَتْ فُلانَةُ - لِبَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ - فَسَجَدَ، قِيلَ لَهُ أَتَسْجُدُ هَذِهِ السَّاعَةَ؟ فَقَالَ: أَلَيْسَ قَالَ رسولُ اللهِ ﷺ إِذَا رَأَيْتُمْ آيَةً فَاسْجُدُوا؟ فَأَيُّ آيَةٍ أَعْظَمُ مِنْ ذَهَابِ أَزْوَاجِ النَّبِيِّ ﷺ؟».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الْوَجْهِ.

(70) The merit of the wives of the Prophet (S.A.W.)

3894- Ikrima (R.A.A.) narrated that after the morning prayers it was said to Ibn Abbas (R.A.A.) that one of the wives of the Prophet (S.A.W.) had died. Ibn Abbas (R.A.A.) performed a prostration. They said, "Why do you prostrate at this hour?" He (R.A.A.) said, "Did not the Messenger of Allah (S.A.W.) say, 'If you see a sign, then prostrate.' What sign could be greater than the death of the wives of the Prophet (S.A.W.)?!"

Abu E'isa said that this hadeeth is hasan gharib.

3895 - حَدَّثَنَا بُنْدَارٌ، أخبرنا عَبْدُ الصَّمدِ [بن عبد الوارث]، أخبرنا هَاشِمُ بنُ سَعِيد الكُوفِيُّ، حدثنا كِنَانَةُ، [قال] حَدَّثَتْنَا صَفِيَّةُ بِنْتُ حُيَيٍّ قَالَتْ: «دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَقَدْ بَلَغَنِي عن حَفْصَةَ وَعَائِشَةَ كَلاَمٌ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: أَلاَ قُلْتِ وَكَيْفَ تَكُونَانِ خَيْراً مِنِّي؟ وَزَوْجِي مُحَمَّدٌ وَأَبِي هَارُون، وَعَمِّي مُوسَى، وَكَأَنَّ الَّذِي بَلَغَهَا أَنَّهُمَا قالتا: نَحْنُ أَكْرَمُ عَلَى رَسُولِ اللهِ ﷺ مِنْهَا، وَقَالتا: نَحْنُ أَزْوَاجُ النَّبِيِّ ﷺ وَبَنَاتُ عَمِّهِ».

[قال]: وفي البابِ عن أَنَسٍ [قال و] هَذَا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ هَاشِمٍ الكُوفِيِّ وَلَيْسَ إِسْنَادُهُ بِذَاكَ.

3895- Saffia Bint H'uyyay (R.A.A.) narrated that the Messenger of Allah (R.A.A.) went to her once after she had been told that Hafsa and A'isha had spoken about her. She (R.A.A.) mentioned to him (S.A.W.) what they had said, so he (S.A.W.) said, "Why did not you say, 'How can you be better than me when my husband is Muhammad, my father is Aaron, and my uncle is Moses?'" She had been told that they had said, "We are more loved by the Messenger of Allah (S.A.W.) than her," and "We are the wives of the Prophet (S.A.W.) and his cousins."

Abu E'isa said that this hadeeth is gharib.

3896 - حَدَّثَنَا إِسْحَاقُ بنُ مَنْصُورٍ وَعَبْدُ بنُ حُمَيْدٍ، قَالاَ: حدثنا عَبْدُ الرَّزَّاقِ، أخبرنا مَعْمَرٌ، عن ثَابِتٍ، عن أَنَسٍ قَالَ: «بَلَغَ صَفِيَّةَ أَنَّ حَفْصَةَ قَالَتْ بِنْتُ يَهُودِيٍّ، فَبَكَتْ فَدَخَلَ عَلَيْهَا النَّبِيُّ ﷺ وَهِيَ تَبْكِي، فَقَالَ: مَا يُبْكِيكِ؟ قَالَتْ: قَالَتْ لِي حَفْصَةُ إِنِّي ابْنَةُ يَهُودِيٍّ، فَقَالَ النَّبِيُّ ﷺ: وَإِنَّكِ لابْنَةُ نَبِيٍّ، وَإِنَّ عَمَّكِ لنبيٌّ، وَإِنَّكِ لَتَحْتَ نَبِيٍّ، فَفِيمَ تَفْخَرُ عَلَيْكِ؟

ثُمَّ قَالَ: اتَّقِي اللَّهَ يَا حَفْصَةُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

3896- Anas reported that Safiyya was told that Hafsa had called her "the daughter of a Jew." So she (R.A.A.) cried. The Prophet (S.A.W.) came to her and saw her crying, so he asked, "Why are you crying?" She said that Hafsa had called her "the daughter of a Jew." The Prophet (S.A.W.) said, "You are the daughter of a prophet, your uncle is a prophet and you are the wife of a prophet; how can she brag?!" Then he (S.A.W.) said to Hafsa, "Fear Allah, oh Hafsa!"

3897 - حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ، حدثنا مُحَمَّدُ بنَ خَالِدِ بنِ عَثَمَةَ، حدثني مُوسَى بنُ يَعْقُوبَ الزَّمْعِيُّ، عن هَاشِمِ بنِ هَاشِمٍ، أَنَّ عَبْدَ اللَّهِ بنَ وَهْبٍ أَخْبَرَهُ أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ دَعَا فَاطِمَةَ عَامَ الْفَتْحِ، فَنَاجَاهَا فَبَكَتْ، ثُمَّ حَدَّثَهَا فَضَحِكَتْ، قَالَتْ: فَلَمَّا تُوُفِّيَ رسولُ اللَّهِ ﷺ سَأَلْتُهَا عن بُكَائِهَا وَضَحِكِهَا، قَالَتْ: أَخْبَرَنِي رَسُولُ اللَّهِ ﷺ أَنَّهُ يَمُوتُ فَبَكَيْتُ، ثُمَّ أَخْبَرَنِي أَنِّي سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ إِلاَّ مَرْيَمَ بِنْتَ عِمْرَانَ فَضَحِكْتُ».

[قال]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

3897-Um Salama (R.A.A.) narrated that the Messenger of Allah (S.A.W.) called Fatima on the day of the Conquest (of Mecca) and talked to her in private. She cried. Then he (S.A.W.) spoke to her some more and she laughed. Um Salama said that after the Messenger of Allah (S.A.W.) died, she asked her why she had cried and then laughed. She (R.A.A.) said, "The Messenger of Allah (S.A.W.) told me that he was going to die so I cried. Then he told me that I am the mistress of the ladies of Paradise after Mary the daughter of Imran, so I laughed."

Abu E'isa said that this hadeeth is hasan gharib.

3898 - حَدَّثَنَا مُحَمَّدُ بنُ يَحْيَى، حدثنا مُحَمَّدُ بنُ يُوسُفَ، حدثنا سُفْيَانُ عن هِشَامِ بنِ عُرْوَةَ عن أَبِيهِ عن عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لأهلي، وَإِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صحيحٌ [من حديث الثوري ما أقل من رواه عن الثوري]. وَرُوِيَ هَذَا عن هِشَامِ بن عُرْوَةَ عن أَبِيهِ، عن النَّبِيِّ ﷺ مُرْسَلاً.

3898- A'isha (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The best among you is the one who is best to his wives, and I am the best to my wives. When one of you dies, stop mentioning (the bad things about) him."

Abu E'isa said that this hadeeth is hasan gharib sahih.

3899 ـ حَدَّثَنَا مُحَمَّدُ بنُ يَحْيَى، حدثنا مُحَمَّدُ بنُ يُوسُفَ عن إِسْرَائِيلَ عن الْوَلِيدِ عن زَيْدِ بنِ زَائِدَةَ عن عَبْدِ اللَّهِ بنِ مَسْعُودٍ قالَ: قالَ رسولُ اللَّهِ ﷺ: «لاَ يُبَلِّغُنِي أَحَدٌ مِنْ أَحَدٍ مِنْ أَصْحَابِي شَيْئاً فَإِنِّي أُحِبُّ أَنْ أَخْرُجَ إِلَيْهِمْ وَأَنَا سَلِيمُ الصَّدْرِ، قالَ عَبْدُ اللَّهِ: فَأُتِيَ رسولُ اللَّهِ ﷺ بِمَالٍ فَقَسَّمَهُ النَّبِيُّ ﷺ فَانْتَهَيْتُ إِلَى رَجُلَيْنِ جَالِسَيْنِ وَهُمَا يَقُولاَنِ: وَاللَّهِ مَا أَرَادَ مُحَمَّدٌ بِقِسْمَتِهِ الَّتِي قَسَمَهَا وَجْهَ اللَّهِ، وَلاَ الدَّارَ الآخِرَةَ، فَنَثَيْتُ حِينَ سَمِعْتُهَا فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ فَاحْمَرَّ وَجْهُهُ، وَقَالَ: دَعْنِي عَنْكَ، فَقَدْ أُوذِيَ مُوسَى بِأَكْثَرَ مِنْ هَذَا فَصَبَرَ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وقد زيدَ في هَذَا الإِسْنَادِ رَجُلٌ.

3899- Abdullah Ibn Mas'oud (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "I do not want to hear from anyone about any of my companions because I want to meet them feeling nothing but good towards them." Abdullah (R.A.A.) said that later the Messenger of Allah (S.A.W.) was brought money that he divided among his companions. Abdullah (R.A.A.) heard two men sitting talking and saying, "By Allah, Muhammad did not seek the pleasure of Allah or get the Hereafter by the way he divided that division." Abdullah (R.A.A.) made sure that what he heard was exactly that and went and told the Messenger of Allah (S.A.W.). His (S.A.W.) face turned red and said, "Do not say that here. Moses was harmed (by his people) with more than this, and he was patient."

Abu E'isa said that this hadeeth is gharib.

3900 ـ حَدَّثَنَا مُحَمَّدُ بنُ إِسْمَاعِيلَ، أخبرنا عَبْدُ اللَّهِ بنُ مُحَمَّدٍ، أخبرنا عُبَيْدُ اللَّهِ بنُ مُوسَى والْحُسَيْنُ بنُ مُحَمَّدٍ عن إِسْرَائِيلَ عن السُّدِّيِّ عن الْوَلِيدِ بنِ أَبِي هِشَامٍ، عن زَيْدِ بنِ زَائِدَةَ عن عبد اللَّه بنِ مَسْعُودٍ عن النبيِّ ﷺ [قال: «لا يبلغني أحدٌ عن أحدٍ شيئاً». وقد رُوي هذا الحديث عن عبد الله بن مسعود عن النبي ﷺ] شَيْئاً مِنْ هَذَا مِنْ غَيْرِ هَذَا الْوَجْهِ.

3900- Abdullah Ibn Mas'oud (R.A.A.) narrated that the Prophet (S.A.W.) said, "Not one of you should tell me anything (bad) about anyone else."

---

71 ـ باب من فَضْلِ أُبَيِّ بنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ [م: 64، ت 138]

3901 ـ حَدَّثَنَا مَحْمُودُ بنُ غَيْلاَنَ، أخبرنا أَبُو دَاوُدَ، أخبرنا شُعْبَةُ عن عَاصِمٍ، قالَ: سَمِعْتُ زِرَّ بنَ حُبَيْشٍ يُحَدِّثُ عن أُبَيِّ بنِ كَعْبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قالَ لَهُ «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ فَقَرَأَ عَلَيْهِ ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾ وَقَرَأَ فِيهَا: إِنَّ ذَاتَ الدِّينِ عِنْدَ اللَّهِ الْحَنِيفِيَّةُ الْمُسْلِمَةُ لاَ الْيَهُودِيَّةُ، وَلاَ النَّصْرَانِيَّةُ، وَلاَ الْمَجُوسِيَّةُ، مَنْ يَعْمَلْ خَيْراً فَلَنْ يُكْفَرَهُ. وَقَرَأَ عَلَيْهِ: لَوْ أَنَّ لابنِ آدَمَ وَادِياً مِنْ مَالٍ لابْتَغَى إِلَيْهِ ثَانِياً، وَلَوْ كَانَ لَهُ ثَانِياً لابْتَغَى إِلَيْهِ

ثَالِثاً، وَلاَ يَمْلأُ جَوْفَ ابنِ آدَمَ إِلاَّ تُرَابٌ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ [صحيحٌ] وَقَدْ رُوِيَ مِنْ [غير] هَذَا الْوَجْهِ. رواه عَبْدُ اللَّهِ بنُ عَبْدِ الرَّحْمٰنِ بنِ أَبْزَى عن أَبِيهِ عن أُبَيِّ بنِ كَعْبٍ أَنَّ النبيَّ ﷺ قالَ له [لأبي بن كعب]: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ» وَقَدْ رواه قَتَادَةُ عن أَنَسٍ أَنَّ النَّبيَّ ﷺ قالَ لأُبَيٍّ [بن كعب] «إِنَّ اللَّهَ تَعَالَى أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ».

(71) The merits of Ubbai Ibn Kaab (R.A.A.)

3901- Ubbai Ibn Kaab narrated that the Messenger of Allah (S.A.W.) said to him, "Allah (S.W.T.) has ordered me to recite to you." He (S.A.W.) recited the Surah of Al-Bayyinah. He (S.A.W.) also told him that "the true religion with Allah (S.W.T.) is the Hanifia Al-Muslima (the one that did not deviate from the teachings of Abraham), not the Jewish nor Christian religions (which deviated from the straight path). The one who performs the good will be rewarded for it". He (S.A.W.) also recited to him, "If the son of Adam had a valley full of money then he would have sought to attain another valley, and if he had two he would have sought a third one. Nothing will fill up the inside of the son of Adam except for dust. Allah (S.W.T.) will accept the repentance of those who repent."

Abu E'isa said that this hadeeth is hasan sahih.

---

72 ـ باب فِي فَضْلِ الأَنْصَارِ وَقُرَيْشٍ [م: 65، ت 139]

3902 ـ حَدَّثَنَا [محمد بن بشار] حدثنا أَبُو عَامِرٍ عن زُهَيْرِ بنِ مُحَمَّدٍ عن عَبْدِ اللَّهِ بنِ مُحَمَّدِ بنِ عُقَيْلٍ عن الطُّفَيْلِ بنِ أُبَيِّ بنِ كَعْبٍ، عن أَبِيهِ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «لَوْلاَ الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الأَنْصَارِ» وَبِهَذَا الإِسْنَادِ عن النَّبيِّ ﷺ قالَ: «لَوْ سَلَكَ الأَنْصَارُ وَادِياً أَوْ شِعْباً لَكُنْتُ مَعَ الأَنْصَارِ».

هَذَا حَدِيثٌ حَسَنٌ.

(72) The merit of Al-Ansar and the Quraish

3902- Ubbai Ibn Abi Kaab (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Had it not been for the immigration, I would have wanted to be one of the Ansar."

Using the same chain of narrators the Prophet (S.A.W.) said, "If the Ansar walked down a certain valley or a pass (and the others took another route), I would want to be with the Ansar."

Abu E'isa said that this hadeeth is hasan.

3903 ـ حَدَّثَنَا محمد بن بَشَّارٍ [بندار]، أخبرنا مُحَمَّدُ بنُ جَعْفَرٍ، أخبرنا شُعْبَةُ عن عَدِيِّ بنِ ثَابِتٍ عن الْبَرَاءِ بنِ عَازِبٍ: أَنَّهُ سَمِعَ النَّبيَّ ﷺ أَوْ قالَ: قالَ النَّبيُّ ﷺ فِي

الأَنْصَارِ: «لاَ يُحِبُّهُمْ إِلاَّ مُؤْمِنٌ وَلاَ يُبْغِضُهُمْ إِلاَّ مُنَافِقٌ. مَنْ أَحَبَّهُمْ فَأَحَبَّهُ اللَّهُ، وَمَنْ أَبْغَضَهُم فَأَبْغَضَهُ اللَّهُ، فَقُلْنا لَهُ أَنْتَ سَمِعْتَهُ مِنَ الْبَرَاءِ؟ فَقَالَ: إِيَّايَ حَدَّثَ».

[قال]: هَذَا حَدِيثٌ صحيحٌ. [قال وبهذا الإسناد عن النبي ﷺ قال: «لو سلك الناس وادياً أو شِعباً لكنت مع الأنصار» قال: هذا حديث حسن].

3903- Uddai Ibn Thabet reported that Al-Barra' Ibn Azeb (R.A.A.) narrated that he heard the Messenger of Allah (S.A.W.) say about the Ansar, "Only a believer will love them and only a hypocrite will hate them. May Allah (S.W.T.) love whoever loves them and may Allah (S.W.T.) hate whoever hates them." Uddai was asked if he heard it himself from Al-Barra' and he said, "He narrated it to me."

Abu E'isa said that this hadeeth is hasan.

3904 - حَدَّثَنَا مُحمَّدُ بنُ بَشَّارٍ [قال] حدثنا مُحمَّدُ بنُ جَعْفَرٍ، أخبرنا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ عن أَنَسٍ قَالَ: «جَمَعَ رَسُولُ اللَّهِ ﷺ نَاساً مِنَ الأَنْصَارِ، فَقَالَ: هَلْمَّ هَلْ فِيكُمْ أَحَدٌ مِنْ غَيْرِكُمْ، فَقَالُوا: لاَ، إِلاَّ ابنَ أُخْتٍ لَنَا فَقَالَ: ابنُ أُخْتِ الْقَوْمِ مِنْهُمْ، ثُمَّ قَالَ: إِنَّ قُرَيْشاً حَدِيثٌ عَهْدُهُمْ بِجَاهِلِيَّةٍ وَمُصِيبَةٍ، وَإِنِّي أَرَدْتُ أَنْ أَجْبُرَهُمْ وَأَتَأَلَّفَهُمْ. أَمَا تَرْضُونَ أَنْ يَرْجِعَ النَّاسُ بِالدُّنْيَا وَتَرْجِعُونَ بِرَسُولِ اللَّهِ ﷺ إِلَى بُيُوتِكُمْ، قالُوا: بَلَى، فَقَالَ رَسُولُ اللَّهِ ﷺ: لَوْ سَلَكَ النَّاسُ وَادِياً أَوْ شِعْباً وَسَلَكَتِ الأَنْصَارُ وَادِياً أَوْ شِعْباً لَسَلَكْتُ وَادِي الأَنْصَارِ أو شِعْبِهِمْ».

قال أبو عيسى: هَذَا حَدِيثٌ [حَسَنٌ] صحيحٌ.

3904- Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) called a group of the Ansar to meet with him and he (S.A.W.) said, "Is there among you anyone who is not from you?" They said, "No, except for our nephew." He (S.A.W.) said, "The nephew of the people is one of them." Then he (S.A.W.) said, "The Quraish has just abandoned the Jahiliya (way of life), and they have just been afflicted (by the defeat and the loss of relatives). I want to make it up for them and gain their affection. Will you be pleased if people went back with worldly gain and you go back with the Messenger of Allah (S.A.W.) to your homes?" They said, "Yes," and the Messenger of Allah (S.A.W.) said, "If the people walked down a certain valley or a pass and the Ansar walked down a certain valley or a pass, I would walk down the valley of Ansar or through their passes."

Abu E'isa said that this hadeeth is hasan sahih.

3905 - حَدَّثَنَا أَحْمَدُ بنُ مَنِيعٍ، حدثنا هُشَيْمٌ، أخبرنا عليُّ بنِ زَيْدِ بنِ جَدْعَانَ حدثنا النَّضْرُ بنُ أَنَسٍ عن زَيْدِ بنِ أَرْقَمَ: «أَنَّهُ كَتَبَ إِلَى أَنَسِ بنِ مَالِكٍ يُعَزِّيهِ فِيمَنْ أُصِيبَ مِنْ أَهْلِهِ

وَبَنِي عَمِّهِ يَوْمَ الْحَرَّةِ، فَكَتَبَ إِلَيْهِ: إِنِّي أُبَشِّرُكَ بِبُشْرَى مِنَ اللَّهِ؛ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: اللَّهُمَّ اغْفِرْ لِلأَنْصَارِ وَلِذَرَارِيِّ الأَنْصَارِ وَلِذَرَارِيِّ ذَرَارِيهِمْ».

[قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. [حدثنا أحمد بن منيع، حدثنا هشيم، أخبرنا علي بن زيد بن جدعان، حدثنا النضر بن أنس] وَقَدْ رَوَاهُ قَتَادَةُ، عن النَّضْرِ بنِ أَنَسٍ، عن زَيْدِ بنِ أَرْقَمَ.

3905- Zaid Ibn Arqam wrote to Anas Ibn Malek (R.A.A.) to give him his condolences about those who died among his family and cousins on the day of Al-H'arra. Anas Ibn Malek (R.A.A.) wrote back to him, "I am writing to you to give you the glad tiding from Allah (S.W.T.). I heard the Messenger of Allah (S.A.W.) say, 'Oh Allah (S.W.T.), forgive the Ansar, the offspring of the Ansar and the offspring of their offspring.'"

Abu E'isa said that this hadeeth is hasan sahih.

3906 ـ حَدَّثَنَا عَبْدَةُ بنُ عبْدِ اللَّهِ الْخُزَاعِيُّ الْبَصْرِيُّ أخبرنا أَبُو دَاوُدَ، وَعَبْدُ الصَّمَدِ، قَالاَ: أخبرنا مُحَمَّدُ بنُ ثَابِتٍ الْبُنَانِيُّ عن أَبِيهِ عن أَنَسِ بنِ مَالِكٍ عن أَبِي طَلْحَةَ قَالَ: قَالَ لِي رسولُ اللَّهِ ﷺ: «أَقْرِئْ قَوْمَكَ السَّلاَمَ فَإِنَّهُمْ مَا عَلِمْتُ أَعِفَّةٌ صُبُرٌ».

قال: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ [غَرِيبٌ].

3906- Anas Ibn Malek (R.A.A.) narrated that Abu Talha (R.A.A.) said that the Messenger of Allah (S.A.W.) said to him, "Give my Salams to your people for as far as I know, they are pious and patient."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3907 ـ حَدَّثَنَا الْحُسَيْنُ بنُ حُرَيْثٍ، حدّثني الْفَضْلُ بن مُوسَى، عن زَكَرِيَّا بنِ أَبِي زَائِدَةَ، عن عَطِيَّةَ، عن أَبِي سَعِيدٍ، عن النَّبِيِّ ﷺ قَالَ: «أَلاَ إِنَّ عَيْبَتِي الَّتِي آوِي إِلَيْهَا؛ أَهْلُ بَيْتِي وَإِنَّ كَرِشِيَ الأَنْصَارُ فَاعْفُوا عن مُسِيئِهِمْ وَاقْبَلُوا مِنْ مُحْسِنِهِمْ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ. [قال] وَفِي الْبَابِ عن أَنَسٍ.

3907- Abu Said Al-Khudri (R.A.A.) narrated that the Prophet (S.A.W.) said, "My abode of privacy to which I retreat is my family. My own people are the Ansar, so forgive the mistakes of the ones who make mistakes among them and accept the good of their good people."

Abu E'isa said that this hadeeth is hasan.

3908 ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ، أخبرنا مُحَمَّدُ بنُ جَعْفَرٍ، أخبرنا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عن أَنَسِ بنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الأَنْصَارُ كَرِشِي وَعَيْبَتِي، وَإِنَّ النَّاسَ سَيَكْثُرُونَ وَيَقِلُّونَ، فَاقْبَلُوا مِنْ مُحْسِنِهِمْ وَتَجَاوَزُوا عن مُسِيئِهِمْ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3908- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Al-Ansar are my people and my abode of privacy. People will increase and they will decrease, so accept the good of their good people and forgive the mistakes of the ones who make mistakes among them."

Abu E'isa said that this hadeeth is hasan sahih.

3909 ـ حَدَّثَنَا أَحْمَدُ بنُ الْحَسَنِ أخبرنا سُلَيْمَانُ بنُ دَاودَ الْهَاشِمِيُّ أخبرنا إِبْرَاهِيمُ بنُ سَعْدٍ أخبرنا صَالِحُ بنُ كَيْسَانَ عن الزُّهْرِيِّ عن مُحَمَّدِ بنِ أبي سُفْيَانَ عن يُوسُفَ بنِ الْحَكَمِ عن مُحَمَّدِ بنِ سَعْدٍ عن أَبِيهِ قَالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُرِدْ هَوَانَ قُرَيْشٍ أَهَانَهُ اللَّهُ».

قال أبو عيسى: هَذَا حَدِيثٌ غَرِيبٌ. [من هذا الوجه].

. . . ـ أخبرنا عَبْدُ بنُ حُمَيْدٍ، حدثنا يَعْقُوبُ بنُ إِبْرَاهِيمَ بنِ سَعْدٍ، [قال] حدثني أبي عن صَالِحِ بنِ كَيْسَانَ عن ابنِ شِهَابٍ بِهَذَا الإِسْنَادِ نَحْوَهُ.

3909- Muhammad Ibn Saad reported that his father narrated that the Messenger of Allah (S.A.W.) said, "Whoever intends to humiliate the Quraish, Allah (S.W.T.) will humiliate him."

Abu E'isa said that this hadeeth is gharib.

3910 ـ حَدَّثَنَا مَحْمُودُ بنُ غَيْلاَنَ حدثنا بِشْرُ بنُ السَّرِيِّ وَالْمُؤَمِّلُ قالاَ: حدثنا سُفْيَانُ عن حَبِيبِ بنِ أبي ثَابِتٍ عن سَعِيدِ بنِ جُبَيْرٍ عن ابنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قالَ لِي: «لاَ يُبْغِضُ الأَنْصَارَ أَحَدٌ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ».

[قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3910- Ibn Abbas (R.A.A.) narrated that the Prophet (S.A.W.) said, "No man who believes in Allah (S.W.T.) and the Last Day would hate the Ansar."

Abu E'isa said that this hadeeth is hasan sahih.

3911 ـ حَدَّثَنَا أَبُو كُرَيْبٍ حدثنا أَبُو يَحْيَى الْحِمَّانِيُّ عن الأَعْمَشِ عن طَارِقِ بنِ عَبْدِ الرَّحْمَنِ عن سَعِيدِ بنِ جُبَيْرٍ عن ابنِ عَبَّاسٍ قَالَ: قالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ أَذَقْتَ أَوَّلَ قُرَيْشٍ نَكَالاً؛ فَأَذِقْ آخِرَهُمْ نَوَالاً» [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ.

. . . ـ حَدَّثَنَا عَبْدُ الوَهَّابِ الوَرَّاقُ، حدثني يَحْيَى بنُ سَعِيدٍ الأُمَوِيُّ عن الأَعْمَشِ نَحْوَهُ.

3911- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Oh Allah, you made the first people of the Quraish taste the bitter taste of defeat, so (I ask You) to let their last taste be the sweet taste of victory (and other bounties)."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3912 ـ حَدَّثَنَا الْقَاسِمُ بنُ دِينَارٍ الكُوفِيُّ أخبرنا إسْحَاقُ بنُ مَنْصُورٍ عن جَعْفَرٍ الأَحْمَرِ عن عَطَاءِ بنِ السَّائِبِ عن أَنَسٍ أَنَّ النبيَّ ﷺ قَالَ: «اللَّهُمَّ اغْفِرْ لِلأَنْصَارِ، وَلِأَبْنَاءِ الأَنْصَارِ، وَلِأَبْنَاءِ أَبْنَاءِ الأَنْصَارِ وَلِنِسَاءِ الأَنْصَارِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

3912- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Oh Allah, forgive the Ansar, the offspring the Ansar, the offspring of the offspring of the Ansar, and the women of the Ansar."

Abu E'isa said that this hadeeth is hasan gharib.

---

73 ـ باب في أيِّ دُورِ الأَنْصَارِ خَيْرٌ [م: 66، ت 140]

3913 ـ حَدَّثَنَا قُتَيْبَةُ، أخبرنا اللَّيْثُ بنُ سَعْدٍ عن يَحْيَى بنِ سَعِيدٍ الأَنْصَارِيِّ، أَنَّهُ سَمِعَ أَنَسَ بنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلاَ أُخْبِرُكُمْ بِخَيْرِ دُورِ الأَنْصَارِ، أَوْ بِخَيْرِ الأَنْصَارِ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ ﷺ. قَالَ بَنُو النَّجَّارِ، ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو عَبْدِ الأَشْهَلِ، ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو الْحَارِثِ بنِ الْخَزْرَجِ، ثُمَّ الَّذِينَ يَلُونَهُمْ بَنُو سَاعِدَةَ ثُمَّ قَالَ: بِيَدَيْهِ فَقَبَضَ أَصَابِعَهُ، ثُمَّ بَسَطَهُنَّ كَالرَّامِي بِيَدَيْهِ، قَالَ: وَفِي دُورِ الأَنْصَارِ كُلِّهَا خَيْرٌ».

[قال:] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عن أَنَسٍ عن أَبِي أُسَيْدٍ السَّاعِدِيِّ عن النَّبِيِّ ﷺ.

(73) The better families of the Ansar

3913- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Do you want me to tell you which Anasri families are the better ones?" They said, "Yes, oh Messenger of Allah (S.W.T.)." He (S.A.W.) said, "The Najjar family, then their neighbors the Abd Al-Ash-hal family, then their neighbors the family of Al-Hareth Ibn Al-Khazraj, and then their neighbors the Sae'da family." Then he contracted his fingers and then extended them like the one throwing something with his hands and said, "And in all the homes of the Ansar there is goodness."

Abu E'isa said that this hadeeth is hasan sahih.

3914 ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ أخبرنا مُحَمَّدُ بنُ جَعْفَرٍ أخبرنا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عن أَنَسِ بنِ مَالِكٍ عن أَبِي أُسَيْدٍ السَّاعِدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ دُورِ الأَنْصَارِ دُورُ بَنِي النَّجَّارِ، ثُمَّ دُورُ بَنِي عَبْدِ الأَشْهَلِ، ثُمَّ بَنِي الْحَارِثِ بنِ الْخَزْرَجِ، ثُمَّ بَنِي سَاعِدَةَ وَفِي كُلِّ دُورِ الأَنْصَارِ خَيْرٌ، فَقَالَ سَعْدٌ: مَا أَرَى رَسُولَ اللَّهِ ﷺ إِلاَّ قَدْ فَضَّلَ

عَلَيْنَا، فَقِيلَ قَدْ فَضَّلَكُمْ عَلَى كَثِيرٍ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَأَبُو أُسَيْدٍ السَّاعِدِيُّ اسْمُهُ: مَالِكُ بنُ رَبِيعَةَ. [وقد رُوي نحو هذا عن أبي هريرة عن النبي ﷺ. ورواه معمر عن الزهري عن أبي سلمة وعبيد الله بن عتبة عن أبي هريرة عن النبي ﷺ].

3914- Abu Usaid As-Sae'di (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The best homes of Al-Ansar is the family of An-Najjar, then the family of Abd Al-Ash-hal, then the family of Al-Hareth Ibn Al-Khazraj, and then the family of Sae'da. There is goodness in all of the families of Al-Ansar." Saad said, "I see that the Messenger of Allah (S.A.W.) has preferred other families over us." Then it was said to him, "He (S.A.W.) has favored you over many others."

Abu E'isa said that this hadeeth is hasan sahih.

3915 - حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ بنُ جُنادَةَ بنِ سَلْمٍ، حدثنا أَحْمَدُ بنُ بَشِيرٍ عن مُجَالِدٍ عن الشَّعْبِيِّ عن جَابِرِ بنِ عَبْدِ اللَّهِ قالَ: قالَ رسولُ اللَّهِ ﷺ: «خَيْرُ دِيَارِ الأَنْصَارِ بَنُو النَّجَّارِ».

[قال]: هَذَا حَدِيثٌ غَرِيبٌ. [مِنْ هَذَا الْوَجْهِ].

3915- Jaber Ibn Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The best homes of Al-Ansar are the homes of An-Najjar family."

Abu E'isa said that this hadeeth is gharib.

3916 - حَدَّثَنَا أَبُو السَّائِبِ [سلم بن جنادة]، أخبرنا أَحْمَدُ بنُ بَشِيرٍ عن مُجَالِدٍ عن الشَّعْبِيِّ عن جَابِرٍ قالَ: قالَ رسولُ اللَّهِ ﷺ: «خَيْرُ الأَنْصَارِ بَنُو عَبْدِ الأَشْهَلِ».

قال: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

3916- Jaber Ibn Abdullah (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The best of the Ansar are the family of Abd Al-Ash-hal."

Abu E'isa said that this hadeeth is gharib.

---

74 - بابُ في فَضْلِ المَدِينَةِ [م: 67، ت 141]

3917 - حَدَّثَنَا قُتَيْبَةُ بنُ سَعِيدٍ، حدثنا اللَّيْثُ عن سَعِيدِ بنِ أَبِي سَعِيدٍ المَقْبُرِيِّ، عن عَمْرِو بنِ سُلَيْمٍ، عن عَاصِمِ بنِ عَمْرٍو، عن عَلِيِّ بنِ أَبِي طَالِبٍ قَالَ: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا كَانَ بِحَرَّةِ السُّقْيَا الَّتِي كَانَتْ لِسَعْدِ بنِ أَبِي وَقَّاصٍ، فَقَالَ: رسولُ اللَّهِ ﷺ ائْتُونِي بِوَضُوءٍ، فَتَوَضَّأَ ثُمَّ قَامَ فَاسْتَقْبَلَ الْقِبْلَةَ، فَقَالَ: اللَّهُمَّ إِنَّ إِبْرَاهِيمَ كَانَ

عَبْدَكَ وَخَلِيلَكَ وَدَعَا لأَهْلِ مَكَّةَ بِالْبَرَكَةِ، وَأَنَا عَبْدُكَ وَرَسُولُكَ أَدْعُوكَ لِأَهْلِ الْمَدِينَةِ أَنْ تُبَارِكَ لَهُمْ فِي مُدِّهِمْ، وَصَاعِهِمْ مِثْلَ مَا بَارَكْتَ لِأَهْلِ مَكَّةَ مَعَ الْبَرَكَةِ بَرَكَتَيْنِ».

[قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. [قال] وَفِي الْبَابِ عن عَائِشَةَ وَعَبْدِ اللَّهِ بنِ زَيْدٍ وَأَبِي هُرَيْرَةَ.

(74) The merit of the Medina

3917- Ali Ibn Abi Taleb (R.A.A.) narrated that they set out with the Messenger of Allah (S.A.W.), and they arrived at Harra As-Suqia which was a property that belonged to Saad Ibn Abi Waqqas. The Messenger of Allah (S.A.W.) said, "Bring me water for ablution." He (S.A.W.) performed ablution and stood up facing the Qibla (Mecca) and said, "Oh Allah! Ibrahim who was Your slave and friend supplicated to You to bless the people of Mecca, and I am Your slave and Your Messenger, and I supplicate to You on behalf of the Medina people; to bless them in their Mudd and in their Saa' (weight measurements) twice as much as You blessed the people of Mecca- for every blessing, two blessings."

Abu E'isa said that this hadeeth is hasan sahih.

3918 ـ حَدَّثَنَا عَبْدُ اللَّهِ بنُ أَبِي زِيَادٍ، أخبرنا أَبُو نُبَاتَةَ يُونُسُ بنُ يَحْيَى بنِ نُبَاتَةَ، أخبرنا سَلَمَةُ بنُ وَرْدَانَ، عن أَبِي سَعِيدِ بنِ أَبِي الْمُعَلَّى، عن عَلِيِّ بنِ أَبِي طَالِبٍ وَأَبِي هُرَيْرَةَ قَالاَ: قَالَ رسولُ اللَّهِ ﷺ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ».

[قال]: هَذَا حَدِيثٌ غَرِيبٌ حسنٌ مِنْ هَذَا الْوَجْهِ. [من حديث علي وقد روي من غير وجه عن أبي هريرة عن النبي ﷺ].

3918- Ali Ibn Abi Taleb (R.A.A.) and Abu Huraira (R.A.A.) both narrated that the Messenger of Allah (S.A.W.) said, "Between my home and my pulpit is a garden from the gardens of Paradise."

Abu E'isa said that this hadeeth is hasan sahih.

3919 ـ حَدَّثَنَا مُحَمَّدُ بنُ كَامِلٍ الْمِرْوَزِيُّ، أخبرنا عَبْدُ الْعَزِيزِ بنُ أَبِي حَازِمٍ الزَّاهِدُ، عن كَثِيرِ بنِ زَيْدٍ عن الْوَلِيدِ بنِ رَبَاحٍ، عن أَبِي هُرَيْرَةَ عن النبيِّ ﷺ قَالَ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ» وَبِهَذَا الإِسْنَادِ عن النَّبِيِّ ﷺ قَالَ: «صَلاَةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلاَةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ إِلاَّ الْمَسْجِدَ الْحَرَامَ».

[قال]: هَذَا حَدِيثٌ [حَسَنٌ] صحيحٌ. وَقَدْ رُوِيَ عن أَبِي هُرَيْرَةَ عن النبيِّ ﷺ مِنْ غَيْرِ وَجْهٍ.

3919- Abu Huraira (R.A.A.) narrated that the Prophet (S.A.W.) said, "Between my home and my pulpit is a garden from the gardens of Paradise."

With the same chain of narrators, he (S.A.W.) said, "A prayer in this Mosque of mine is a thousand times better than any other mosque except Masjid Al-Haram (in Mecca)."

Abu E'isa said that this hadeeth is hasan sahih.

3920 - حَدَّثَنَا [محمد بن بشار] مُعَاذُ بنُ هِشَامٍ، حدثني أبي، عن أَيُّوبَ، عن نَافِعٍ عن ابنِ عُمَرَ قالَ: قالَ النَّبِيُّ ﷺ: «مَنْ اسْتَطَاعَ أَنْ يَمُوتَ بِالمَدِينَةِ فَلْيَمُتْ بِهَا فَإِنِي أَشْفَعُ لِمَنْ يَمُوتُ بِهَا».

قال: وَفِي البَابِ عن سُبَيْعَةَ بِنْتِ الْحَارِثِ الأَسْلَمِيَّةِ.

قال: هَذَا حَدِيثٌ حَسَنٌ [صحيحٌ] غَرِيبٌ [مِنْ هَذَا الْوَجْهِ] مِنْ حَدِيثِ أَيُّوبَ السَّخْتِيَانِيِّ.

3920- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever could die in Medina then let him die in it, because I intercede on behalf of those who die in it."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3921 - حَدَّثَنَا مُحَمَّدُ بنُ عَبْدِ الأَعْلَى، أخبرنا المُعْتَمِرُ بنُ سُلَيْمَانَ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بنَ عُمَرَ عن نَافِعٍ عن ابنِ عُمَرَ: «أَنَّ مَوْلاَةً لَهُ أَتَتْهُ، فَقَالَتْ: اشْتَدَّ عَلَيَّ الزَّمَانُ، وَإِنِّي أُرِيدُ أَنْ أَخْرُجَ إِلَى الْعِرَاقِ، قَالَ: فَهَلا إِلَى الشَّامِ أَرْضِ المَنْشَرِ؟ وَاصْبِرِي لَكَاعِ فَإِنِّي سَمِعْتُ رسولَ اللَّهِ ﷺ يَقُولُ: مَنْ صَبَرَ عَلَى شِدَّتِهَا وَلأْوَائِهَا كُنْتُ لَهُ شَهِيداً أَوْ شَفِيعاً يَوْمَ الْقِيَامَةِ» [قال]. وَفِي البَابِ عن أَبِي سَعِيدٍ وَسُفْيَانَ بنِ أَبِي زُهَيْرٍ وَسُبَيْعَةَ الأَسْلَمِيَّةِ. قال وهذا حديثٌ [حسنٌ] صحيحٌ غريبٌ. [من حديث عبيد الله].

3921-Ibn Omar (R.A.A.) narrated that a slave girl came to him and said, "I am having a very rough time, and I want to go to Iraq." Ibn Omar said, "Why not to Syria? It is the land from which the people will be resurrected. Be patient, oh illiterate, I have heard the Messenger of Allah (S.A.W.) say, 'For whoever is patient with its rough life and its hardship (Medina), I will be his witness or intercessor on the Day of Resurrection."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3922 - حَدَّثَنَا أَبُو السَّائِبِ سَلْمُ بنُ جُنَادَةَ، حدثنا أبي جُنَادَةُ بنُ سَلْمٍ عن هِشَامِ بنِ عُرْوَةَ عن أَبِيهِ عن أَبِي هُرَيْرَةَ، قالَ: قالَ رسولُ اللَّهِ ﷺ: «آخِرُ قَرْيَةٍ مِنْ قُرَى الإِسْلاَمِ خَرَاباً المَدِينَةُ».

قال: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، لا نَعْرِفُهُ إِلاَّ من حديثِ جُنَادَةَ عن هِشَامٍ [بن عروة قال: تعجب محمد بن إسماعيل من حديث أبي هريرة هذا].

3922- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The last village of the Muslim villages that will be destroyed is Medina."

Abu E'isa said that this hadeeth is hasan gharib.

3923 ـ حَدَّثَنَا الأَنْصَارِيُّ، أخبرنا مَعْنٌ، أخبرنا مَالِكُ بنُ أَنَسٍ، وحدثنا قُتَيْبَةُ عن مَالِكِ بن أَنَسٍ عن مُحمَّدِ بنِ المُنْكَدِرِ عن جَابِرٍ: «أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللَّهِ ﷺ عَلَى الإِسْلَامِ، فَأَصَابَهُ وَعَكٌ بِالمَدِينَةِ، فَجَاءَ الأَعْرَابِيُّ إِلَى رسولِ اللَّهِ ﷺ، فَقَالَ: أَقِلْنِي بَيْعَتِي. فَأَبَى رسولُ اللَّهِ ﷺ فَخَرَجَ الأَعْرَابِيُّ، ثُمَّ جَاءَهُ، فَقَالَ أَقِلْنِي بَيْعَتِي فَأَبَى. فَخَرَجَ الأَعْرَابِيُّ، فَقَالَ رسولُ اللَّهِ ﷺ: إِنَّهَا المَدِينَةُ كَالْكِيرِ تَنْفِي خَبَثَهَا وَتَنْصَعُ طَيِّبَهَا».

[قال:] وَفِي البَابِ عن أَبِي هُرَيْرَةَ، [قال] وهَذَا حَدِيثٌ حسنٌ صحيحٌ.

3923- Jaber (R.A.A.) narrated that a Bedouin pledged his allegiance to the Messenger of Allah (S.A.W.) to adhere to Islam. He got sick while he was in Medina, so the Bedouin came to the Messenger of Allah (S.A.W.) and said, "Revoke my allegiance." The Messenger of Allah (S.A.W.) refused to revoke it, and the Bedouin left. He came back later and asked him again to revoke his allegiance and the Messenger of Allah (S.A.W.) refused again. The Bedouin Arab left the Medina and the Messenger of Allah (S.A.W.) said, "Medina is like the blacksmith oven- it purifies itself from the impurities and keeps the pure."

Abu E'isa said that this hadeeth is hasan sahih.

3924 ـ حَدَّثَنَا الأنصارِيُّ، حدثنا مَعْنٌ، حدثنا مَالِكٌ، وَحدثنا قُتَيْبَةُ، عن مَالِكٍ، عن ابنِ شِهَابٍ، عن سَعِيدِ بنِ المُسَيَّبِ، عن أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ: «لَوْ رَأَيْتُ الظِّبَاءَ تَرْتَعُ بِالمَدِينَةِ مَا ذَعَرْتُهَا. إن رَسُولَ اللَّهِ ﷺ قالَ: مَا بَيْنَ لَابَتَيْهَا حَرَامٌ».

[قال]: وَفِي البَابِ عن سَعْدٍ وَعَبْدِ اللَّهِ بنِ زَيْدٍ وَأَنَسٍ وَأَبِي أَيُّوبَ وَزَيْدِ بنِ ثَابِتٍ وَرَافِعِ بنِ خَدِيجٍ وَجَابِرٍ وَسَهْلِ بنِ حُنَيْفٍ [نحوه]. [قال] حَدِيثُ أَبِي هُرَيْرَةَ حديثٌ حسنٌ صحيحٌ.

3924- Abu Huraira (R.A.A.) used to say, "If I see a deer gazing inside Medina, I will not scare it because the Messenger of Allah (S.A.W.) said, 'All that which is between its two *labas* (the flat land that is covered with black rocks) is sacred."

Abu E'isa said that this hadeeth is hasan sahih.

3925 ـ حَدَّثَنَا قُتَيْبَةُ عن مَالِكٍ وَحدثنا الأنصارِيُّ حدثنا مَعْنٌ حدثنا مَالكٌ عن عَمْرِو بنِ أَبِي عَمْرٍو عن أَنَسِ بنِ مَالِكٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ طَلَعَ لَهُ أُحُد، فَقَالَ: هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ. اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي أُحَرِّمُ مَا بَيْنَ لَابَتَيْهَا».

[قال:] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3925- Anas Ibn Malek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) was walking towards Mount Uhud, and he (S.A.W.) said, "This is a mountain that loves us and we love it. Oh Allah, Ibrahim made Mecca sacred, and I make Medina sacred between its two labas."

Abu E'isa said that this hadeeth is hasan sahih.

3926 ـ حَدَّثَنَا الْحُسَيْنُ بنُ حُرَيْثٍ، أخبرنا الفَضْلُ بنُ مُوسَى، عن عِيسَى بنِ عُبَيْدٍ عن غَيْلاَنَ بنِ عَبْدِ اللّهِ الْعَامِرِيِّ عن أبي زُرْعَةَ بنِ عَمْرو بنِ جَرِيرٍ، عن جَرِيرِ بنِ عَبْدِ اللّهِ، عن النبيِّ ﷺ قَالَ: «إِنَّ اللّهَ أَوْحَى إِلَيَّ؛ أَيَّ هَؤُلاَءِ الثَّلاَثَةِ نَزَلْتَ فَهِيَ دَارُ هِجْرَتِكَ الْمَدِينَةِ، أو الْبَحْرَيْنِ، أَوْ قِنَّسْرِينَ».

[قال]: هَذَا حَدِيثٌ غَرِيبٌ، لاَ نَعْرِفُهُ إلاَّ مِنْ حديثِ الفَضْلِ بنِ مُوسَى [تَفَرَّدَ أَبُو عَامِرٍ].

3926- Jarir Ibn Abdullah (R.A.A.) said that the Prophet (S.A.W.) said, "Allah (S.W.T.) revealed to me and told me to choose between three (cities) for the place of my immigration; Medina, Bahrain, or Qinnasreen."

Abu E'isa said that this hadeeth is gharib.

3927 ـ حَدَّثَنَا مَحْمُودُ بنُ غَيْلاَنَ، حدثنا الْفَضْلُ بنُ مُوسَى، حدثنا هِشَامُ بنُ عُرْوَةَ عن صَالِحِ بنِ أبي صَالِحٍ، عن أَبِيهِ عن أبي هُرَيْرَةَ أَنَّ رَسُولَ اللّهِ ﷺ قَالَ: «لاَ يَصْبِرُ عَلَى لأْوَاءِ الْمَدِينَةِ وَشِدَّتِهَا أَحَدٌ إلاَّ كُنْتُ لَهُ شَفِيعاً أَوْ شَهِيداً يَوْمَ الْقِيَامَةِ» [قال وفي الباب عن أبي سعيد وسفيان بن أبي زهير وسبيعة الأسلمية].

قال وهذا حديثٌ حسنٌ غريبٌ مِنْ هَذَا الوَجْهِ، وَصَالِحُ بنُ أبي صَالِحٍ أَخُو سُهَيْلِ بن أبي صَالِحٍ.

3927- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "For anyone who can be patient with its rough life and its hardship (Medina), I will be his witness or his intercessor on the Day of Resurrection."

Abu E'isa said that this hadeeth is hasan gharib.

---

75 ـ باب فِي فَضْلِ مَكَّةَ [م: 68، ت 142]

3928 ـ حَدَّثَنَا قُتَيْبَةُ، حدثنا اللَّيْثُ، عن عُقَيْلٍ، عن الزُّهْرِيِّ عن أبي سَلَمَةَ عن عَبْدِ اللّهِ بنِ عَدِيِّ بنِ حَمْرَاءَ قَالَ: «رَأَيْتُ رسولَ اللّهِ ﷺ وَاقِفاً عَلَى الْحَزْوَرَةِ، فَقَالَ: وَاللّهِ إِنَّكَ لَخَيْرُ أَرْضِ اللّهِ، وَأَحَبُّ أَرْضِ اللّهِ إِلَى اللّهِ. وَلَوْلاَ أَنِّي أُخْرِجْتُ مِنْكِ مَا خَرَجْتُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صحيحٌ. وَقَدْ رَوَاهُ يُونُسُ عن الزُّهْرِيِّ

نَحْوَهُ، وَرَوَاهُ مُحَمَّدُ بنُ عَمْرو عن أبي سَلَمَةَ عن أبي هُرَيْرَةَ عن النَّبيِّ ﷺ. وَحَدِيثُ الزُّهْرِيِّ عن أبي سَلَمَةَ عن عَبْدِ اللّهِ بنِ عَدِيِّ بنِ حَمْرَاءَ عِنْدِي أَصَحُّ.

(75) The merit of Mecca

3928- Abdullah Ibn A'addei Ibn Hamra Az-Zuhri narrated that he saw the Messenger of Allah (S.A.W.) standing at the H'azwara (a small hill), and he (S.A.W.) said, "By Allah (S.W.T.), you are the best of Allah's land and the most beloved land of Allah to Allah. Had it not been that I was forced to leave you, I would not have left."

Abu E'isa said that this hadeeth is hasan gharib sahih.

3929 ـ حَدَّثَنَا مُحَمَّدُ بنُ مُوسَى الْبَصْرِيُّ، أخبرنا الْفُضَيْلُ بنُ سُلَيْمَانَ عن عَبْدِ اللّهِ بنِ عُثْمَانَ بنِ خُثَيْم، أخبرنا سَعِيدُ بنُ جُبَيْرٍ وَأَبُو الطُّفَيْلِ عن ابنِ عَبَّاسٍ قالَ: قال رسولُ اللّهِ ﷺ لِمَكَّةَ: «مَا أَطْيَبَكِ مِنْ بَلَدٍ وَأَحَبَّكِ إِلَيَّ، وَلَوْلاَ أَنَّ قَوْمِي أَخْرَجُونِي مِنْكِ مَا سَكَنْتُ غَيْرَكِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

3929- Ibn Abbas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said to Mecca, "What a good country you are! You are most loved by me, and had it not been for your people forcing me out of you, I would not have taken any other place as my residence."

Abu E'isa said that this hadeeth is hasan sahih gharib.

---

76 ـ [باب مناقب] فِي فَضْلِ الْعَرَبِ [م: 69، ت 143]

3930 ـ حَدَّثَنَا مُحَمَّدُ بنُ يَحْيَى الأَزْدِيُّ وَأَحْمَدُ بنُ مَنِيعٍ وَغَيْرُ وَاحِدٍ، قَالُوا: حدثنا أَبُو بَدْرٍ شُجَاعُ بنُ الْوَلِيدِ عن قَابُوسَ بنِ أبي ظَبْيَانَ عن أَبِيهِ عن سَلْمَانَ قالَ: «قَالَ لِي رسولُ اللّهِ ﷺ يَا سَلْمَانُ لاَ تُبْغِضْنِي فَتُفَارِقَ دِينَكَ، قُلْتُ يَا رَسُولَ اللّهِ: كَيْفَ أُبْغِضُكَ وَبِكَ هَدَانَا اللّهُ، قَالَ: تُبْغِضُ الْعَرَبَ فَتُبْغِضُنِي».

[قال]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ أَبِي بَدْرٍ شُجَاعِ بنِ الْوَلِيدِ.

[وسمعت محمد بن إسماعيل يقول: أبو ظبيان لم يدرك سلمان، مات سلمان قبل علي.

(76) The merit of the Arabs

3930- Salman (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said to him, "Oh Salman, do not hate me because that will lead you to abandon your religion." Salman said, "Oh Messenger of Allah (S.A.W.), how could I hate you when it is through you that Allah (S.W.T.) has guided us?" He (S.A.W.) said, "You hate the Arabs, and therefore you will hate me."

Abu E'isa said that this hadeeth is hasan gharib.

3931 ـ حَدَّثَنَا عَبْدُ بنُ حُمَيْدٍ، أخبرنا مُحمَّدُ بنُ بِشْرٍ الْعَبْدِيُّ حدثنا عَبْدُ اللَّهِ بنُ عَبْدِ اللَّهِ بنِ الأَسْوَدِ، عن حُصَيْنِ بنِ عُمَرَ، عن مُخَارِقِ بنِ عَبْدِ اللَّهِ عن طَارِقِ بنِ شِهَابٍ عن عُثْمَانَ بنِ عَفَّانَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «مَنْ غَشَّ العَرَبَ لَمْ يَدْخُلْ فِي شَفَاعَتِي وَلَمْ تَنَلْهُ مَوَدَّتِي».

[قال]: هَذَا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ حُصَيْنِ بنِ عُمَرَ الأَحْمَسِيِّ عن مُخَارِقٍ، وَلَيْسَ حُصَيْنٌ عِنْدَ أَهْلِ الْحَدِيثِ بِذَاكَ الْقَوِيِّ.

3931- Othman Ibn Affan (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Whoever betrays the Arabs will not enter into my intercession and will not get my compassion."

Abu E'isa said that this hadeeth is gharib.

3932 ـ حَدَّثَنَا يَحْيَى بنُ مُوسَى، [قال] حدثنا سُلَيْمَانُ بنُ حَرْبٍ حدثنا مُحمَّدُ بنُ أَبِي رُزَيْنٍ عن أُمِّهِ قالَتْ: «كَانَتْ أُمُّ الْحَرِيرِ إِذَا مَاتَ أَحَدٌ مِنَ الْعَرَبِ اشْتَدَّ عَلَيْهَا فَقِيلَ لَهَا إِنَّا نَرَاكِ إِذَا مَاتَ الرَّجُلُ مِنَ الْعَرَبِ اشْتَدَّ عَلَيْكِ، قَالَتْ: سَمِعْتُ مَوْلاَيَ يَقُولُ: قالَ رسولُ اللَّهِ ﷺ: مِن اقْتِرَابِ السَّاعَةِ هَلاَكُ الْعَرَبِ» قَالَ مُحمَّدُ بنُ أَبِي رُزَيْنٍ: وَمَوْلاَهَا طَلْحَةُ بنُ مَالِكٍ.

[قال]: هَذَا حَدِيثٌ غَرِيبٌ إنما [لا] نَعْرِفُهُ [إلا] مِنْ حَدِيثِ سُلَيْمَانَ بنِ حَرْبٍ.

3932- Um Al-Harir used to get very sad from the death of any Arab. She was asked, "We see that you get very sad when any Arab dies. Why is that?" She said, "I have heard my master say that the Messenger of Allah (S.A.W.) said, 'One of the signs that the Hour is drawing near is the passing away of the Arabs.'"

Her master was Talha Ibn Razeen.

Abu E'isa said that this hadeeth is gharib.

3933 ـ حَدَّثَنَا مُحمَّدُ بنُ يَحْيَى الأَزْدِيُّ، حدثنا حَجَّاجُ بنُ مُحمَّدٍ عن ابنِ جُرَيْجٍ، [قال] أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بنَ عَبْدِ اللَّهِ يَقُولُ: حَدَّثَتْنِي أُمُّ شُرَيْكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيَفِرَّنَّ النَّاسُ مِنَ الدَّجَّالِ حَتَّى يَلْحَقُوا بِالْجِبَالِ، قَالَتْ أُمُّ شُرَيْكٍ: يَا رَسُولَ اللَّهِ فَأَيْنَ الْعَرَبُ يَوْمَئِذٍ؟ قالَ: هُمْ قَلِيلٌ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ [صحيحٌ].

3933- Um Shareek (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "People will run away from the Anti-Christ to the higher mountains." Um Shareek asked, "Oh Messenger of Allah (S.A.W.), where will the Arabs be then?" He (R.A.A.) said, "They will only be a few then."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3934 - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الْعَقَدِيُّ [بصري] حدثنا يَزِيدُ بْنُ زُرَيْعٍ عن سَعِيدِ بنِ أَبِي عَرُوبَةَ، عن قَتَادَةَ، عن الْحَسَنِ عن سَمُرَةَ بنِ جُنْدُبٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَامٌ أَبُو الْعَرَبِ وَيَافِثُ أَبُو الرُّومِ وَحَامٌ أَبُو الْحَبَشِ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ وَيُقَالُ يَافِثُ وَيَافِثُ وَيَفِثُ.

3934- Samura Ibn Jundub (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Sam is the father of the Arabs, Yafeth is the father of the Romans, and Ham is the father of the Ethiopians."

Abu E'isa said that this hadeeth is hasan.

---

77 - باب فِي فَضْلِ الْعَجَمِ [م: 70، ت 144]

3935 - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ، أخبرنا يَحْيَى بْنُ آدَمَ، عن أَبِي بَكْرِ بنِ عَيَّاشٍ، حدثنا صَالِحُ بْنُ أَبِي صَالِحٍ مَوْلَى عَمْرِو بنِ حُرَيْثٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: «ذُكِرَتِ الأَعَاجِمُ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ النَّبِيُّ ﷺ: لأَنَا بِهِمْ، أَوْ بِبَعْضِهِمْ أَوْثَقُ مِنِّي بِكُمْ أَوْ بِبَعْضِكُمْ».

[قال]: هَذَا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ حَدِيثِ أَبِي بَكْرِ بنِ عَيَّاشٍ، وَصَالِحٌ [هو] [ابن أبي صالح هذا يقال له صالح] بْنُ مِهْرَانَ مَوْلَى عَمْرِو بنِ حُرَيْثٍ.

(77) The merit of the non-Arabs

3935- Abu Huraira (R.A.A.) narrated that once the non-Arabs were mentioned in the presence of the Prophet (S.A.W.), and he (S.A.W.) said, "I trust them or some of them more than I trust you or some of you."

Abu E'isa said that this hadeeth is gharib.

3936 - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، أخبرنا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، حدثني ثَوْرُ بْنُ زَيْدٍ الدِّيلِيُّ عن أَبِي الْغَيْثِ عن أَبِي هُرَيْرَةَ قَالَ: «كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ حِينَ أُنْزِلَتْ سُورَةُ الْجُمُعَةِ فَتَلاَهَا، فَلَمَّا بَلَغَ ﴿وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ قَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ مَنْ هَؤُلاَءِ الَّذِينَ لَمْ يَلْحَقُوا بِنَا؟ فَلَمْ يُكَلِّمْهُ، قَالَ - وَسَلْمَانُ الْفَارِسِيُّ فِينَا - قَالَ: فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَى سَلْمَانَ فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ الإِيمَانُ بِالثُّرَيَّا لَتَنَاوَلَهُ رِجَالٌ مِنْ هَؤُلاَءِ».

[قال]: هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عن أَبِي هُرَيْرَةَ، عن النَّبِيِّ ﷺ.

[وأبو الغيث اسمه سالم مولى عبد الله بن مطيع مدني.

3936- Abu Huraira (R.A.A.) narrated that they were with the Messenger of Allah (S.A.W.) when Surah Al-Jumua'a (Friday) was revealed. He (S.A.W.) recited it and got to the verse, "*And (He has sent him (Prophet Muhammad*

(S.A.W.)) also to) others among them (Muslims) who have not yet joined them (but they will come). And He (Allah) is the All-Mighty, the All-Wise." (Verse 3) A man asked, "Oh Messenger of Allah (S.A.W.), who are those who have not joined us yet but will come?" He (S.A.W.) did not answer him. Salman Al-Faresi (who was Persian) was among those present. The Messenger of Allah (S.A.W.) put his hand on Salman and said, "By the One Who owns my soul, if faith was as far away as the stars, then men among these will reach it."

Abu E'isa said that this hadeeth is hasan.

78 ـ باب فِي فَضْلِ الْيَمَنِ [م: 71، ت 145]

3937 ـ حَدَّثَنَا عَبْدُ اللَّهِ بنُ أبي زِيَادٍ [القطواني] وَغَيْرُ وَاحِدٍ قَالُوا: حدثنا أَبُو الوليد، أخبرنا عِمْرَانُ القَطَّانُ عن قَتَادَةَ عن أَنَسٍ عن زَيْدِ بنِ ثَابِتٍ: أَنَّ النَّبِيَّ ﷺ نَظَرَ قِبَلَ الْيَمَنِ، فَقَالَ: «اللَّهُمَّ أَقْبِلْ بِقُلُوبِهِمْ وَبَارِكْ لَنَا فِي صَاعِنَا وَمُدِّنَا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ [صحيحٌ] غَرِيبٌ مِنْ حَدِيثِ زَيْدِ بنِ ثَابِتٍ لاَ نَعْرِفُهُ إلاَّ مِنْ حَدِيثِ عِمْرَانَ القَطَّانِ.

(78) The merit of Yemen

3937- Zaid Ibn Thabet (R.A.A.) narrated that the Messenger of Allah (S.A.W.) looked in the direction of Yemen and said, "Oh Allah (S.W.T.), bring them to us whole heartedly and bless us in our Saa' and our Mudd (weight measurements of food)."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3938 ـ حَدَّثَنَا قُتَيْبَةُ، أخبرنا عَبْدُ الْعَزِيزِ بنُ مُحَمَّدٍ، عن مُحَمَّدِ بنِ عَمْرٍو، عن أبي سَلَمَةَ عن أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «أَتَاكُمْ أَهْلُ الْيَمَنِ هُمْ أَضْعَفُ قُلُوباً؛ وَأَرَقُّ أَفْئِدَةً، الأَيمَانُ يمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ».

وفي البَابِ عن ابنِ عَبَّاسٍ وأبي مَسْعُودٍ وهَذَا حديث حسن صحيحٌ.

3938-Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The people of Yemen came to you. They have softer hearts and more fearful cores. Faith is Yemeni and wisdom is Yemeni."

Abu E'isa said that this hadeeth is hasan sahih.

3939 ـ حَدَّثَنَا أَحْمَدُ بنُ مَنِيعٍ أخبرنا زَيْدُ بنُ حُبَابٍ أخبرنا مُعَاوِيَةُ بنُ صَالِحٍ، حدثنا أَبُو مَرْيَمَ الأَنْصَارِيُّ عن أَبِي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللَّهِ ﷺ: «الْمُلْكُ فِي قُرَيْشٍ وَالقَضَاءُ فِي الأَنْصَارِ، وَالآذَانُ فِي الحَبَشَةِ وَالأَمَانَةُ فِي الأَزْدِ؛ يَعْنِي الْيَمَنَ».

... ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ، حدثنا عَبْدُ الرَّحْمَنِ بنُ مَهْدِيٍّ، عن مُعَاوِيَةَ بنِ

صَالِحٍ، عن أبي مَرْيَمَ الأَنْصَارِيِّ، عن أبي هُرَيْرَةَ نَحْوَهُ، وَلَمْ يَرْفَعْهُ وَهَذَا أَصَحُّ مِنْ حَدِيثِ زَيْدِ بنِ حُبَابٍ.

3939- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The governorship belongs to the Quraish, the judicial belongs to the Ansar, the Athan (calling to the prayers) belongs to the Ethiopians, and trustworthiness belongs to the Azd (Yemen)."

There is another narration from Abu Huraira too that has a stronger chain of narrators.

3940 - حَدَّثَنَا عَبْدُ الْقُدُّوسِ بنُ مُحَمَّدٍ العطَّارُ حدثني عَمِّي صَالِحُ بنُ عَبْدِ الكَبِيرِ بنِ شُعَيْبٍ [ابن الحجاب]، حدثني عَمِّي عَبْدُ السَّلاَمِ بنُ شُعَيْبٍ، عن أَبِيهِ عن أَنَسٍ قالَ: قالَ رسولُ اللّهِ ﷺ: «الأَزْدُ أَزْدُ اللّهِ فِي الأَرْضِ، يُرِيدُ النَّاسُ أَنْ يَضَعُوهُمْ وَيَأْبَى اللّهُ إِلاَّ أَنْ يَرْفَعَهُمْ، وَلَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ، يَقُولُ الرَّجُلُ: يَا لَيْتَ أَبِي كَانَ أَزْدِيًّا؛ يَا لَيْتَ أُمِّي كَانَتْ أَزْدِيَّةً».

[قال] هَذَا حَدِيثٌ غَرِيبٌ لاَ نَعْرِفُهُ إِلاَّ من هذا الوَجْهِ، وَرُوِيَ [هذا الحديث] بهذا الإسناد عن أنس بِهَذَا الإِسْنَادِ مَوْقُوفاً وَهُوَ عِنْدَنَا أَصَحُّ.

3940- Anas (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Al-Azd (the Yeminis) are the lions of Allah (S.W.T.) on earth. People want to put them down, and Allah (S.W.T.) refuses but to honor them. A time will come to the people when the man will wish that his father was an Azdi or his mother was an Azdi."

Abu E'isa said that this hadeeth is gharib.

3941 - حَدَّثَنَا عَبْدُ الْقُدُّوسِ بنُ مُحَمَّدٍ العَطَّارُ الْبَصْرِيُّ، حدثنا مُحَمَّدُ بنُ كَثِيرٍ [العبدي] حدثنا مَهْدِيُّ بنُ مَيْمُونٍ حدثني غَيْلاَنُ بنُ جَرِيرٍ، قالَ: سَمِعْتُ أَنَسَ بنَ مَالِكٍ يَقُولُ «إِنْ لَمْ نَكُنْ مِنَ الأَزْدِ فَلَسْنَا مِنَ النَّاسِ».

قال أبو عيسى: هذا حديثٌ حسنٌ غريبٌ صحيحٌ.

3941- Anas Ibn Malek said, "If we were not from among the Azd, then we are not from the people."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3942 - حَدَّثَنَا أَبُو بَكْرِ بنُ زَنْجَوَيْهِ [بغدادي] أخبرنا عَبْدُ الرَّزَّاقِ أَخْبَرَنِي أبي عن مِينَاءَ مَوْلَى عَبْدِ الرَّحْمَنِ بنِ عَوْفٍ، قالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: «كُنَّا عِنْدَ رسولِ اللّهِ ﷺ فَجَاءَهُ رَجُلٌ أَحْسَبُهُ مِنْ قَيْسٍ، فَقَالَ: يَا رَسُولَ اللّهِ الْعَنْ حِمْيَراً فَأَعْرَضَ عَنْهُ، ثُمَّ جَاءَهُ مِنَ الشِّقِّ الآخَرِ فَأَعْرَضَ عَنْهُ، ثُمَّ جَاءَهُ مِنَ الشِّقِّ الآخَرِ، فَأَعْرَضَ عَنْهُ ثُمَّ جَاءَهُ مِنَ الشِّقِّ

الآخر، فَأَعْرَضَ عَنْهُ، فَقَالَ النَّبِيُّ ﷺ: رَحِمَ اللَّهُ حِمْيَراً. أَفْوَاهُهُمْ سَلاَمٌ، وَأَيْدِيهِمْ طَعَامٌ، وَهُمْ أَهْلُ أَمْنٍ وَإِيمَانٍ».

قال أبو عيسى: هَذَا حَدِيثٌ غريبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ هذا الوجهِ من حديثِ عَبْدِ الرَّزَّاقِ وَيُرْوَى عن مِينَاءَ [هذا] أَحَادِيثُ مَنَاكِيرُ.

3942- Minaa', the servant of Abdurrahman Ibn Ouf, reported that Abu Huraira (R.A.A.) narrated that he was with the Prophet (S.A.W.) when a man who might have been from the Qais came to him and said, "Oh Messenger of Allah (S.W.T.), curse the tribe of Himiar!" The Messenger of Allah (S.A.W.) turned away from him. The man turned with the Prophet and faced him again, and he (S.A.W.) turned away again. The man turned and faced the Prophet (S.A.W.) again and again, but he (S.A.W.) turned away from him. For a fourth time the man faced the Prophet, and he (S.A.W.) turned away from him. He then said, "May Allah (S.W.T.) have mercy on the Himiar! Their mouths speak peace, their hands are generous with food, and they are people of safety and faith."

Abu E'isa said that this hadeeth is gharib and Minaa' have reported many untrue hadeeths.

---

79 ـ [باب مناقب] في غِفَار وَأَسْلَمَ وَجُهَيْنَةَ وَمُزَيْنَةَ [م: 72، ت 146]

3943 ـ حَدَّثَنَا أَحْمَدُ بنُ مَنِيعٍ حدثنا يَزِيدُ بنُ هَارُونَ أخبرنا أَبُو مَالِكٍ الأَشْجَعِيُّ عن مُوسَى بنِ طَلْحَةَ عن أبي أَيُّوبَ الأَنْصَارِيِّ قالَ: قالَ رسولُ اللَّهِ ﷺ: «الأَنْصَارُ وَمُزَيْنَةُ وَجُهَيْنَةُ وَأَشْجَعُ وَغِفَار وَمَنْ كَانَ مِنْ بَنِي عَبْدِ الدَّارِ مَوَالِيَ لَيسَ لَهُمْ مَوْلَى دُونَ اللَّهِ وَاللَّهُ وَرَسُولُهُ مَوْلاَهُمْ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

[. . . ـ حَدَّثَنَا عليُّ بنُ حُجْرٍ، حدّثنا إسماعيلُ بنُ جَعْفَرٍ، عَنْ عبدِ اللَّهِ بْنِ دِينَارٍ، عن ابنِ عُمَرَ أَنَّ رَسولَ اللَّهِ ﷺ قال: «أَسْلَمُ سَالَمَهَا اللَّهُ، وغِفارُ غَفَرَ اللَّهُ لَهَا، وَعُصَيَّةُ عَصَتِ اللَّه وَرَسُولَهُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ].

(79) About the tribes of Ghifar, Juhaina, and Aslam

3943- Abu Ayoub Al-Ansari narrated that the Messenger of Allah (S.A.W.) said, "Al-Ansar, Muzaina, Juhaina, Gjifar, and Ash-Jaa' and those from the family of Abd-dar who do not have any other ally than Allah, Allah (S.W.T.) and His Messenger (S.A.W.) are their allies."

Abu E'isa said that this hadeeth is hasan sahih.

---

80 ـ باب مناقب في ثَقِيفٍ وَبَنِي حَنِيفَةَ [م: 73، ت 147]

3944 ـ حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بنُ خَلَفٍ حدثنا عَبْدُ الوَهَّابِ الثَّقَفِيُّ عن عَبْدِ اللَّهِ بنِ عُثْمَانَ بنِ خُثَيْمٍ عن أَبِي الزُّبَيْرِ عن جَابِرٍ قالَ: «قالُوا يَا رَسُولَ اللَّهِ أَحْرَقَتْنَا نِبَالُ ثَقِيفٍ فَادْعُ اللَّهَ عَلَيْهِمْ. فَقَالَ: اللَّهُمَّ اهْدِ ثَقِيفاً».

[قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ.

(80) About Thaqif and the tribe of Hanifa

3944- Jaber (R.A.A.) narrated that the (companions) said, "Oh Messenger of Allah (S.A.W.), the arrows of Thaqif have ripped us apart, so supplicate to Allah against them." He (S.A.W.) said, "Oh Allah, guide the Thaqif."

3945 ـ حَدَّثَنَا زَيْدُ بنُ أَخْزَمَ الطَّائِيُّ، أخبرنا عَبْدُ القَاهِرِ بنُ شُعَيبٍ، أخبرنا هِشَامٌ عن الْحَسَنِ عن عِمْرَانَ بنِ حُصَيْنٍ قالَ: «مَاتَ النَّبِيُّ ﷺ وَهُوَ يَكْرَهُ ثَلاثَةَ أَحْيَاءٍ: ثَقِيفاً وبَنِي حَنِيفَةَ وَبَنِي أُمَيَّةَ».

[قال]: هَذَا حديثٌ غَرِيبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ هَذَا الْوَجْهِ.

3945- Imran Ibn Hussein narrated that the Prophet (S.A.W.) died hating three neighborhoods; the Thaqif, the Hunaifa tribe, and the family of Ummiah."

Abu E'isa said that this hadeeth is gharib.

3946 ـ حَدَّثَنَا عَلِيُّ بنُ حُجْرٍ، أخبرنا الْفَضْلُ بنُ مُوسَى عن شُرَيْكٍ عن عَبْدِ اللَّهِ بنِ عُصْمٍ عن ابنِ عُمَرَ قالَ: «قال رَسُولُ اللَّهِ ﷺ: فِي ثَقِيفٍ كَذَّابٌ وَمبيرٌ».

. . . ـ حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بنُ وَاقِدٍ [أبو مسلم]، أخبرنا شُرَيْكٌ بِهَذَا الإِسْنَادِ نَحْوَهُ وَعَبْدُ اللَّهِ بنُ عُصْمٍ يُكْنَى أَبَا عُلْوَانَ وَهُوَ كُوفِيٌّ.

[قال]: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. لاَ نَعْرِفُهُ إلاَّ مِنْ حديثِ شُرَيْكٍ وَشُرَيْكٌ يَقُولُ: عَبْدُ اللَّهِ بنُ عُصْمٍ وَإِسْرَائِيلُ يَرْوِي عن هَذَا الشَّيْخِ وَيَقُولُ عَبْدُ اللَّهِ بنُ عُصْمَةَ. وَفِي الْبَابِ عن أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ.

3946- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Among the Thaqif there is a liar and a tyrant."

Abu E'isa said that this hadeeth is hasan gharib.

3947 ـ حَدَّثَنَا أَحْمَدُ بنُ مَنِيعٍ. أخبرنا يَزِيدُ بنُ هَارُونَ، أخبرنا أَيُّوبُ عن سَعِيدٍ المَقْبُرِيِّ عن أَبِي هُرَيْرَةَ «أَنَّ أَعْرَابِيًّا أَهْدَى لِرسولِ اللَّهِ ﷺ بَكْرَةً فَعَوَّضَهُ مِنْهَا سِتَّ بَكَرَاتٍ. فَتَسَخَّطَهَا؛ فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: إِنَّ فُلاَناً أَهْدَى إِلَيَّ نَاقَةً

فَعَوَّضْتُهُ مِنْهَا سِتَّ بَكَرَاتٍ فَظَلَّ سَاخِطاً. لَقَدْ هَمَمْتُ أَنْ لاَ أَقْبَلَ هَدِيَّةً إِلاَّ مِنْ قُرَشِيٍّ أَوْ أَنْصَارِيٍّ أَوْ ثَقَفِيٍّ أَوْ دَوْسِيٍّ». [قال] وَفِي الْحَدِيثِ كَلاَمٌ أَكْثَرُ مِنْ هَذَا. [قال] هذا حديثٌ قَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عن أَبِي هُرَيْرَةَ. وَيَزِيدُ بنُ هَارُونَ يَرْوِي عن [أبي] أَيُّوبَ أَبِي الْعَلاَءِ وَهُوَ أَيُّوبُ بنُ مِسْكِينٍ، وَيُقَالُ ابنُ أَبِي مِسْكِينٍ.

وَلَعلَّ هَذَا الْحَدِيثَ الَّذِي رُوِيَ عن أَيُّوبَ عن سَعِيدٍ الْمَقْبُرِيِّ، وَهُو أَيُّوبُ أَبُو الْعَلاَءِ [وَهُوَ أَيُّوبُ بنُ مِسْكِينٍ وَيُقَالُ ابنُ أَبِي مِسْكِينٍ].

3947- Abu Huraira (R.A.A.) narrated that an Arabian Bedouin presented the Prophet (S.A.W.) with a young, female camel as a gift. He (S.A.W.) compensated him with six young, female camels. The Bedouin did not like the gift. When the Messenger of Allah (S.A.W.) found out about it, he praised Allah (S.W.T.) highly and said, "A man gave me a young, female camel as a gift, and I gave him back six young, female camels but he was upset. I almost stopped accepting gifts from anyone unless he was a Qurashi, an Ansari, a Thaqafi, or a Dousi."

There is a lot of discussion about this hadeeth.

3948 ـ حَدَّثَنَا محمَّدُ بنُ إِسْمَاعِيلَ، أخبرنا أَحْمَدُ بنُ خَالِدٍ الْحِمْصِيُّ، أخبرنا مُحَمَّدُ بنُ إِسْحَاقَ عن سَعِيدِ بنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عن أَبِيهِ عن أَبِي هُرَيْرَةَ قالَ: «أَهْدَى رَجُلٌ مِنْ بَنِي فَزَارَةَ إِلَى النَّبِيِّ ﷺ نَاقَةً مِنْ إِبِلِهِ الَّتِي كَانُوا أَصَابُوا بِالْغَابَةِ فَعَوَّضَهُ مِنْهَا بَعْضَ العِوَضِ فَتَسَخَّطَ فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ عَلَى المِنْبَرِ يَقُولُ: إِنَّ رِجَالاً مِنَ الْعَرَبِ يُهْدِي أَحَدُهُمْ الْهَدِيَّةَ فَأُعَوِّضُهُ مِنْهَا بِقَدْرِ مَا عِنْدِي، ثُمَّ يَتَسَخَّطُهُ فَيَظَلُّ يَتَسَخَّطُ فِيهِ عَلَيَّ. وَايْمُ اللَّهِ لاَ أَقْبَلُ بَعدَ مَقَامِي هَذَا مِنْ رَجُلٍ مِنَ الْعَرَبِ هَدِيَّةً إِلاَّ مِنْ قُرَشِيٍّ أَوْ أَنْصَارِيٍّ أَوْ ثَقَفِيٍّ أَوْ دَوْسِيٍّ» [قال: هذا حديث حسن هو] هو أَصَحُّ مِنْ حَدِيثِ يَزِيدَ بنِ هَارُونَ [عن أيوب].

3948- Abu Huraira (R.A.A.) narrated that a man from the Fizara gave the Prophet (S.A.W.) a camel as a gift which he had captured at Al-Ghaba. He (S.A.W.) presented him with a lesser gift. The man got upset and Abu Huraira (R.A.A.) heard the Messenger of Allah (S.A.W.) say on the pulpit, "By Allah, there are Arab men who give me a gift, and I give back a gift according to my capacity, but they get upset with me. By Allah, I will not accept a gift after today from any of the Arab men unless he is a Qurashi, an Ansari, aThaqafi, or a Dousi."

Abu E'isa said that this hadeeth is hasan.

3949 ـ حَدَّثَنَا إِبْرَاهِيمُ بنُ يَعْقُوبَ، [وغير واحد قالوا:] حدثنا وَهْبُ بنُ جَرِيرٍ، حدثنا أَبِي قالَ سَمِعْتُ عَبْدَ اللَّهِ بنَ خَلاَّدٍ يُحَدِّثُ عن نُمَيْرِ بنِ أَوْسٍ عن مَالِكِ بنِ مَسْرُوحٍ

عن عَامِرِ بنِ أبي عَامِرٍ الأَشْعَرِيِّ عن أبِيهِ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «نِعْمَ الْحَيُّ الأَسْدُ وَالأَشْعَرِيُّونَ؛ لاَ يَفِرُّونَ في الْقِتَالِ وَلاَ يَغُلُّونَ. هُمْ مِنِّي وَأَنَا مِنْهُمْ، قالَ فَحَدَّثْتُ بِذَلِكَ مُعَاوِيَةَ فَقَالَ: لَيْسَ هَكَذَا. قالَ رَسُولُ اللّهِ ﷺ؛ قالَ هُمْ مِنِّي وَإِلَيَّ. فَقُلْتُ لَيْسَ هَكَذَا، حدثني أبي وَلَكِنَّهُ حَدَّثَنِي قالَ سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ: هُمْ مِنِّي وَأَنَا مِنْهُمْ قَالَ فَأَنْتَ أَعْلَمُ بِحَدِيثِ أَبِيكَ».

[قال]: هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لاَ نَعْرِفُهُ إلاَّ مِنْ حديثِ وَهْبِ بنِ جَرِيرٍ وَيُقَالُ الأَسْدُ هُمُ الأَزْدُ.

3949- Amer Ibn Abu Amer Al-Asha'ari reported that his father narrated that the Messenger of Allah (S.A.W.) said, "The best tribes are the Asd tribe and the Asha'aris. They do not flee the battlefield and they do not take any unlawful spoils. They are from me, and I am from them." Amer said that he narrated this hadeeth to Mua'weya, and Mua'weya said, "That is not what the Messenger of Allah (S.A.W.) said. He (S.A.W.) said, "They are from me and to me." Amer said, "That is not what my father narrated to me. He narrated to me that he heard the Messenger of Allah (S.A.W.) say, "They are from me, and I am from them." Mua'weya said, "You know better what your father narrated."

Abu E'isa said that this hadeeth is hasan gharib.

3950 ـ حَدَّثَنَا مُحمَّدُ بنُ بَشَّارٍ، أخبرنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ، حدثنا شُعْبَةُ عن عَبْدِ اللّهِ بنِ دِينَارٍ عن ابنِ عُمَرَ عن النَّبِيِّ ﷺ قالَ: «أَسْلَمُ سَالَمَهَا اللّهُ، وَغِفَار غَفَرَ اللّهُ لَهَا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ. وَفي البَابِ عن أبي ذَرٍّ وَأبي بَرْزَةَ الأَسْلَمِيِّ وَبُرَيْدَةَ وَأبي هُرَيْرَةَ.

3950- Ibn Omar (R.A.A.) narrated that the Prophet (S.A.W.) said, "The Aslam have peace with Allah, the Ghifar's sins have been forgiven by Allah."

Abu E'isa said that this hadeeth is hasan sahih.

[. . . . ـ حَدَّثَنَا عَلِيُّ بنُ حُجْرٍ، أخبرنا إِسْمَاعِيلُ بنُ جَعْفَرٍ عن عَبْدِ اللّهِ بنِ دِينَارٍ عن ابنِ عُمَرَ أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «أَسْلَمُ سَالَمَهَا اللّهُ وَغِفَار غَفَرَ اللّهُ لَهَا. وَعُصَيَّةُ عَصَتِ اللّهَ وَرَسُولَهُ». هَذَا حَدِيثٌ حَسَنٌ صحيحٌ].

3951 ـ حَدَّثَنَا مُحمَّدُ بنُ بَشَّارٍ، حدثنا مُؤَمَّلٌ، أخبرنا سُفْيَانُ عن عَبْدِ اللّهِ بنِ دِينَارٍ نَحْوَ حَدِيثِ شُعْبَةَ، وَزَادَ فِيهِ: «وَعُصَيَّةُ عَصَتِ اللّهَ وَرَسُولَهُ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

...- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said,

"The Aslam have peace with Allah, the Ghifar's sins have been forgiven by Allah, and the U'ssaia have disobeyed Allah (S.W.T.) and His Messenger (S.A.W.)."

Abu E'isa said that this hadeeth is hasan sahih.

3952 ـ حَدَّثَنَا قُتَيْبَةُ، أخبرنا المُغِيرَةُ بنُ عَبْدِ الرَّحْمٰنِ عن أبي الزِّنَادِ عن الأَعْرَجِ عن أبي هُرَيْرَةَ قالَ: قالَ رَسُولُ اللّهِ ﷺ: «وَالذِي نَفْسُ مُحمَّدٍ بِيَدِهِ لَغِفَار، وَأَسْلَمُ وَمُزَيْنَةُ، وَمَنْ كَانَ مِنْ جُهَيْنَةَ أَوْ قالَ جُهَينَةُ، وَمَنْ كَانَ مِنْ مُزَيْنَةَ خَيْرٌ عِنْدَ اللّهِ يَوْمَ الْقِيَامَةِ مِنْ أَسَدٍ وَطَيِّ وَغَطَفَانَ».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3952- Abu Huraira (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "By the One Who owns Muhammad's soul, the Ghifar, the Aslam, the Muzaina, and whoever is from Juhayna or the Muzaina are better people with Allah (S.W.T.) on the Day of Resurrection than those from the tribes of Asad, Taye', and Ghatafan."

Abu E'isa said that this hadeeth is hasan sahih.

3953 ـ حَدَّثَنَا مُحمَّدُ بنُ بَشَّارٍ، أخبرنا عَبْدُ الرَّحْمٰنِ بنُ مَهْدِيٍّ، أخبرنا سُفْيَانُ عن جامِعِ بنِ شَدَّادٍ، عن صَفْوَانَ بنِ مُحْرِزٍ، عن عِمْرَان بنِ حُصَيْنٍ، قالَ: «جَاءَ نَفَرٌ مِنْ بَنِي تَمِيمٍ إِلَى رسولِ اللّهِ ﷺ فَقَالَ: أَبْشِرُوا يَا بَنِي تَمِيم، قالُوا بَشَّرْتَنَا فَأَعْطِنَا، قالَ فَتَغَيَّرَ وَجْهُ رسولِ اللّهِ ﷺ، وَجَاءَ نَفَرٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ: اقْبَلُوا الْبُشْرَى فَلَمْ يَقْبَلْهَا بَنُو تَمِيمٍ، قَالُوا قَدْ قَبِلْنَا».

قال أبو عيسى: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3953- Imran Ibn Hussein narrated that a group from the tribe of Tamim came to the Messenger of Allah (S.A.W.), and he (S.A.W.) said, "Have glad tidings, oh tribe of Tamim." They said, "You have given the glad tidings, so now give us (some money)." The color of the face of the Messenger of Allah (S.A.W.) changed. Later, a group of Yeminis came and he (S.A.W.) said, "Accept the glad tidings that was rejected by the tribe of Tamim." They said, "We accept it."

Abu E'isa said that this hadeeth is hasan sahih.

3954 ـ حَدَّثَنَا مَحْمُودُ بنُ غَيْلاَنَ، حدثنا أَبُو أَحْمَدَ، أخبرنا سُفْيَانُ عن عَبْدِ المَلِكِ بنِ عُمَيْرٍ عن عَبْدِ الرَّحْمٰنِ بنِ أبي بَكْرَةَ عن أَبِيهِ أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «أَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ خَيْرٌ مِنْ تَمِيمٍ وَأَسَدٍ وَغَطَفَانَ وَبَنِي عَامِرِ بنِ صَعْصَعَةَ يَمُدُّ بِهَا صَوْتَهُ. فَقَالَ الْقَوْمُ: قَدْ خَابُوا

وَخَسِرُوا. قالَ: فَهُمْ خَيْرٌ مِنْهُمْ» [قال] هَذَا حَدِيثٌ حَسَنٌ صحيحٌ.

3954- Abu Bakra (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "The Aslam, the Ghifar, and the Muzaina tribes are better than the tribes of Tamim, Asad, Ghatafan, and Amer Ibn Sa'sa'a." He (S.A.W.) raised his voice saying those words. The people in the congregation said, "They have failed and have lost." He (S.A.W.) said, "They are better than them."

Abu E'isa said that this hadeeth is hasan sahih.

[81 ـ باب في فضل الشأم واليمن] [م: 74، ت 148]

3955 ـ حَدَّثَنَا بِشْرُ بنُ آدَمَ ابن بنت أَزْهَرَ السَّمَّانِ، حدثني جَدِّي أَزْهَرُ السَّمَّانُ عن ابنِ عَوْنٍ عن نَافِعٍ عن ابنِ عُمَرَ أَنَّ رَسُولَ اللّهِ ﷺ قالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا. اللهُمَّ بَارِكْ لَنَا في يَمَنِنَا قالُوا وَفِي نَجْدِنَا. فَقَالَ اللهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَبَارِكْ لَنَا في يَمَنِنَا. قَالُوا وَفي نَجْدِنَا فَقَالَ اللهُمَّ بَارِكْ لَنَا فِي شَامِنَا وَبَارِكْ لَنَا فِي يَمَنِنَا قَالُوا وَفِي نَجْدِنَا قالَ هُنَالِكَ الزَّلاَزِلُ وَالْفِتَنُ وبهَا. أَوْ قالَ: مِنْهَا يَخْرُجُ قَرْنُ الشَّيْطَانِ».

[قال]: هَذَا حَدِيثٌ حَسَنٌ صحيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ ابنِ عَوْنٍ. وَقد رُوِيَ هَذَا الْحَدِيثُ أَيْضاً عن سَالِمِ بنِ عَبْدِ اللّهِ بنِ عُمَرَ عن أَبِيهِ عن النَّبِيِّ ﷺ.

(81) The merit of Sham (Greater Syria) and Yemen

3955- Ibn Omar (R.A.A.) narrated that the Messenger of Allah (S.A.W.) said, "Oh Allah, bless in our land of Sham and bless us in our land of Yemen." The people said, "What about our Najd (Iraq)? He (S.A.W.) replied, "From there comes the shaking of the nation (its afflictions). The horn of Satan appears from there."

Abu E'isa said that this hadeeth is hasan sahih gharib.

3956 ـ حَدَّثَنَا مُحمَّدُ بنُ بَشَّارٍ، أخبرنا وَهْبُ بنُ جَرِيرٍ، أخبرنا أَبِي قالَ سَمِعْتُ يَحْيَىٰ بنَ أَيُّوبَ يُحَدِّثُ عن يَزِيدَ بنِ أَبِي حَبِيبٍ عن عَبْدِ الرَّحْمٰنِ بنِ شِمَاسَةَ عن زَيْدِ بنِ ثَابِتٍ قالَ: «كُنَّا عِنْدَ رَسُولِ اللّهِ ﷺ نُؤَلِّفُ الْقُرْآنَ مِنَ الرِّقَاعِ، فَقَالَ رَسُولُ اللّهِ ﷺ: «طُوبَى لِلشَّامِ. فَقُلْنَا لِأَيِّ ذَلِكَ يَا رَسُولَ اللّهِ؟ قالَ لِأَنَّ مَلاَئِكَةَ الرَّحْمٰنِ بَاسِطَةٌ أَجْنِحَتَها عَلَيْهَا». [قال]: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ يَحْيَىٰ بنِ أَيُّوبَ.

3956- Zaid Ibn Thabit reported that they were gathering the various materials that they used to write the Quran on and the Messenger of Allah (S.A.W.) said, "Good luck for Sham!" They said, "Why is that, oh Messenger of Allah?" He (S.A.W.) said, "That is because the angels of the Merciful have their wings set on it."

Abu E'isa said that this hadeeth is hasan gharib.

3957 ـ حَدَّثَنَا مُحَمَّدُ بنُ بَشَّارٍ، أخبرنا أَبُو عَامِرٍ العَقَدِيُّ، حدثنا هِشَامُ بنُ سَعْدٍ عن سَعِيدِ بنِ أبي سَعِيدٍ عن أبي هُرَيْرَةَ عن النَّبيِّ ﷺ قالَ: «لَيَنْتَهِيَنَّ أَقْوَامٌ يَفْتَخِرُونَ بِآبَائِهِمُ الَّذِينَ مَاتُوا؛ إِنَّمَا هُمْ فَحْمُ جَهَنَّمَ. أَوْ لَيَكُونُنَّ أَهْوَنَ عَلَى اللَّهِ مِنَ الْجُعَلِ الَّذِي يُدَهْدِهُ الْخِرَاءَ بِأَنْفِهِ. إِنَّ اللَّهَ أَذْهَبَ عَنْكُمْ عُبِّيَّةَ الْجَاهِلِيَّةِ وَفَخْرَهَا بِالآبَاءِ. إِنَّمَا هُوَ مُؤْمِنٌ تَقِيٌّ وَفَاجِرٌ شَقِيٌّ. النَّاسُ كُلُّهُمْ بَنُو آدَمَ. وآدَمُ خُلِقَ مِنَ التُّرَابِ».

[قال]: وَفِي البَابِ عن ابنِ عُمَرَ وَابنِ عَبَّاسٍ. [قال:] هَذَا حَدِيثٌ حَسَنٌ [غريبٌ].

3957- Abu Huraira narrated that the Prophet (S.A.W.) said, "Let those people stop boasting about their fathers who have died because they are the charcoal of the Hellfire. If they do not, they will be less worthy in the eyes of Allah. They will be less worthy than the dung beetle. Allah has taken away from you the arrogance of the times of ignorance (Jahiliya) and boasting about our fathers. Now it is either (being ranked as) a pious believer or an evil disbeliever. People are the offspring of Adam, and Adam was created from dust."

Abu E'isa said this hadeeth is hasan gharib.

3958 ـ حَدَّثَنَا هَارُونُ بنُ مُوسَى بنِ أبي عَلْقَمَةَ الفَرْوِيُّ المَدِينِيُّ [قال] حَدَّثَنِي أَبِي عن هِشَامِ بنِ سَعْدٍ عن سَعِيدِ بنِ أبي سَعِيدٍ عن أَبِيهِ عن أبي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قالَ: «قَدْ أَذْهَبَ اللَّهُ عَنْكُمْ عُبِّيَّةَ الْجَاهِلِيَّةِ وَفَخْرَهَا بِالآبَاءِ. مُؤْمِنٌ تَقِيٌّ؛ وَفَاجِرٌ شَقِيٌّ. وَالنَّاسُ بَنُو آدَمَ وآدَمُ مِنْ تُرَابٍ».

[قال]: و[هذا أصح عندنا من الحديث الأول حديثٌ حسنٌ]. وَسَعِيدٌ المَقْبُرِيُّ قَدْ سَمِعَ مِنْ أبي هُرَيْرَةَ، وَيَرْوِي عَنْ أَبِيهِ أَشْيَاءَ كَثِيرَةً عن أبي هُرَيْرَةَ.

[وَقَدْ رَوَى سُفْيَانُ الثَّوْرِيُّ وَغَيْرُ وَاحِدٍ هَذَا الْحَدِيثَ عن هِشَامِ بنِ سَعْدٍ عن سَعِيدٍ المَقْبُرِيِّ عن أبي هُرَيْرَةَ عن النَّبيِّ ﷺ نَحْوَ حَدِيثِ أبي عَامِرٍ عن هِشَامِ بنِ سَعْدٍ].

3958- Abu Huraira (R.A.A.) narrated that he Messenger of Allah (S.A.W.) said, "Allah has taken away from you the arrogance of the times of ignorance (Jahiliya) and boasting about our fathers. Now it is either (being ranked as) a pious believer or an evil disbeliever. People are the offspring of Adam, and Adam was created from dust."

Abu E'isa said that this hadeeth is hasan.

آخِرُ المسْنَدِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلاتُهُ وَسَلامُهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَآلِهِ الطَّاهِرِينَ

The Contents

The Book of the virtues of the Quran 3
(1) The Merits of the Opening Surah of the Quran 3
(2) The merit of the Surah of the Cow (Al-Baqara) and the verse of the Throne (Kursi) 4
(3) Another hadeeth 6
(4) The last verses of the Surah Al-Baqara 7
(5) Surah Aal- I'mran 8
(6) The merit of Surah Al-Kahf (the Cave) 9
(7) The merit of Surah Yasseen 9
(8) The merit of Surah Ha-Mim Ad-Dukhan (the smoke) 10
(9) The merit of Surah Al-Mulk (the dominion) 11
(10) The merit of Itha Zulzilat (the earthquake) 12
(11) Surah Al-Ikhlas 13
(12) The Mua'wethat 16
(13) The high merit of the reader of the Quran 17
(14) The merit of the Quran 18
(15) Teaching the Quran 19
(16) The rewards of reciting one letter from the Quran 20
(17) Another hadeeth 21
(18) Another hadeeth 22
(19) Another hadeeth 23
(20) Another hadeeth 23
(21) Another hadeeth 24
(22) Another hadeeth 25
(23) The recitation of the Prophet (S.A.W.) 26
(24) Another hadeeth 27
(25) Another hadeeth 27
The Book of Recitations 28
(1) The Opening Surah 28
(2) Surah Hud 30
(3) Surah Al-Kahf (the cave) 30

فهرس المحتويات

كتاب فضائل القرآن 3
1 ـ بابُ ما جَاءَ في فَضْلِ فَاتِحةِ الْكِتَابِ [م: 1، ت: 1] 3
2 ـ بابُ ما جَاءَ في سُورَةِ الْبَقَرَةِ وَآيَةِ الكُرْسِيِّ [م: 2، ت: 2] 4
3 ـ باب [م: 3، ت: 3] 6
4 ـ بابُ مَا جَاءَ في آخِرِ سُورَةِ البَقَرَةِ [م: 4، ت: 4] 7
5 ـ بابُ مَا جَاءَ في سورة آلِ عِمْرَانَ [م: 5، ت: 5] 7
6 ـ بابُ ما جَاءَ في فضل سُورَةِ الكَهْفِ [م: 6، ت: 6] 8
7 ـ بابُ مَا جَاءَ في فضل يٰس [م: 7، ت: 7] 9
8 ـ بابُ مَا جَاءَ في فضل حَم الدُّخَانِ [م: 8، ت: 8] 10
9 ـ باب مَا جَاءَ في فضل سُورَةِ الْمُلْكِ [م: 9، ت: 9] 10
10 ـ بابُ مَا جَاءَ فِي إِذَا زُلْزِلَتْ [م: 10، ت: 10] 12
11 ـ بابُ مَا جَاءَ في سُورَةِ الإِخْلاَصِ [م: 11، ت: 11] 13
12 ـ بابُ مَا جَاءَ في المُعوِّذَتَينِ [م: 12، ت: 12] 16
13 ـ بابُ ما جَاءَ فِي فَضْلِ قَارِىءِ الْقُرْآنِ [م: 13، ت: 13] 17
14 ـ بابُ مَا جَاءَ فِي فَضْلِ القُرآنِ [م: 14، ت: 14] 17
15 ـ بابُ مَا جَاءَ في تَعْلِيمِ القُرْآنِ [م: 15، ت: 15] 19
16 ـ بابُ مَا جَاءَ في مَنْ قَرَأَ حَرْفاً مِنَ القُرْآنِ مَا لَهُ مِنَ الأَجرِ [م: 16، ت: 16] 20
17 ـ بابٌ [م: 17، ت: 17] 21
18 ـ باب [م: 18، ت: 18] 22
19 ـ باب [م: 19، ت: 19] 22
20 ـ بابٌ [م: 20، ت: 20] 23
21 ـ باب [م: 21، ت: 21] 24
22 ـ باب [م: 22، ت: 22] 25
23 ـ باب ما جَاءَ كَيْفَ كَانَتْ قِراءَةُ النبيِّ ﷺ [م: 23، ت: 23] 25
24 ـ باب [م: 24، ت: 24] 27
25 ـ باب [م: 25، ت: 25] 27
47 ـ كتاب القراءات 28
1 ـ باب في فاتحة الكتاب [م: 1، ت: 1] 28
2 ـ بابُ وَمِنْ سُورةِ هُودٍ [م: 2، ت: 2] 29
3 ـ بابُ وَمِنْ سُورةِ الكَهْفِ [م: 3، ت: 3] 30

(4) Surah Al-Rum (the Romans) 31
(5) Surah Al-Qamar (the Moon) 32
(6) Surah Al-Waqea'a (the inevitable event) 32
(7) Surah Al-Layl (the Night) 33
(8) Surah Ath-thariat (the winds that scatter) 33
(9) Surah Al-Hajj (the pilgrimage) 34
(10) Another hadeeth 34
(11) The Quran was revealed using seven dialects 34
(12) Another hadeeth 36
(13) Another hadeeth 37
The Book of Interpreting the Quran 39
(1) The one who interprets the Quran according to his opinion 39
(2) The Opening Surah of the Book (Al-Fateha) 41
(3) Interpretation from Surah Al-Baqara 43
(4) From the Surah of Aal I'mran 64
(5) From the Surah of An-Nisa' (the women) 77
(6) Verses Revealed from Surah Al-Maeda (the Last Supper) 95
(7) Verses from Surah Al-Ana'am 107
(8) Verses from Surah Al-Aa'raf 113
(9) Verses from the Surah Al-Anfal 116
(10) Verses from Surah At-Tauba (repentance) 120
(11) Verses from Surah Younes (Jonah) 134
(12) Verses from Surah Hud 136
(13) Verses from Surah Yusuf (Joseph) 141
(14) Verses from Surah (Ar-Raad) (Thunder) 142
(15) Verses from Surah Ibrahim (S.A.W.) 143
(16) Verses from Surah Al-Hijr 144
(17) Verses from Surah An-Nahl (the Bee) 146
(18) From Surah of Bani Israel 147
(19) Verses from Surah the Cave (Al-Kahf) 159
(20) Verses from Surah Miriam 163
(21) Verses from Surah Taha 167
(22) Verses from Surah Al-Anbiya' (the prophets) 167

4 ـ باب وَمِنْ سُورةِ الرُّومِ [م: 4، ت: 4] 31
5 ـ باب وَمِنْ سُورةِ القَمَرِ [م: 4، ت: 5] 32
6 ـ باب وَمِنْ سُورةِ الواقِعَةِ [م: 5، ت: 6] 32
7 ـ باب وَمِنْ سُورةِ اللَّيلِ [م: 6، ت: 7] 32
8 ـ باب وَمِنْ سُورَةِ الذّارِيَاتِ [م: 6، ت: 8] 33
9 ـ باب وَمِنْ سُورَةِ الحَجِّ [م: 7، ت: 9] 33
10 ـ باب [م: 8، ت: 9] 34
11 ـ بابُ ما جَاءَ أنَّ القُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ [م: 9، ت: 11] 34
12 ـ بابٌ [م: 10، ت: 12] 36
13 ـ بابٌ [م: 11، ت: 13] 36
كتاب تفسير القرآن 39
1 ـ باب ما جاء في الَّذِي يُفَسِّرُ القُرْآنَ بِرَأْيِهِ [م: 000، ت: 1] 39
2 ـ باب ومن سُورةِ فَاتِحَةِ الكِتابِ [م: 1، ت: 2] 40
3 ـ باب ومن سُورةِ البَقَرَةِ [م: 1، ت: 3] 43
4 ـ باب وَمِنْ سُورةِ آلِ عِمْرَانَ [م: 1، ت: 4] 64
5 ـ باب وَمِنْ سُورةِ النِّسَاءِ [م: 1، ت: 5] 77
6 ـ باب وَمِنْ سُورةِ المَائِدَةِ [م: 1، ت: 6] 95
7 ـ باب وَمِنْ سُورةِ الأنعامِ [م: 1، ت: 7] 107
8 ـ باب وَمِنْ سُورةِ الأعرافِ [م: 1، ت: 8] 113
9 ـ باب وَمِنْ سُورَةِ الأنْفَالِ [م: 1، ت: 9] 115
10 ـ باب وَمِنْ سُورَةِ التَّوْبَةِ [م: 1، ت: 10] 119
11 ـ باب وَمِنْ سُورَةِ يُونُسَ [م: 1، ت: 11] 134
12 ـ باب وَمِنْ سُورَةِ هُودٍ [م: 1، ت: 12] 136
13 ـ باب وَمِنْ سُورةِ يُوسُفَ [م: 1، ت: 13] 141
14 ـ باب وَمِنْ سُورةِ الرَّعْدِ [م: 1، ت: 14] 141
15 ـ باب ومن سُورَةِ إبراهِيمَ [م: 1، ت: 15] 142
16 ـ باب ومن سُورَةِ الْحِجْرِ [م: 1، ت: 16] 144
17 ـ باب وَمِنْ سُورَةِ النَّحْلِ [م: 1، ت: 17] 146
18 ـ باب وَمِنْ سُورَةِ بَنِي إِسْرَائِيلَ [م: 1، ت: 18] 147
19 ـ باب ومن سورَةِ الْكَهْفِ [م: 1، ت: 19] 157
20 ـ باب وَمِنْ سُورَةِ مَرْيَمَ 163
21 ـ باب وَمِنْ سُورَةِ طَهَ [م: 1، ت: 21] 166
22 ـ باب ومن سورة الأنبياء [م: 1، ت: 22] 167

(23) Verses from Surah Al-Hajj (the pilgrimage) 170
(24) Verses from Surah Al-Muminoon (the believers) 174
(25) From Surah An-Nour 176
(26) Verses from Surah Al-Furqan 184
(27) Verses from Surah Ash-Shua'ara' (the poets) 185
(28) Verses from Surah Al-Naml (The Ants) 187
(29) Verses from Surah (Al-Kasas) 187
(30) From Surah Al-A'ankabout (The Spider) 188
(31) From Surah Ar-Rum (the Romans) 189
(32) Verses from Surah Luqman 192
(33) From Surah As-Sajda (the Prostration) 192
(34) Verses from Surah Al-Ahzab (the parties) 194
(35) From Surah Sabaa' (Sheba) 208
(36) Verses from Surah Al-Malaeka (the angels) 210
(37) Verses from Surah Ya-sin 211
(38) Verses from Surah As-Saffat 212
(39) Verses from Surah Sad 213
(40) Verses from Surah Az-Zumar 217
(41) Verse from Surah Al-Mu'min (the believer) 222
(42) Verses from Surah Ha-Mim As-Sajda (the prostration) 222
(43) Verses from Surah H'a-Mim A'ine-Seen-Qaf (Arabic letters) 224
(44) Verses from Surah Az-Zokhurof 225
(45) Verses from Surah Ad-Dukhan (the smoke) 226
(46) Verses from Surah Al-Ahqaf 227
(47) Verses from Surah Muhammad (S.A.W.) 229
(48) Verses from Surah Al-Fat-h' (the Conquest) 231
(49) Verse from Surah Al-Hujurat (the rooms) 233
(50) Verse from Surah Qaf 236
(51) Verses from Surah Ath-Thariat 236
(52) Verse from Surah At-Tour 238
(53) Verses from Surah An-Najm (the Star) 238
(54) Verses from Surah Al-Qamar (the moon) 242
(55) Verse from Surah Ar-Rahman (The Merciful) 244

23 ـ باب ومن سورة الحجّ [م: 1، ت: 23] 170
24 ـ باب ومن سورة المؤمنين [م: 1، ت: 24] 173
25 ـ باب سورة النّور [م: 1، ت: 25] 175
26 ـ باب ومن سورة الفرقان [م: 1، ت: 26] 184
27 ـ باب سورة الشعراء [م: 1، ت: 27] 185
28 ـ باب سورة النمل [م: 1، ت: 28] 187
29 ـ باب سورة القصص [م: 1، ت: 29] 187
30 ـ باب ومن سورة العنكبوت [م: 1، ت: 30] 188
31 ـ باب ومن سورة الروم [م: 2، ت: 31] 189
32 ـ باب ومن سورة لقمان [م: 1، ت: 32] 192
33 ـ باب ومن سورة السجدة [م: 1، ت: 33] 192
34 ـ باب ومن سورة الأحزاب [م: 1، ت: 34] 194
35 ـ باب ومن سورة سبإ [م: 1، ت: 35] 208
36 ـ باب ومن سورة الملائكة [م: 1، ت: 36] 210
37 ـ باب ومن سورة يس [م: 1، ت: 37] 211
38 ـ باب ومن سورة والصافات [م: 1، ت: 38] 212
39 ـ باب ومن سورة ص [م: 1، ت: 39] 213
40 ـ باب ومن سورة الزمر [م: 1، ت: 40] 217
41 ـ باب ومن سورة المؤمن [م: 1، ت: 41] 221
42 ـ باب ومن سورة ﴿حم السجدة﴾ [م: 1، ت: 42] 222
43 ـ باب ومن سورة الشورى ﴿حم عسق﴾ [م: 1، ت: 43] 224
44 ـ باب ومن سورة الزخرف [م: 1، ت: 44] 225
45 ـ باب ومن سورة الدخان [م: 1، ت: 45] 225
46 ـ باب ومن سورة الأحقاف [م: 1، ت: 46] 227
47 ـ باب ومن سورة محمد [م: 1، ت: 47] 229
48 ـ باب ومن سورة الفتح [م: 1، ت: 48] 231
49 ـ باب ومن سورة الحجرات [م: 1، ت: 49] 233
50 ـ باب ومن سورة قٓ [م: 1، ت: 50] 236
51 ـ باب ومن سورة والذاريات [م: 1، ت: 51] 236
52 ـ باب ومن سورة الطور [م: 1، ت: 52] 237
53 ـ باب ومن سورة والنّجم [م: 1، ت: 53] 238
54 ـ باب ومن سورة القمر [م: 1، ت: 54] 242
55 ـ باب ومن سورة الرحمن [م: 1، ت: 55] 244

(56) Verses from Surah Al-Waqea'a 245
(57) Verses from Surah Al-Hadid (the Iron) 248
(58) Verses from Surah Al-Mujadelah 249
(59) Verses from Surah Al-Hashr (the Resurrection) 252
(60) Verses from Surah Al-Mumtahenah 254
(61) Verses from Surah As-Saff (the rows of the army) 257
(62) Verses from Surah Al-Jumua'a (Friday) 257
(63) Verses from Surah Al-Munafiqeen (the hypocrites) 259
(64) Verses from Surah At-Taghabun 263
(65) Verses from Surah At-Tahreem 265
(66) Verse from Surah Nun and the Pen 268
(67) Verses from Surah Al-H'aqqa 268
(68) Verse from Surah Sa'ala Sa-el (Someone asked) 269
(69) Verses from Surah Al-Jinn 270
(70) Verses from Surah Al-Mudather (the wrapped up) 271
(71) Verses from Surah Al-Qiyama 274
(72) Verses from Surah A'basa 275
(73) Verses from Surah Itha Ash-Shamsu Kuwerat *(At-Takweer or the folding up)* 275
(74) Verse from Surah Waylun Lil-Muttafefeen (Al-Muttafefeen or the dealers in fraud) 276
(75) Verses from Surah Itha As-Samaa'u Inshaqat 277
(76) Verses from Surah Al-Bourouj 278
(77) Verses from Surah Al-Ghashiah 281
(78) Verse from Surah Al-Fajr (the dawn) 281
(79) Verse from Surah Wa-Shams Wa Duh'aha (Surah Ash-Shams or the sun) 282
(80) Verses from Surah Wa Al-Layl Itha Yaghsha (Surah Al-Layl or the night) 282
(81) Verse from Surah Ad-Duha (the glorious morning light) 283
(82) From Surah Alam Nashrah' (Al-Inshirah' or the expansion) 284
(83) Verse from Surah At-Teen (the fig) 284
(84) Verses from Surah Iqraa' Bismi Rabbika (Surah Al-Alaq or the leach-like clot) 285
(85) Verses from Surah Al-Qadr (Night of Power) 286
(86) From Surah Lam Yakun (Al-Baiyana or the clear evidence) 287
(87) Verse from Surah Itha Zulzilat (Al-Zazalah or the convulsion) 287

56 ـ باب ومن سورة الواقعة [م: 1، ت: 56] 244
57 ـ باب ومن سورة الحديد [م: 1، ت: 57] 247
58 ـ باب ومن سورة المجادلة [م: 1، ت: 58] 249
59 ـ باب ومن سورة الحشر [م: 1، ت: 59] 252
60 ـ باب ومن سورة الممتحنة [م: 1، ت: 60] 253
61 ـ باب ومن سورة الصف [م: 1، ت: 61] 256
62 ـ باب ومن سورة الجمعة [م: 1، ت: 62] 257
63 ـ باب ومن سورة المنافقين [م: 1، ت: 63] 258
64 ـ باب ومن سورة التغابن [م: 1، ت: 64] 263
65 ـ باب ومن سورة التحريم [م: 1، ت: 65] 264
66 ـ باب ومن سورة نون [م: 1، ت: 66] 267
67 ـ باب ومن سورة الحاقة [م: 1، ت: 67] 268
68 ـ باب ومن سورة سأل سائل [م: 1، ت: 68] 269
69 ـ باب ومن سورة الجن [م: 1، ت: 69] 269
70 ـ باب ومن سورة المدثر [م: 1، ت: 70] 271
71 ـ باب ومن سورة القيامة [م: 1، ت: 71] 273
72 ـ باب ومن سورة عبس [م: 1، ت: 72] 274
73 ـ باب ومن سورة ﴿إذا الشمس كورت﴾ [م: 1، ت: 73] 275
74 ـ باب ومن سورة ويل للمطففين [م: 1، ت: 74] 276
75 ـ باب ومن سورة ﴿إذا السماء انشقت﴾ [م: 1، ت: 75] 276
76 ـ باب ومن سورة البروج [م: 1، ت: 76] 277
77 ـ باب ومن سورة الغاشية [م: 1، ت: 77] 281
78 ـ باب ومن سورة الفجر [م: 1، ت: 78] 281
79 ـ باب ومن سورة «والشمس وضحاها» [م: 1، ت: 79] 281
80 ـ باب ومن سورة ﴿والليل إذا يغشى﴾ [م: 1، ت: 80] 282
81 ـ باب ومن سورة ﴿والضحى﴾ [م: 1، ت: 81] 283
82 ـ باب ومن سورة ﴿ألم نشرح﴾ [م: 1، ت: 82] 283
83 ـ باب ومن سورة ﴿والتين﴾ [م: 1، ت: 83] 284
84 ـ باب ومن سورة ﴿اقرأ باسم ربك﴾ [م: 1، ت: 84] 284
85 ـ باب ومن سورة ﴿ليلة القدر﴾ [م: 1، ت: 85] 285
86 ـ باب ومن سورة لم يكن [م: 1، ت: 86] 287
87 ـ باب ومن سورة ﴿إذا زلزلت﴾ [م: 1، ت: 87] 287

(88) Surah Alhakum At-Takathur (Surah At-Takathur or piling up) 288
(89) Verses from Surah Al-Kawthar (a river in Paradise) 289
(90) From Surah ***An-Nasr*** (the victory) 291
(91) Surah Tabbat Yada (Surah Al-Lahab or the flame) 291
(92) Verses from Surah Al-Ikhlas (the purity of faith) 292
(93) From the two Surahs of Mua'wethat (seeking refuge with Allah) 292
(94) Another hadeeth 294
(95) Another hadeeth 295
The Book of Supplications 296
(1) The Virtue of Supplicating 296
(2) Another hadeeth 296
(3) Another hadeeth 297
(4) The Merit of making Thikr (remembrance of Allah) 298
(5) Another Hadeeth 298
(6) Another hadeeth 299
(7) The virtue of those who sit and make thikr (remembrance of Allah (S.W.T.) 299
(8) Those that meet together but do not remember Allah 301
(9) The supplication of the believer is answered by Allah 301
(10) The one supplicating Allah should start by invoking for himself 302
(11) Raising the hands when supplicating 303
(12) Those who want their supplication be answered fast 303
(13) Supplicating in the morning and in the evening 304
(14) Another hadeeth 306
(15) Another hadeeth 306
(16) The supplication before going to bed 307
(17) Another hadeeth 309
(18) Another hadeeth 309
(19) Another hadeeth 310
(20) Another hadeeth 311
(21) Reciting the Quran before going to sleep 311
(22) Another hadeeth 312
(23) Another hadeeth 313
(24) Making ***tasbeeh***, ***takbeer***, and ***tahmeed*** when going to sleep 314

88 ـ باب ومن سورة ﴿ألهاكم التكاثر﴾ [م: 1، ت: 88] 287
89 ـ باب ومن سورة الكوثر [م: 1، ت: 89] 289
90 ـ باب ومن سورة الفتح [م: 1، ت: 90] 290
91 ـ باب ومن سورة ﴿تبت يدا﴾ [م: 1، ت: 91] 291
92 ـ باب ومن سورة الإخلاص [م: 1، ت: 92] 291
93 ـ باب ومن سورة المعوذتين [م: 1، ت: 93] 292
94 ـ بابٌ [ت: 94] 293
95 ـ بابٌ [م: ...، ت: 95] 294
كتاب الدعوات 296
1 ـ باب ما جاء في فضل الدعاء [م: 1، ت: 1] 296
2 ـ [بابٌ منه] [م: 1، ت: 1] 296
3 ـ بابٌ منه [م: 2، ت: 2] 297
4 ـ بابُ ما جاء في فضل الذكر [م: 4، ت: 4] 298
5 ـ بابٌ منه [م: 5، ت: 5] 298
6 ـ بابٌ منه [م: 6، ت: 6] 299
7 ـ بابُ مَا جَاءَ في القَوْمِ يَجْلِسُونَ فَيَذْكُرُونَ الله مَا لَهُمْ مِنَ الفَضْلِ [م: 7، ت: 7] 299
8 ـ بابُ في القَوْمِ يَجْلِسُونَ وَلاَ يَذْكُرُونَ الله [م: 8، ت: 8] 300
9 ـ بابُ ما جَاءَ أَنَّ دَعْوَةَ المُسْلِمِ مُسْتَجَابَةٌ [م: 9، ت: 9] 301
10 ـ بابُ مَا جاءَ أَنَّ الدَّاعِيَ يَبْدَأُ بِنَفْسِهِ [م: 10، ت: 10] 302
11 ـ بابُ ما جَاءَ في رَفْعِ الأَيْدِي عِنْدَ الدُّعَاءِ [م: 11، ت: 11] 302
12 ـ بابُ مَا جَاءَ مَنْ يَسْتَعْجِلُ في دُعَائِهِ [م: 12، ت: 12] 303
13 ـ بابُ مَا جَاءَ في الدُّعَاءِ إِذَا أَصْبَحَ وَإِذَا أَمْسَى [م: 13، ت: 13] 303
14 ـ باب منه [م: 14، ت: 14] 305
15 ـ باب منه [م: 15، ت: 15] 306
16 ـ باب ما جَاءَ في الدُّعَاءِ إِذَا أَوَى إِلى فِرَاشِهِ [م: 16، ت: 16] 307
17 ـ بابٌ منه [م: 17، ت: 17] 308
18 ـ بابٌ منه [م: 18، ت: 18] 309
19 ـ بابٌ منه [م: 19، ت: 19] 310
20 ـ باب منه [م: 20، ت: 20] 310
21 ـ باب ما جَاءَ فِيمَنْ يَقْرَأُ مِنَ القُرْآنِ عِنْدَ المَنَامِ [م: 21، ت: 21] 311
22 ـ باب منه [م: 22، ت: 22] 312
23 ـ باب منه [م: 23، ت: 23] 313
24 ـ بابُ ما جَاءَ في التَّسْبِيحِ والتَّكْبِيرِ وَالتَّحْمِيدِ عِنْدَ المَنَامِ [م: 24، ت: 24] 314

(25) Another hadeeth 315
(26) Supplicating Allah when waking up in the middle of the night 317
(27) Another hadeeth 317
(28) Another hadeeth 318
(29) What to say if one gets up in the night to pray 318
(30) Another hadeeth 320
(31) The supplication of the beginning of the prayer 321
(32) Another hadeeth 322
(33) What is said during prostration from (Sajda verses) the Quran 327
(34) What to say when leaving the house 328
(35) Another hadeeth 329
(36) What to say when entering the market (for business) 329
(37) What to say when one gets ill 330
(38) What to say when one sees a deformed person 331
(39) What to say when one leaves a meeting 332
(40) What to say when in affliction 333
(41) What to say when one lodges in a strange place 334
(42) What to say when leaving on a trip 334
(43) What to say when returning from a travel 335
(44) How to say goodbye to someone traveling 336
(45) Another hadeeth 337
(46) Another hadeeth 337
(47) What to say when mounting the camel (or any ride) 338
(48) The supplication of the traveler 339
(49) What is said when the wind blows hard 339
(50) What is said when one hears the thunder 340
(51) What to say when seeing the crescent moon 340
(52) What to say when one gets angry 341
(53) What to say when one sees a bad dream 341
(54) What to say when one sees the blooming of the fruits 342
(55) What to say when one eats 342
(56) What to say when one finishes his food 343
(57) What one says when he hears the braying of the donkey 344

25 ـ بابٌ منه [م: 25، ت: 25] 315
26 ـ باب مَا جَاءَ في الدُّعَاءِ إِذَا انْتَبَهَ مِنَ اللَّيْلِ [م: 26، ت: 26] 316
27 ـ باب منه [م: 27، ت: 27] 317
28 ـ باب منه [م: 28، ت: 28] 318
29 ـ باب مَا جاءَ مَا يَقُولُ إِذَا قامَ مِنَ اللَّيْلِ إلى الصَّلاةِ [م: 29، ت: 29] 318
30 ـ باب منه [م: 30، ت: 30] 319
31 ـ بابُ مَا جَاءَ في الدُّعَاءِ عِنْدَ افْتِتَاحِ الصَّلاَةِ بِاللَّيْلِ [م: 31، ت: 31] 321
32 ـ بابٌ منه [م: 32، ت: 32] 321
33 ـ بابُ مَا يَقُول في سُجُودِ القُرْآنِ [م: 33، ت: 33] 327
34 ـ بابُ ما يَقُول إِذَا خَرَجَ مِنْ بَيْتِهِ [م: 34، ت: 34] 328
35 ـ بابٌ منه [م: 35، ت: 35] 328
36 ـ بابُ ما يَقُولُ إذا دَخَلَ السُّوقَ [م: 36، ت: 36] 329
37 ـ بابُ ما يَقُولُ العَبْدُ إِذَا مَرِضَ [م: 36، ت: تابع 36] 330
38 ـ بابُ مَا يَقُولُ إِذَا رَأَى مُبْتَلَى [م: 37، ت: 38] 331
39 ـ بابُ مَا يَقُولُ إِذَا قَامَ مِنْ مَجْلِسِهِ [م: 38، ت: 39] 332
40 ـ باب ما جاء مَا يَقُولُ عِنْدَ الكَرْبِ [م: 39، ت: 40] 333
41 ـ بابُ مَا جَاءَ مَا يَقُولُ إِذَا نَزَلَ مَنْزِلاً [م: 40، ت: 41] 333
42 ـ بابُ مَا يَقُولُ إِذَا خَرَجَ مُسَافِراً [م: 41، ت: 42] 334
43 ـ بابُ مَا يَقُولُ إِذَا قدِم مِنَ السفر [م: 42، ت: 43] 335
44 ـ بابُ ما يَقُولُ إِذَا وَدَّعَ إِنْسَاناً [م: 43، ت: 45] 336
45 ـ بابٌ منه [م: 44، ت: 46] 337
46 ـ بابٌ [م: 45، ت: 47] 337
47 ـ بابُ ما جَاءَ مَا يَقُولُ إِذَا رَكِبَ الناقة [م: 46، ت: 48] 337
48 ـ بابُ مَا ذُكِرَ في دَعْوَةِ المُسَافِرِ [م: 47، ت: 49] 339
49 ـ باب مَا يَقُول إِذَا هاجَتِ الرِّيحُ [م: 48، ت: 50] 339
50 ـ بابُ مَا يَقُولُ إِذَا سمِعَ الرَّعْدَ [م: 49، ت: 51] 340
51 ـ بابُ مَا يَقُولُ عِنْدَ رُؤْيَةِ الْهِلاَلِ [م: 50، ت: 52] 340
52 ـ بابُ ما يَقُولُ عِنْدَ الغَضَبِ [م: 51، ت: 53] 340
53 ـ بابُ مَا يَقُولُ إِذَا رَأَى رؤْيَا يَكْرَهُهَا [م: 52، ت: 54] 341
54 ـ بابُ ما يَقُولُ إِذَا رَأَى البَاكُورَةَ مِنَ الثَّمَرِ [م: 53، ت: 55] 342
55 ـ بابُ مَا يَقُول إِذَا أَكَلَ طَعَاماً [م: 54، ت: 56] 342
56 ـ بابُ ما يَقُولُ إِذَا فَرَغَ مِنَ الطَّعَامِ [م: 55، ت: 57] 343
57 ـ بابُ مَا يَقُولُ إِذَا سَمِعَ نَهِيقَ الحِمَارِ [م: 56، ت: 58] 344

(58) The merit of making tasbeeh, takbeer, tahlil, and tahmid 345
(59) Another hadeeth 346
(60) Another hadeeth 346
(61) Another hadeeth 348
(62) Another hadeeth 349
(63) Another hadeeth 350
(64) The Jamea'at supplications (supplications that have a lot of meanings in a few simple words) 351
(65) Another hadeeth 352
(66) Another hadeeth 352
(67) Another hadeeth 353
(68) Another hadeeth 354
(69) Another hadeeth 355
(70) Another hadeeth 355
(71) Another hadeeth 356
(72) Counting the number of Tasbeehs on the fingers 356
(73) Another hadeeth 357
(74) Another hadeeth 358
(75) Another hadeeth 359
(76) Another hadeeth 359
(77) Another hadeeth 360
(78) Another hadeeth 361
(79) Another hadeeth 362
(80) Another hadeeth 362
(81) Another hadeeth 363
(82) Another hadeeth 363
(83) Another hadeeth 365
(84) Another hadeeth 365
(85) Another hadeeth 366
(86) Another hadeeth 369
(87) Another hadeeth 370
(88) Another hadeeth 371
(89) Another hadeeth 372
(90) Another hadeeth 373

58 ـ بابُ ما جَاءَ في فَضْلِ التَّسبِيحِ وَالتَّكْبِيرِ وَالتَّهْلِيلِ والتَّحْمِيدِ [م: 57، ت: 59] 344
59 ـ بابٌ [م: 58، ت: 60] 345
60 ـ بابٌ [م: 59، ت: 61] 346
61 ـ بابٌ [م: 60، ت: 62] 348
62 ـ بابٌ [م: 61، ت: 63] 349
63 ـ بابٌ [م: 62، ت: 64] 349
64 ـ بابُ مَا جَاءَ في جَامِعِ الدَّعَوَاتِ عَن رسُولِ الله ﷺ [م: 63، ت: 65] 350
65 ـ بابٌ [م: 64، ت: 66] 352
66 ـ باب [م: 65، ت: تابع 66] 352
67 ـ بابٌ [م: 66، ت: 67] 353
68 ـ بابٌ [م: 67، ت: 68] 354
69 ـ بابٌ [م: 68، ت: 69] 354
70 ـ بابٌ [م: 69، ت: 70] 355
71 ـ بابٌ [م: 70، ت: 71] 355
72 ـ بابُ مَا جَاءَ في عَقْدِ التَّسْبِيحِ باليَد [م: 71، ت: 72] 356
73 ـ بابٌ [م: 72، ت: 73] 357
74 ـ بابٌ [م: 73، ت: 75] 358
75 ـ بابٌ [م: 74، ت: 76] 359
76 ـ بابٌ [م: 75، ت: 77] 359
77 ـ بَابٌ [م: 76، ت: 78] 360
78 ـ بابٌ [م: 77، ت: 79] 361
79 ـ بابٌ [م: 78، ت: 80] 361
80 ـ بابٌ [م: تابع 78، ت: 81] 362
81 ـ بابٌ [م: 78، ت: 82] 363
82 ـ بابٌ [م: 79، ت: 83] 363
83 ـ بابٌ [م: 80، ت: 84] 364
84 ـ بابٌ [م: 81، ت: 85] 365
85 ـ باب [م: 82، ت: 86] 365
86 ـ بابٌ منه [م: 83، ت: 88] 369
87 ـ بابٌ [م: 84، ت: 89] 369
88 ـ بابٌ [م: 85، ت: 90] 371
89 ـ بابٌ [م: 86، ت: 92] 372
90 ـ بابٌ [م: 87، ت: 93] 372

(91) Another hadeeth 373
(92) Another hadeeth 374
(93) Another hadeeth 375
(94) Another hadeeth 375
(95) Another hadeeth 376
(96) Another hadeeth 377
(97) Another hadeeth 378
(98) The merit of repentance and asking for forgiveness and the Mercy of Allah on His servants 381
(99) Allah has created one hundred mercies 384
(100)The saying of the Messenger of Allah (S.A.W.), "May the nose of a man be rubbed... 386
(101) About the supplication of the Prophet (S.A.W.) 387
(102) The Supplication of the Prophet (S.A.W.) 389
(103) Another hadeeth 390
(104) Another hadeeth 391
(105) Another hadeeth 393
(106) Another hadeeth 393
(107) Another hadeeth 394
(108) Another hadeeth 394
(109) Another hadeeth 395
(110) Another hadeeth 395
(111) The supplication of someone ill 396
(112) The supplication of the Witr (the last prayer) 396
(113) The supplication and asking refuge after every prayer 397
(114) The supplication to help memorization 399
(115) Waiting for the better times 401
(116) Another hadeeth 402
(117) Supplication of the guest 403
(118) Another hadeeth 404
(119) The merit of ***La H'awla Wa La Quwwata Illa Bi Allah*** 406
(120) The merit of making tasbeeh, tahlil, and taqdees 406
(121) The supplication of going to the battle 407

91 ـ بابٌ [م: 88، ت: 94] 373
92 ـ بابٌ [م: 89، ت: 95] 374
93 ـ بابٌ [م: 90، ت: 96] 374
94 ـ بابٌ [م: 91، ت: 100] 375
95 ـ بابٌ [م: 92، ت: 101] 376
96 ـ باب [م: 93، ت: ...] 376
97 ـ بابٌ [م: 94، ت: 102] 377
98 ـ بابٌ في فَضْلِ التَّوْبَةِ وَالاسْتِغْفَارِ وَمَا ذُكِرَ مِنْ رَحْمَةِ الله لِعِبَادِهِ [م: 98، ت: 103] 380
99 ـ بابٌ [خَلْقِ الله مائَةَ رَحْمَةٍ] [م: 99، ت: 108] 384
100 ـ باب [قول رسول الله ﷺ «رغِمَ أنفُ رجُلٍ»] [م: 100، ت: 111] 386
101 ـ بابٌ [في دعاء النبي ﷺ] [م: 101، ت: 112] 387
102 ـ بابٌ في دعاء النبي ﷺ [م: 102، ت: 115] 389
103 ـ بابٌ [م: 103، ت: 117] 390
104 ـ بابٌ [م: 104، ت: 119] 391
أحاديث شتى 393
105 . باب مِنْ أَبْوَابِ الدَّعَوَاتِ [م: 105، ت: 120] 393
106 ـ بابٌ [م: 106، ت: 121] 393
107 ـ باب [م: 107، ت: 121] 393
108 ـ باب [م: 108، ت تابع: 121] 394
109 ـ باب [م: 109، ت تابع: 121] 395
110 ـ باب [م: 110، ت تابع: 121] 395
111 ـ باب في دُعاء المريض [م: 111، ت: 122] 395
112 ـ باب في دُعَاءِ الْوِتْرِ [م: 112، ت: 123] 396
113 ـ باب في دُعاءِ النبيِّ ﷺ وَتَعَوُّذِهِ في دُبُرِ كُلِّ صَلاةٍ [م: 113، ت: 124] 397
114 ـ بابٌ في دُعاءِ الْحِفْظِ [م: 114، ت: 125] 398
115 ـ باب في انْتِظارِ الفَرَجِ وَغَيْرِ ذَلِكَ [م: 115، ت: 126] 401
116 ـ بابٌ [م: 116، ت: 127] 402
117 ـ باب [م: 117، ت: 127] 403
118 ـ باب [م: 118، ت: 127] 404
119 ـ بابٌ في فَضْلِ لا حَوْلَ وَلاَ قُوَّةَ إلاَّ بالله [م: 119، ت: 128] 405
120 ـ باب [في فضل التسبيح والتهليل والتقديس] [م: 120، ت تابع: 128] 406
121 ـ باب في الدعاء إذا غزا [م: 121، ت تابع: 128] 406

(122) The supplication on Arafat day 407
(123) Another hadeeth 407
(124) Another hadeeth 408
(125) Making a ***ruqya*** (treatment through recitation of the Quran and certain supplications) when ill 408
(126) The supplication of Um Salama 409
(127) The most loved words by Allah (S.W.T.) 410
(128) The good health and forgiveness 411
(129) The traveling angels of Allah on Earth 413
(130) The merit of ***La H'awla Wal Quwatta Illa Bi Allah*** 414
(131) Expecting the good from Allah (S.W.T.) 415
(132) Seeking refuge 416
(133) Another hadeeth 416
(134) Another hadeeth 416
(135) Another hadeeth 417
(136) Another hadeeth 418
(137) Another hadeeth 418
(138) Another hadeeth 418
(139) Another Hadeeth 419
The Book of Merits 420
As Narrated by the Messenger of Allah (S.A.W.) 420
(1) The Merit of the Prophet (S.A.W.) 420
(2) The birth of the Prophet (S.A.W.) 426
(3) The commencement of the prophethood of the Prophet (S.A.W.) 427
(4) The revelation to the Prophet (S.A.W.) and the time of his mission 428
(5) The signs proving the prophethood of the Prophet (S.A.W.) and that Allah (S.W.T.) privileged him alone 429
(6) Another hadeeth 430
(7) Another hadeeth 430
(8) Another hadeeth 431
(9) Another hadeeth 432
(10) Another hadeeth 433
(11) Another hadeeth 433

[122 ـ باب في دعاء يوم عرفة] [م: 122، ت تابع: 128] 407
123 ـ باب [م: 123، ت: 129] 407
124 ـ باب [م: 124، ت: 130] 408
125 ـ باب في الرقية إذا اشتكى [م: 125، ت تابع: 130] 408
[126 ـ باب دعاء أم سلمة] [م: 126، ت تابع: 130] 409
127 ـ باب أيُّ الكلاَمِ أحَبُّ إلى الله [م: 127، ت: 131] 410
[128 ـ باب في العفو والعافية] [م: 128، ت تابع: 131] 411
129 ـ باب ما جاء إن لله ملائكة سياحين في الأرض [م: 129، ت 132] 413
[130 ـ باب فضل لا حول ولا قوة إلا بالله] [م: 130، ت: 132] 414
[131 ـ باب في حسن الظن بالله عز وجل] [م: 131، ت: . .] 415
132 ـ باب في الاستعاذة [م: 132، ت: . . .] 415
133 ـ باب 416
134 ـ باب 416
135 ـ باب 417
136 ـ باب 418
137 ـ بابٌ 418
138 ـ باب 418
139 ـ باب 419
أبواب المَنَاقِبِ عَنْ رَسُولِ الله ﷺ 420
1 ـ بابُ مَا جَاءَ في فَضْلِ النَّبِيِّ ﷺ [م: 1، ت: 1] 420
باب [م: 1، ت: 2] 422
باب [م تابع: 1، ت 3] 422
2 ـ بابُ مَا جَاءَ فِي مِيلاَدِ النبيِّ ﷺ [م: 2، ت: 4] 426
3 ـ بابُ مَا جَاءَ في بَدْءِ نُبُوَّةِ النَّبِيِّ ﷺ [م: 3، ت: 5] 426
4 ـ بابُ ما جَاءَ في مَبْعَثِ النبيِّ ﷺ وابنُ كَمْ كانَ حِينَ بُعِثَ [م: 4، ت: 6] 428
5 ـ بابُ ما جَاءَ في آياتِ إثبات نُبُوَّةِ النَّبِيِّ ﷺ وَمَا قَدْ خَصَّهُ اللَّهُ عَزَّ وجَلَّ بِهِ [م: 5، ت: 7] . 429
6 ـ بابٌ [م: 6، ت: 8] 430
7 ـ بابٌ [م: 6، ت: 9] 430
8 ـ باب [م تابع: 6، ت: 10] 431
9 ـ باب [م تابع: 6، ت: 11] 431
10 ـ باب [م: 6، ت: 12] 432
11 ـ باب [م: 6، ت: 13] 433

(12) Another hadeeth 434
(13) The way the Prophet (S.A.W.) received revelation 434
(14) The description of the Prophet (S.A.W.) 435
Another hadeeth 435
Another hadeeth 435
Another hadeeth 436
(15) The speech of the Prophet (S.A.W.) 437
(16) The blissfulness of the Prophet (S.A.W.) 438
(17) The seal of the prophethood 438
(18) The description of the Prophet (S.A.W.) 439
Another hadeeth 439
Another hadeeth 440
Another hadeeth 440
(19) The Prophet's (S.A.W.) age 441
Another hadeeth 441
Another hadeeth 441
Another hadeeth 442
(20) The merits of Abu Bakr As-Siddiq (R.A.A.) 442
(21) Another hadeeth 444
Another hadeeth 445
Another hadeeth 446
(22) Another hadeeth 446
Another hadeeth 447
Another hadeeth 448
Another hadeeth 448
Another hadeeth 449
Another hadeeth 449
Another hadeeth 450
Another hadeeth 450
(23) More hadeeth 451
Another hadeeth 452
Another hadeeth 452

12 ـ باب [م تابع: 6، ت: 14] 433
13 ـ بابُ مَا جَاءَ كَيْفَ كانَ يَنْزِلُ الْوَحْيُ عَلَى النَّبِيِّ ﷺ [م: 7، ت: 15] 434
14 ـ بابُ مَا جَاءَ في صِفَةِ النبيِّ ﷺ [م: 8، ت: 16] 435
باب ـ [م تابع: 8، ت: 17] 435
باب ـ [م تابع: 8، ت: 18] 435
باب ـ [م تابع: 8، ت: 19] 436
15 ـ بابٌ في كلام النبي ﷺ [م: 9، ت: 20] 437
باب ـ [م تابع: 9، ت: 21] 437
16 ـ باب [في بشاشة النبي ﷺ] [م: 10، ت: 22] 437
17 ـ بابُ مَا جَاءَ في خَاتَمِ النُّبُوَّةِ [م: 11، ت: 23] 438
18 ـ باب [في صفة النبيِّ ﷺ] [م: 12، ت: 24] 439
باب ـ [م تابع: 12، ت: 25] 439
باب ـ [م تابع: 12، ت: 26] 440
باب ـ [م تابع: 12، ت: 27] 440
19 ـ بابُ مَا جَاءَ في سِنِّ النبيِّ ﷺ وابْنُ كَمْ كَانَ حِينَ مَاتَ [م: 13، ت: 28] 440
باب ـ [م تابع: 13، ت: 29] 441
باب ـ [م تابع: 13، ت: 30] 441
باب ـ [م تابع: 13، ت: 31] 442
20 ـ بابُ مناقب أبي بكر الصديق رَضِيَ اللَّهُ عَنْهُ وَاسْمُهُ عَبْدُ اللَّهِ بنُ عُثْمَانَ وَلَقَبُهُ عَتِيقٌ 442
21 ـ بابُ [م: 15، ت: 33] 443
باب ـ [م تابع: 15، ت: 34] 445
22 ـ باب 446
باب ـ [م تابع: ت 16، ت: 37] 447
باب ـ [م تابع: 16، ت: 38] 448
باب ـ [م: تابع 16، ت: 39] 448
باب ـ [م تابع 16، ت: 40] 449
باب ـ [م تابع 16، ت: 41] 449
باب ـ [م تابع 16، ت: 42] 450
باب ـ [م تابع 16، ت: 43] 450
23 ـ بابٌ [م: تابع، ت: 44] 451
باب ـ [م تابع 16، ت: 45] 452
باب ـ [م تابع 16، ت: 46] 452

Another hadeeth 452
Another hadeeth 453
(24) The merits of Omar Ibn Al-Khattab (R.A.A.) 453
Another hadeeth 454
Another hadeeth 454
Another hadeeth 455
Another hadeeth 455
Another hadeeth 456
Another hadeeth 457
Another hadeeth 458
Another hadeeth 459
Another hadeeth 459
(25) The merits of Othman Ibn Affan (R.A.A.) 460
Another hadeeth 461
Another hadeeth 461
Another hadeeth 465
Another hadeeth 466
Another hadeeth 466
Another hadeeth 467
Another hadeeth 468
(26) The merits of Ali Ibn Abi Taleb (R.A.A.) 469
(27) Another hadeeth 472
Another hadeeth 472
Another hadeeth 472
Another hadeeth 473
Another hadeeth 473
Another hadeeth 474
Another hadeeth 476
Another hadeeth 476
Another hadeeth 477
Another hadeeth 477
Another hadeeth 478
Another hadeeth 479

باب ـ [م: تابع 16، ت: 47] 452
24 ـ باب في مناقب أبي حفص عمر بن الخطاب رَضِيَ اللَّهُ عَنْهُ [م: 17، ت: 48] 453
باب ـ [م تابع 17، ت: 49] 453
باب ـ [م: تابع 17، ت: 50] 454
باب ـ [م تابع 17، ت: 52] 455
باب ـ [م تابع 17، ت: 53] 455
باب ـ [م: تابع 17، ت: 54] 456
باب ـ [م: تابع 17، ت: 55] 457
باب ـ [م: تابع 17، ت: 56] 458
باب ـ [م: تابع 17، ت: 57] 459
باب ـ [م: تابع 17، ت: 58] 459
باب ـ [م: تابع 19، ت: 60] 461
باب ـ [م: تابع 18، ت: 61] 461
باب ـ [م: تابع 18، ت: 62] 465
باب ـ [م: تابع 18، ت: 63] 465
باب ـ [م: تابع 18، ت: 64] 466
باب ـ [م: تابع 18، ت: 65] 467
باب ـ [م: تابع 18، ت: 66] 468
[26 ـ باب] مناقب علي بن أبي طالب رضي الله عنه [م: 19، ت: 67] 469
27 ـ بابٌ [م: 20ت: 68] 472
باب ـ [م: تابع 20، ت: 69] 472
باب ـ [م: تابع 20، ت: 70] 472
باب ـ [م: تابع 20، ت: 71] 473
باب ـ [م: تابع 20، ت: 72] 473
باب ـ [م: تابع 20، ت: 73] 474
باب ـ [م: تابع 20، ت: 74] 475
باب ـ [م: تابع 20، ت: 75] 476
باب ـ [م: تابع 20، ت: 76] 476
باب ـ [م: تابع 20، ت: 77] 477
باب ـ [م: تابع 20، ت: 78] 478
باب ـ [م: تابع 20، ت: 79] 478
باب ـ [م: تابع 20، ت: 80] 479

Another hadeeth 479
(28) The merits of Talha Ibn Ubaidullah (R.A.A.) 480
Another hadeeth 481
(29) The merits of Az-Zubair Ibn Al-A'awwam (R.A.A.) 482
(30) Another hadeeth 482
(31) Another hadeeth 483
Another hadeeth 483
(32) The merits of Abdurrahman Ibn Ouf Az-Zuhri (R.A.A.) 484
Another hadeeth 484
(33) The merits of Saad Ibn Abi Waqqas (R.A.A.) 485
Another hadeeth 486
Another hadeeth 486
Another hadeeth 487
(34) The merits of Said Ibn Zaid Ibn Amr Ibn Nafeel (R.A.A.) 488
The Attributes of Abu Ubaida, Amer Ibn Al-Jarrah (R.A.A.) 489
(35) The merits of Al-Abbas Ibn Abdulmuttalib (R.A.A.) 489
Another hadeeth 490
Another hadeeth 490
Another hadeeth 491
(36) The merits of Jafar Ibn Abi Taleb (R.A.A.) 491
Another hadeeth 492
(37) The merits of Al-Hasan and Al-Hussein (R.A.A.) 493
Another hadeeth 495
Another hadeeth 495
Another hadeeth 498
(38) The merits of the family of the Prophet (S.A.W.) 499
(39) The merits of Mua'ath Ibn Jabal, Zaid Ibn Thabet, Ubbai Ibn Kaab, Abu Ubaida Ibn Al-Jarrah (R.A.A.) 501
(40) The merits of Salman Al-Faresi (R.A.A.) 503
(41) The merits of Ammar Ibn Yaser (R.A.A.) 504
(42) The merits of Abu Tharr Al-Ghifari (R.A.A.) 505
(43) The merits of Abdullah Ibn Salam (R.A.A.) 506

28 ـ باب مناقب أَبِي مُحمّدٍ طَلْحَةَ بنِ عُبَيْدِ اللّهِ رضي الله عنه [م: 21ت: 81] 480
باب ـ [م: تابع 21، ت: 82] 481
29 ـ باب مناقب الزُّبَيْرِ بنِ العَوَّامِ رضي الله عنه [م: تابع 22، ت: 83] 482
30 ـ بابٌ [م: تابع 23، ت: 84] 482
31 ـ بابٌ [م: 24، ت: 85] 482
باب ـ [م: تابع 24، ت: 86] 483
32 ـ باب مناقب عبْدِ الرَّحْمٰنِ بنِ عَوْفِ بنِ عَبْدِ عَوْفٍ الزهْرِيِّ رضي الله عنه 483
باب ـ [م: تابع 25، ت: 88] 484
33 ـ باب مناقب أبي إسْحَاقَ سَعْدِ بنِ أبي وَقَّاصٍ رضي الله عنه واسْمُ أبي وقَّاصٍ مَالِكُ بنُ وَهِيبٍ [م: تابع 26، ت: 89] 485
باب ـ [م: تابع 26، ت: 90] 485
باب ـ [م: تابع 26، ت: 91] 486
باب ـ [م: تابع 26، ت: 92] 487
34 ـ باب مناقب أبي الأعْوَرِ واسْمُهُ: سَعِيدُ بنُ زَيْدِ بنِ عَمْرِو ابنِ نُفَيْلٍ رضي الله عنه 487
مناقب أبي عُبَيْدَةَ عَامِرِ بنِ الْجَرَّاحِ رضي الله عنه 488
35 ـ باب مناقب أبي الفَضْلِ عَمِّ النَّبِيِّ ﷺ وَهُوَ العَبَّاسُ بنُ عبْدِ المُطَّلِبِ رضي اللّهُ عنه 489
باب ـ [م: تابع 28، ت: 97] 490
باب ـ [م: تابع 28، ت: 98] 490
36 ـ باب مناقب جَعْفَرِ بنِ أبي طالِبٍ أخِي عَلِيٍّ رضي اللّهُ عنهما [م: 29، ت: 99] 491
باب ـ [م: تابع، ت: 29ت 100] 491
37 ـ باب مناقب [م: 30، ت: 101] أبي مُحمّدٍ الْحَسَنِ بنِ عَلِيِّ بنِ أبي طالبٍ وَالْحُسَيْنِ بنِ عَلِيِّ بنِ أبي طالبٍ رَضِيَ اللّهُ عَنْهُمَا 493
باب ـ [م تابع30، ت: 102] 495
باب ـ [م تابع30، ت: 103] 495
باب ـ [م تابع30، ت: 104] 497
38 ـ مناقب أَهْلِ بَيْتِ النبيِّ ﷺ [م: 31، ت: 105] 499
39 ـ باب مناقب مُعَاذِ بنِ جَبَلٍ وَزَيْدِ بنِ ثَابِتٍ وَأُبَيِّ بنِ كَعْبٍ وأبي عُبَيْدَةَ بن الْجَرَّاحِ رَضِيَ اللّهُ عَنْهُمْ [م: 32، ت: 106] 501
40 ـ باب مناقب سَلْمَانَ الفَارِسِيِّ رَضِيَ اللّهُ عَنْهُ [م33، ت: 107] 503
41 ـ باب مناقب عَمَّارِ بنِ يَاسِرٍ وَكُنْيَتُهُ أبُو اليَقْظَانِ رَضِيَ اللّهُ عَنْهُ [م: 34، ت: 108] 503
42 ـ بابُ مناقب أبي ذَرٍّ الغِفَارِيِّ رَضِيَ اللّهُ عَنْهُ [م: 35، ت: 109] 505
43 ـ باب مناقب عَبْدِ اللّهِ بنِ سَلاَمٍ رَضِيَ اللّهُ عنْهُ [م: 36، ت: 110] 505

(44) The merits of Abdullah Ibn Mas'oud (R.A.A.) 507
(45) The merits of Huthaifa Ibn Al-Yaman (R.A.A.) 510
(46) The merits of Zaid Ibn Haretha (R.A.A.) 510
(47) The merits of Osama Ibn Zaid (R.A.A.) 512
(48) The merits of Jarir Ibn Abdullah Al-Bajali (R.A.A.) 513
(49) The merits of Abdullah Ibn Al-Abbas (R.A.A.) 514
(50) The merits of Abdullah Ibn Omar (R.A.A.) 515
(51) The merits of Abdullah Ibn Az-Zubair (R.A.A.) 515
(52) The merits of Anas Ibn Malek (R.A.A.) 515
(53) The merits of Abu Huraira (R.A.A.) 517
(54) The merits of Mua'weya Ibn Abu Sufian (R.A.A.) 521
(55) The merits Of Amr Ibn Al-Aas (R.A.A.) 521
(56) The merits of Khaled Ibn Al-Walid (R.A.A.) 522
(57) The merits of Saad Ibn Mua'ath (R.A.A.) 523
(58) The merits of Qais Ibn Saad Ibn Ubada (R.A.A.) 524
(59) The merits of Jaber Ibn Abdullah (R.A.A.) 524
(60) The merits of Musa'ab Ibn Umair (R.A.A.) 525
(61) The merits of Al-Baraa' Ibn Malek (R.A.A.) 526
(62) The merits of Abu Musa Al-Asha'ari (R.A.A.) 526
(63) The merit of those who saw the Prophet (S.A.W.) and his companions (R.A.A.) 527
(64) The merit of those who gave their pledge of allegiance under the tree ... 528
(65) Those who curse the companions of the Prophet (S.A.W.) 528
(66) Another hadeeth 530
(67) The merit of Fatima Bint Muhammad (R.A.A.) 530
(68) The merit of A'isha (R.A.A.) 534
(69) The merit of Khadija (R.A.A.) 537
(70) The merit of the wives of the Prophet (S.A.W.) 539
(71) The merits of Ubbai Ibn Kaab (R.A.A.) 542
(72) The merit of Al-Ansar and the Quraish 542
(73) The better families of the Ansar 546
(74) The merit of the Medina 548
(75) The merit of Mecca 552

44 ـ باب مناقب عَبْدِ اللَّهِ بنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ [م: 37، ت: 111] 507
45 ـ باب مناقب حُذَيْفَةَ بنِ اليَمَانِ رَضِي اللَّهُ عنه [م: 38، ت: 112] 510
46 ـ باب مناقب زَيْدِ بنِ حَارِثَةَ رضيَ اللَّهُ عَنْهُ [م: 39، ت: 113] 510
47 ـ باب مناقب أُسَامَةَ بنِ زَيْد رَضِيَ اللَّهُ عَنْهُ [م: 40، ت: 114] 512
48 ـ باب مناقب جَرِيرِ بنِ عَبْدِ اللَّهِ البَجَلِيِّ رضي اللَّهُ عَنْهُ [م: 41، ت: 115] 513
49 ـ باب مناقب عَبْدِ اللَّهِ بنِ العَبَّاسِ رضيَ اللَّهُ عَنْهُمَا [م: 42، ت: 116] 514
50 ـ باب مناقب عَبْدِ اللَّهِ بنِ عُمَرَ رضي اللَّهُ عَنْهُمَا [م: 43، ت: 117] 514
51 ـ باب مناقب عَبْدِ اللَّهِ بنِ الزُّبَيْرِ رضي اللَّهُ عَنهُ [م: 44، ت: 118] 515
أَنَسِ بنِ مَالِكٍ رضيَ اللَّهُ عَنهُ 515
53 ـ باب مناقب أَبِي هُرَيْرَةَ رضيَ اللَّهُ عَنه [م: 46، ت: 120] 517
54 ـ باب مناقب مُعَاوِيَةَ بنِ أَبِي سُفْيَانَ رضِي اللَّهُ عَنْهُ [م: ٤٧، ت ١٢١] 521
55 ـ باب مناقب عَمْرِو بنِ العَاصِ رَضِيَ اللَّهُ عَنْهُ [م: 48، ت 122] 521
56 ـ باب مناقب خَالِدِ بنِ الوَلِيدِ رضي اللَّهُ عَنْهُ [م: 49، ت 123] 522
57 ـ باب مناقب سَعْدِ بنِ مُعَاذ رضي اللَّهُ عَنهُ [م: 50، ت 124] 523
58 ـ باب في مناقب قَيْسِ بْنِ سَعْدِ ابْنِ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ [م: 51، ت 125] 524
59 ـ باب مناقب جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ [م: 52، ت 126] 524
60 ـ باب في مناقب مُصْعَبِ بْنِ عُمَيْرٍ رَضِيَ اللَّهُ عَنْهُ [م: 53، ت 127] 525
61 ـ باب مناقب الْبَرَاءِ بنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ [م: 54، ت 128] 525
62 ـ باب في مناقب أَبِي مُوسَى الأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ [م: 55، ت 129] 526
63 ـ باب ما جاءَ في فَضْلِ مَنْ رأى النَّبِيَّ ﷺ وَصَحِبَهُ [م: 56، ت 130] 527
64 ـ باب في فَضْلِ مَنْ بَايَعَ تَحْتَ الشَّجَرَةِ [م: 57، ت 131] 528
65 ـ باب [في مَنْ سَبَّ أَصْحَابَ النَّبِيِّ ﷺ] [م: 58، ت 132] 528
66 ـ بابٌ [م: 59، ت 133] 530
67 ـ باب فَضْل فَاطِمَةَ [بنت محمد ﷺ] رَضِيَ اللَّهُ عَنْهَا [م: 60، ت 134] 530
68 ـ باب فَضْل عائشَةَ رَضِي اللَّهُ عَنْهَا [م: 62، ت 135] 533
69 ـ باب فَضْل خَدِيجَةَ رَضِيَ اللَّهُ عَنْهَا [م: 61، ت 136] 537
70 ـ باب فَضْل أَزْوَاجِ النبيِّ ﷺ [م: 63، ت 137] 538
71 ـ باب من فَضْل أُبَيِّ بن كَعْبٍ رَضِيَ اللَّهُ عَنْهُ [م: 64، ت 138] 541
72 ـ باب فِي فَضْلِ الأَنْصَارِ وَقُرَيْشٍ [م: 65، ت 139] 542
73 ـ باب في أَيُّ دُورِ الأَنْصَارِ خَيْرٌ [م: 66، ت 140] 546
74 ـ بابُ في فَضْلِ المَدِينَةِ [م: 67، ت 141] 547
75 ـ باب فِي فَضْلِ مَكَّةَ [م: 68، ت 142] 551

(76) The merit of the Arabs 552
(77) The merit of the non-Arabs 554
(78) The merit of Yemen 555
(79) About the tribes of Ghifar, Juhaina, and Aslam 557
(80) About Thaqif and the tribe of Hanifa 558
(81) The merit of Sham (Greater Syria) and Yemen 562

76 ـ [باب مناقب] فِي فَضْلِ الْعَرَبِ [م: 69، ت 143] 552
77 ـ باب فِي فَضْلِ الْعَجَمِ [م: 70، ت 144] 554
78 ـ باب فِي فَضْلِ الْيَمَنِ [م: 71، ت 145] 555
79 ـ [باب مناقب] في غِفَار وَأَسْلَمَ وَجُهَيْنَةَ وَمُزَيْنَةَ [م: 72، ت 146] 557
80 ـ باب مناقب في ثَقِيفٍ وَبَنِي حَنِيفَةَ [م: 73، ت 147] 558
[81 ـ باب في فضل الشأم واليمن] [م: 74، ت 148] 562

دار الكتب العلمية
بيروت